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A SYSTEM  
OF  
**G E O G R A P H Y,**

POPULAR AND SCIENTIFIC,

OR

A PHYSICAL, POLITICAL, AND STATISTICAL ACCOUNT

OF THE

WORLD AND ITS VARIOUS DIVISIONS.

BY JAMES BELL,

AUTHOR OF CRITICAL RESEARCHES IN GEOGRAPHY, EDITOR OF ROLLIN'S ANCIENT HISTORY,  
&c. &c.

ILLUSTRATED BY A COMPLETE SERIES OF MAPS, AND  
OTHER ENGRAVINGS.

VOLUME IV.

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# ASIA.

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## GENERAL INTRODUCTION.

ASIA, the greatest continent of the globe, in antiquity and amount of population, diversity and beauty of surface, and variety of productions, surpasses all the other divisions. While those countries of Europe which are now the most polished were yet immersed in the savage state, several nations of Asia had made considerable progress in many of the most abstruse sciences and the most useful arts of life; and having been the first civilized country, it was from it that arts and civilization were diffused over the rest of the earth. To Christians it likewise presents features of the highest interest as having been the principal scene of sacred history. The student of human nature will here find his amplest materials for research and speculation, in tribes recent as it were from Nature's hands, and displaying only the rudiments of humanity,—and in nations considerably advanced in the career of civilization, while this advancement has been attained by means totally dissimilar to any thing which has been observed in Europe.

*Name.]* The name *Asia* is very ancient. Homer, Herodotus, and Euripides, apply it to a district of Lydia; and, as Malte Brun has observed in his *Precis*, the Greeks may very naturally have gradually extended this designation, originally given to a single province of Asia Minor, to the whole of the Asiatic continent as they became acquainted with it. It was thus that the French extended the name of the duchy of Allemagne to the whole of Germany; and that the ancient canton of Italia, in a remote corner of Calabria, imposed its name on the great peninsula of which it forms so inconsiderable a portion. The ancients appear to have even sometimes comprehended Egypt within the limits of Asia. A great many conjectures have been hazarded regarding the origin of this word. Some authors, among whom is the very learned Bochart, consider it to be of Phœnician or Hebrew origin, and to signify 'the middle:' this continent being, according to the ideas of the ancients, placed between the two other known continents of the world. Others again have traced its origin to the Sanscrit, and assert that it must have been originally used to signify 'the East,' or the land in which the morning light first dawns. The ancient Greeks—who boldly account in their mythology for the origin of all geographical names—derive the name of this continent from that of the wife of Prometheus; according to other traditions, Asia was the wife of Japhet, and the mother of Prometheus. Herodotus says that the Lydians supposed this name to have been derived from that of Asias, son of Cotyis, who gave his name also to the Ases, or *Ασιᾶδες*, a Sardian tribe.

*Boundaries.]* On the N.W. Asia is separated from Europe only by an imaginary line, the course of which has been already described in our general introduction to Europe. It is likewise connected with Africa by the isthmus of Suez, which is only 48 geographical miles broad. Excepting



at these two points, Asia is everywhere surrounded by the sea. On its N.E. extremity it is divided from the continent of America by Behring's straits. On the N. it is bounded by the icy ocean, which here forms a series of obscure gulfs and promontories, extending throughout the vast space of 130 degrees of longitude, but of which little knowledge has yet been obtained. Its boundary on the E. is the Pacific ocean, under the names of the sea of Kamtschatka, the sea of Japan, the Yellow sea, the Chinese sea, &c. On the S. it is bounded by the Indian ocean, under a variety of names derived from the different coasts which it laves, and which here forms the two great Indian peninsulas. The Arabian gulf, the isthmus of Suez, the Mediterranean, the Grecian archipelago, the Dardanelles, the sea of Marmora, the straits of Constantinople, the Black sea, and a part of the imaginary line already noticed, may be considered as forming the western boundaries of Asia.

*Extent and Square Superficies.*] A line drawn from East Cape at Behring's straits, to the entrance of the Arabian gulf, or perhaps to the straits of the Dardanelles, would denote the greatest extent of this continent, and would measure above 7,500 British miles; while a line drawn from Cape Severo-vostochnoi in Siberia, under the parallel say of  $76^{\circ} 10'$ , to Cape Romania, the southern extremity of Malacca, in  $1^{\circ} 18'$  N. lat. would measure nearly 4,500 geographical, or 5,166 British miles. Supposing its mean extent from E. to W. to be about 100 degrees, or 4,275 geographical miles, and its mean extent from N. to S. 60 degrees, or 3,600 geographical miles, its superficial area will be 15,390,000 geographical square miles. Hassel has calculated it from Arrowsmith's map of 1818 at 20,432,205 English square miles; and Gräberg, without the islands of the Indian ocean, at 16,262,100 square miles, or 722,760 German square miles. The fact is, all these admeasurements are mere approximations, and none of them can be regarded as presenting any thing like a claim to perfect accuracy.

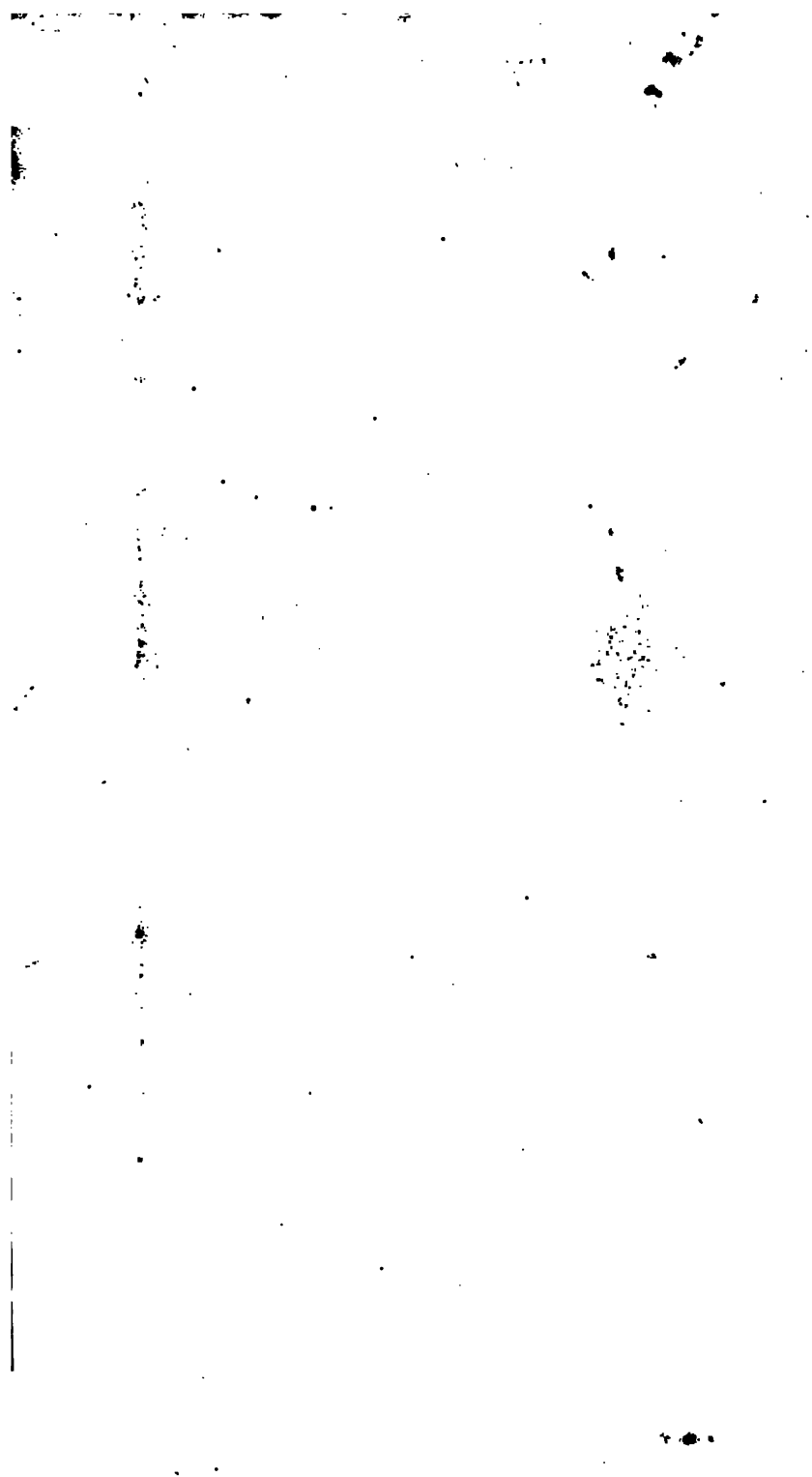
*GREAT CENTRAL PLATEAU.*] The physical features of this vast continent, the courses of its rivers, the direction of its chains of mountains, the various climates of its different regions, and the relative situations, will be better understood by attending in the first place to the great central plateau of Asia. The central regions of the Asiatic continent rise into a vast and highly elevated plain, which extends some thousands of miles in every direction, and is flanked on all sides by high and precipitous mountains, which overlook all the surrounding countries, and some of which rise to the height of 28,000 feet. These mountains form four lines inclosing an irregular-sided figure; they meet on the N. W., N. E., S. E., and S. W.; and if we were to suppose these extreme points joined together by right lines, these lines would inclose a four-sided figure, divided into two triangles of equal sides by a diagonal line drawn from N. W. to S. E. It is from this elevated table-land, comprising, according to Humboldt's admeasurement, 3,226,000 geographical square miles, that the rivers of Asia flow as from a common centre to all the surrounding seas, and the numerous kingdoms stretch themselves around in gradual descent.

The northern flank of this plateau, generally known as the *Altai* range, commences in the N. W., under the parallel of  $48^{\circ} 30'$ , and in E. long.  $75^{\circ}$ , and first runs directly S. by the *Adjagou-Tagh* to the 47th parallel; it then turns to the E. by the *Chamar-Daban*, and reaches the *Great Altai* under the 48th parallel. The latter mountains mark its N. N. W. course until it reaches the *Little Altai* in the parallel of  $49^{\circ} 30'$ . It then runs, in

ASIA

British Miles







the Little Altai N.E. to the 51st parallel, where it turns S.E. in the mountains of *Tian-shan*. Quitting these mountains under the 46th parallel, it runs S. E. to the mountains of *Kashgar*, which have a range to the 46th parallel. It then runs west to the N. E. in the *Samgar* mountains, and reaches its N.E. extremity in the mountains of *Urumi*, in 48° N. lat. and 110° E. long. It is from the north side of the line we have now been tracing that *Siberia* descends almost without interruption to the shores of the *Ice* sea.

The eastern flank, beginning in the mountains of *Tian-shan*, runs S.E. to the great chain of *Ti-shan* in the mountains of *Szechwan*, whence it runs first S. W. and then S. in the 41st parallel. From this point it takes a S.W. direction. It spreads with precision at the commencement of the eastern and western of the southern flanks, so far as they respect *China*, *Tibet*, and the *Burmah* empire, is indistinct in view of accurate data. As far as we can rely in the maps of *China*, in the case of *Lo*, *Shan*, and others, the eastern flank of the great mountain in this part commences on the frontier of *Szechwan*, where the *Urumi*-*tan* or *Urumi*-*tan* is 50° N. lat. and 102° 30' E. long. This S. it reaches the northern frontier of the *Szechwan* in 38° N. lat. and thence trends S. and S.W. along the S.E. frontier of the *Szechwan* to the 31st parallel, where it strikes the *Taiwang* river in 101° E. long. and thence runs S. at the point where the *Taiwang* enters *China* in 101° E. long. and 28° N. lat. The eastern face of the *Ti-shan* plateau, from the N. E. frontier of the *Szechwan* in 38° N. lat. at this point, is called in Chinese *Szech-Shan* or the country of snow. From 28° N. lat. and 101° E. long. the flank of the plateau runs S.W. in an irregular line, crossing the points where the *Amur*-*Kiang*, the *Min*, and *Lo*-*Kiang*, successively leave the *Alpine* country of *Tibet*, and enter *Yunnan* in *China*. At this last point, in 36° N. lat. and 99° 35' E. long. this marks the southern flank of the *Ti-shan* plateau.

From the N.E. angle of the *Burmah* divisions, where they meet those of *Tibet* and *China*, the southern flank runs in all it reaches the range formed by the junction of the snowy chain of the *Langtang* with the main range, in 38° N. lat. and 97° 35' E. long. From this point the southern flank continues due W. to the pass of *Forma*, in 38° E. long. and 17° 30' N. lat. Hence it takes a W.N.W. course to the pass of *N. an* in 11° N. lat. and 80° E. long. It then runs W.N.W. starting up the valleys of the *Saraj* and *Syri* from Northern *Hindustan*, and runs in all it meets the eastern frontier of *Cashmere*. Sweeping to the N.W. and around *Cashmere*, it crosses the *Indus* in 53° 30' N. lat. and 70° E. long. and thence runs W. in a very waving line it joins the *Belote*-*Tapi* in 11° E. long. and 34° 30' N. lat. where it is called the western flank of the great plateau. But it must be observed that through this point of junction forms the N.W. angle of the southern flank, the *Himalayas* still pursues an unbroken western course as far as the base of *Barmanah*, 30 miles W. of the great snowy peak of the *Himalayas*, where the snowy chain terminates, and is lost in the *Paropamisadae* mountains in 37° 40' E. long. and 35° N. lat.

From 34° 30' N. lat. and 70° E. long. the *Belote* runs a N.E. course to the source of the *Oxus*, in 73° E. long. and 36° N. lat. according to *Edmondstone's* map. Thence it runs N.N.W. to its junction with the N.W. termination of the *Moo-Tapi*, whence, under the name of the *Soung-Ling*, or 'Azure Mountains,' it forms the western boundary of *Eastern Turkestan*, till it meets the western extremity of the *Ice-Tapi*, or 'Spotted Moun-



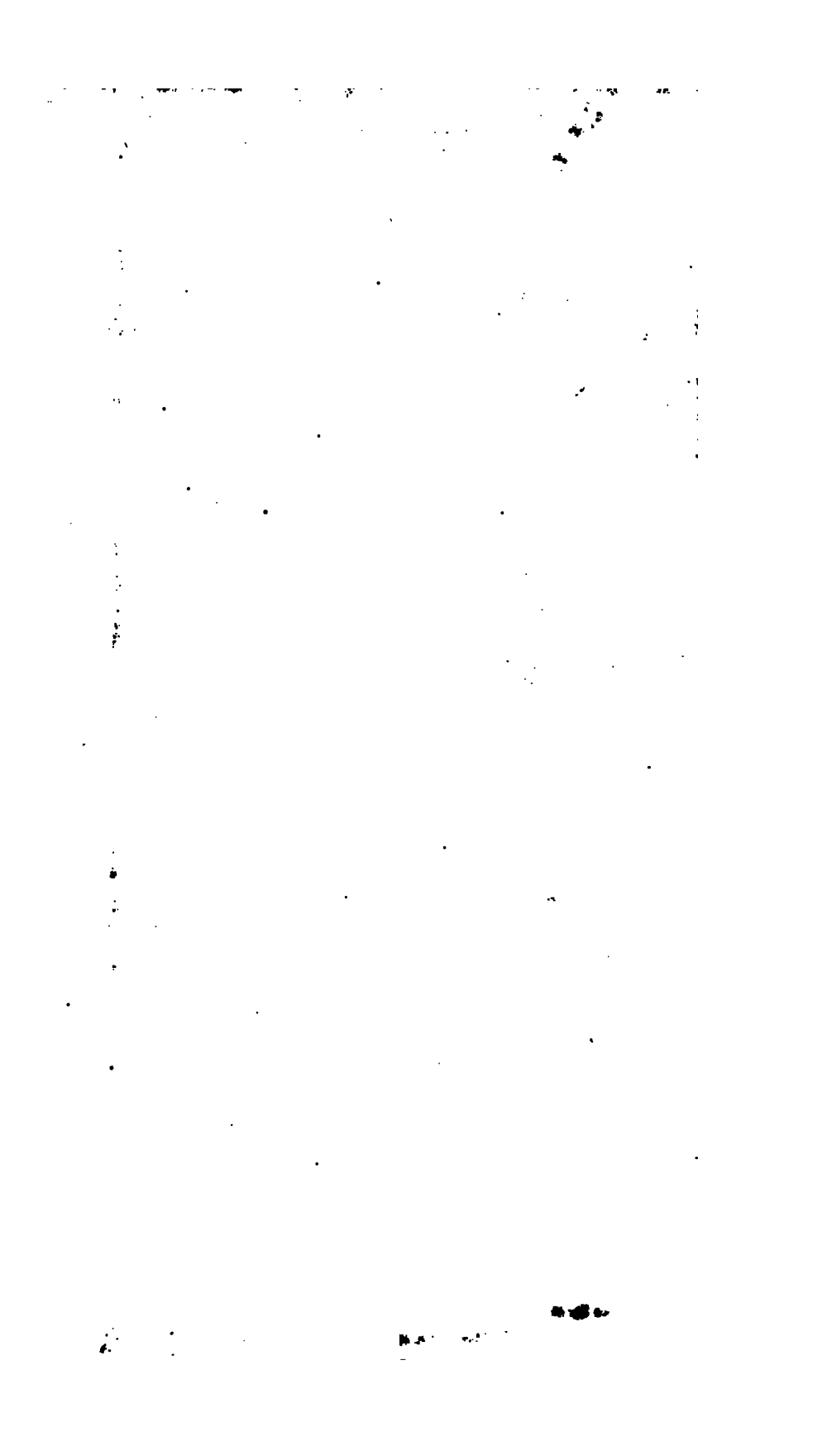
the Little Altai, N.E. to the 51st parallel, when it turns S.S.E. in the mountains of *Tungus*. Quitting these mountains under the 56th parallel, it runs S. E. to the mountains of *Kasaggei* which carry it along to the 46th parallel. It then remounts to the N. E. in the *Hingur* mountains, and reaches its N.E. extremity in the mountains of *Kenza*, in 45° N. lat. and 110° E. long. It is from the north side of the line we have now been tracing that Siberia descends almost without interruption to the shores of the icy sea.

The eastern flank, beginning at the mountains of *Kenza*, runs E.S.E. to the great chain of *Is-siau* or the mountains of *Szech*, amongst which it runs first S. W. and then S. to the 40th parallel. From this point it takes a S.W. direction. To speak with precision of the commencement of the eastern and likewise of the southern flanks, so far as they respect China Proper and the Birmen empire, is impossible for want of accurate data. As far as we can rely on the maps of China in the atlas of De Haide and others, the eastern flank of the great plateau in this part commences on the frontier of *Szechuen*, where the *Kouen-lu* or *Koung-lug*, in 35° N. lat. and 102° 30' E. long. runs S. till it touches the northern frontier of the *Szech* in 33° N. lat. and thence bends S. and S.W. along the S.E. frontier of the *Szech*, to the 31st parallel, where it strikes the *Faiou* river in 101° E. long. and thence runs S. to the point where the *Yangtze* enters China in 101° E. long. and 29° N. lat. The eastern face of the Tibetan plateau, from the N. E. frontier of the *Szech* in 33° N. lat. to this point, is called in Chinese *Suei-Shan* or 'the country of snow.' From 29° N. lat. and 101° E. long., the flank of the plateau runs S.W. in an irregular line, crossing the points where the *Kirak-Koung*, the *Welchen*, and *Lo-Koung*, successively leave the Alpine country of Tibet and enter Yunnan in China. At this last point in 26° N. lat. and 99° 25' E. long., commences the southern flank of the Tibetan plateau.

From the N.E. angle of the Birmen dominions, where they meet those of Tibet and China, the southern flank runs on till it reaches the angle formed by the junction of the snowy chain of the *Lunging* with the main range, in 29° N. lat. and 97° 25' E. long. From this point the southern flank continues due W. to the pass of *Po-wei*, in 29° E. long. and 27° 59' N. lat. Hence it takes a W.N.W. course to the pass of *Nien*, in 31° N. lat. and 50° E. long. It then runs W.N.W. skimming up the valleys of the *Sutlay* and *Spin* from Northern Hindostan and before it meets the eastern frontier of Cashmere. Sweeping to the N.N.W. and around Cashmere, it crosses the *Indus* in 35° 30' N. lat. and 75° E. long.; and thence runs W. in a very waving line till it joins the *Beloor-Tagh*, in 71° E. long. and 34° 30' N. lat., which in its turn becomes the western flank of the great plateau. But it must be observed that though this point of junction forms the N.W. angle of the northern flank, the *Himalaya* still pursues an unbroken western course as far as the pass of *Bumessan*, 50 miles W. of the great snowy peak of the *Hualu-kou*, where the snowy chain terminates, and is lost in the *Paropamian* mountains in 67° 40' E. long. and 35° N. lat.

From 34° 30' N. lat. and 71° E. long. the *Beloor* runs a N.E. course to the source of the *Oxus*, in 73° E. long. and 36° N. lat. according to *Elphinstone's* map. Thence it runs N.N.W. to its junction with the N.W. termination of the *Muz-Tagh*; thence, under the name of the *Seng-lug*, or 'Azure Mountains,' it forms the western boundary of Eastern Turkestan, till it meets the western extremity of the *Alai-Tagh*, or 'Speckled Moun-





the Little Altai, N.E. to the 51st parallel, when it turns S.S.E. in the mountains of *Tangnou*. Quitting these mountains under the 50th parallel, it runs S. E. to the mountains of *Khanggai* which carry it along to the 46th parallel. It then remounts to the N. E. in the *Hongoor* mountains, and reaches its N.E. extremity in the mountains of *Kentey*, in 48° N. lat., and 110° E. long. It is from the north side of the line we have now been tracing that Siberia descends almost without interruption to the shores of the Icy sea.

The eastern flank, beginning at the mountains of *Kentey*, runs E.S.E. to the great chain of *In-shan* or the mountains of *Siolki*, amongst which it runs first S. W. and then S. to the 40th parallel. From this point it takes a S.W. direction. To speak with precision of the commencement of the eastern and likewise of the southern flanks, so far as they respect China Proper and the Birman empire, is impossible for want of accurate data. As far as we can rely on the maps of China in the atlas of Du Halde and others, the eastern flank of the great plateau in this part commences on the frontier of Shansee, where the *Kouen-lun* or *Kwang-lung*, in 35° N. lat. and 102° 30' E. long. runs S. till it touches the northern frontier of the *Seefan* in 33° N. lat., and thence bends S. and S.W. along the S.E. frontier of the *Seefan*, to the 30th parallel, where it strikes the *Yalong* river in 101° E. long. and thence runs S. to the point where the *Yalong* enters China in 101° E. long. and 28° N. lat. The eastern face of the Tibetan plateau, from the N. E. frontier of the *Seefan* in 33° N. lat. to this point, is called in Chinese *Snee-Shaun* or 'the country of snow.' From 28° N. lat. and 101° E. long., the flank of the plateau runs S.W. in an irregular line, crossing the points where the *Kincha-Keeang*, the *Matchoo*, and *Loo-Keeang*, successively leave the Alpine country of Tibet and enter Yunnan in China. At this last point, in 26° N. lat. and 98° 25' E. long., commences the southern flank of the Tibetan plateau.

From the N.E. angle of the Birman dominions, where they meet those of Tibet and China, the southern flank runs on till it reaches the angle formed by the junction of the snowy chain of the *Langtang* with the main range, in 28° N. lat. and 97° 25' E. long. From this point the southern flank continues due W. to the pass of *Pharee*, in 89° E. long. and 27° 58' N. lat. Hence it takes a W.N.W. course to the pass of *Nitee*, in 31° N. lat. and 80° E. long. It then runs W.N.W. shutting up the valleys of the *Sutluj* and *Spiti* from Northern Hindostan, and holds on till it meets the eastern frontier of Cashmere. Sweeping to the N.N.W. and around Cashmere, it crosses the *Indus* in 35° 30' N. lat. and 75° E. long.; and thence runs W. in a very waving line till it joins the *Beloor-Tagh*, in 71° E. long. and 34° 30' N. lat., which in its turn becomes the western flank of the great plateau. But it must be observed that though this point of junction forms the N.W. angle of the southern flank, the *Himalaya* still pursues an unbroken western course as far as the pass of *Baumeaun*, 50 miles W. of the great snowy peak of the *Hindoo-koosh*, where the snowy chain terminates, and is lost in the *Paropamisian* mountains in 67° 40' E. long. and 35° N. lat.

From 34° 30' N. lat. and 71° E. long. the *Beloor* runs a N.E. course to the source of the *Oxus*, in 73° E. long. and 38° N. lat. according to *Elphinstone's* map. Thence it runs N.N.W. to its junction with the N.W. termination of the *Mooz-Tagh*; thence, under the name of the *Soung-ling*, or 'Azure Mountains,' it forms the western boundary of Eastern *Toorkistaun*, till it meets the western extremity of the *Alak-Tagh*, or 'Speckled Moun-

tain' in Toorkish, and the *Tecen-Shan*, or 'Celestial Mountain' in Chinese; in this part of its course the Beloor is also denominated by the Tartars *Terek-Dabaun*. From this point, under the name of *Aidzin*, it makes two curves, the first to the N.E., and the second to the N.W., after which it joins the Jimbal mountains, passing to the W. of the *Balkasch-Noor*. The western flank then runs N. and joins the *Kichik-Tagh*, which joins the *Ulugh-Tagh* in 75° E. long.<sup>1</sup> and 48° 30' N. lat. It is on this side that the countries which formed the ancient Persian empire, and the Kirghisian and Carismian steppes, descend towards the Caspian sea.

This plateau may be generally described as composed of an assemblage of naked mountains, enormous rocks, and lofty plains. It is subdivided into a number of secondary basins, the position and extent of which are determined by the mountain-ridges which intersect its surface. The principal of these ridges are: the *Great Altai*, which takes a S.E. direction, and the mountains of *Soongaria*, which run off from the point of junction of the *Adjagou-Tagh* and the *Chamar-Daban*, and take a S.W. direction to the parallel of 46° 50'. The latter turn E.S.E. to about E. long. 86°, and then running E. N. E. join the *Great Altai* in 46° N. lat. and 96° E. long. They surround the lakes of *Alatagul*, *Ajan*, and *Koselbash*, forming a basin for these bodies of water with the great northern flank of the plateau. To the N.E. of this great basin we perceive the lakes of *Eke-aral* and *Upsa*, which are formed by the *Great Altai*, a part of the northern flank of the plateau, and a chain from the *Khanggai*. The *Tieen-Shan* mountains running E.N.E. join the mountains of *Soongaria*, and form the S. and S.E. boundaries of the basin of the lake of *Balkash*, which is bounded on the W. by the western flank of the plateau, and on the E. by the *Soongarian* chain. Several considerable rivers, among which are the *Ili*, discharge themselves into this lake. A branch of the latter chain, striking off in 90° E. long., runs S.S.E. until it reaches the eastern flank of the plateau, with which it forms the basin of the *Lake Lop*, which is bounded on the S. by the *Mooz-Tagh*. This is the largest basin of the central plateau, and comprehends the courses of a great number of large rivers, such as the *Khotan*, the *Jarkiang*, the *Cashgar*, and the *Dochkan*. Between this basin and the southern flank of the plateau are two basins divided from each other by the mountains of *Khor* which run E. and W. The most northerly of these is that of the lake *Namour*, the other is the basin of the *Tengri-noor*. The mountains of *Nomkhoun* or *Ourgan-Tagh*, which detach themselves from the *Great Altai* in 97° E. long., and run S.E. to the *In-shan*, and the mountains of *Tangout*, which quit the *Nomkhoun* under the 44th parallel, and join a branch of the *Soongarian* mountains on the E. of the basin of *Lake Lop*, inclose a number of inconsiderable lakes.

"In every continent," says M. Walckenaer in his *Cosmologie*, "that chain of mountains in which the culminating points of the highest level are found, always follows the direction of the greatest dimensions of the continent; and the inferior chains or heights, where we find the culminating points of the second or third-rate levels, also follow the direction of the greatest dilatations of the land terminating that continent." We

<sup>1</sup> The longitude of the point of junction betwixt the *Kichik-Tagh* and the *Ulugh-Tagh*, forming the N.W. angle of the great plateau is not yet accurately determined by astronomical observation. Klaproth, evidently on the sole authority of D'Anville's map published in 1734, chooses to fix it in 81°! We have followed Rennel's map of the 'Twenty Satrapies of Darius Hystaspes.'



have seen that these observations hold good with respect to the highest level in this continent, the greatest dimensions of which, like those of the continent itself, are from E. to W. We will now trace the direction of the inferior chains.

*Mountains and Basins of Northern Asia.*] From the N. W. angle of the great plateau a chain of mountains runs out, under the name of *Ulugh-Tagh*, as far as the 50th parallel and 72d meridian. It then turns W. to 69° E. long., whence it runs S. W., and joins the mountains of *Kirghiz* or *Algydim-Zano* under the 49th parallel. These latter run W. N. W. to 51° N. lat. and 61° 10' E. long. Thus far we may regard the chain whose course we are now tracing as forming a common boundary betwixt Northern and Southern Asia: bounding the one on the S., and the other on the N. It joins the Ural chain under the 55th parallel, and is continued in these mountains directly N. until it reaches the Icy ocean, dividing Northern Asia from Europe in this latter part of its course.—Between this mountain-line which we have now traced, and that which runs out from the N. E. corner of the great plateau, there occur three chains of mountains, all running northwards, and forming, with the extreme N. W. and N. E. chains, four great basins: these are the mountains of *Koutznets*, the *Baikal* mountains, and the mountains of *Aldan*. The mountains of *Koutznets* diverge from the Little Altai, under the 51st parallel, and run N. N. E., forming the eastern limit of the basin of the Obi, which is bounded on the S. by a part of the northern flank of the great plateau, and the mountains of *Kirghiz*, and on the W. by the Ural chain. This eastern limit of the basin of the Obi forms also the western limit of the basin of the Jenisei, which is bounded on the E. by the *Baikal* chain, which strikes off from the Daourian mountains, under the 52d parallel, and runs first N., then S. W. around the *Baikal* lake, and then N. to Cape Severo-vostochnoi, after having separated the sources of the *Lena* from those of the *Jenisei*. The eastern and western extremities of the Little Altai are comprehended in the basins of the *Jenisei* and *Obi*. Its summits here are covered with perpetual snow, and cannot be lower than the Alps, which are nearly in the same latitude. The basin of the *Lena* includes the two smaller basins of the *Olenek* and *Anabara*. The *Aldan* mountains, which strike off from the *Lamootian* mountains in the N. E. part of the northern flank of the great plateau, and under the parallel of 63°, and which stretch to the 132d meridian, separate the basin of the *Lena* from that of the *Indijirka*, and the *Kovima*, which is bounded on the E. by that part of the chain striking off from the N. E. point of the great plateau, which terminates at *Behring's* straits.

*Mountains and Basins of Eastern Asia.*] A chain strikes off from the N. E. angle of the great plateau in 48° N. lat. and 110° E. long. and separates Eastern Siberia from Chinese Tartary. It first runs N. W. to the 50th parallel; it then turns N. E. in the *Daourian* mountains, which run in the same direction as far as the 53d parallel, where they bend E. to the 121st meridian. At this latter point they reach the mountains of *Khinggan*, which run N. N. E. to 56° 40' N. lat. and thence E. S. E. to the *Lamootes*. These latter heights run N. E. along the sea of *Okhotsk* as far as the 61st parallel, where they turn N. N. W. to 62° 30' N. lat. From this point they return E. S. E. along the borders of the sea of *Okhotsk* to 172° 10' E. long., whence they run E. N. E. to *Behring's* straits, terminating in East Cape, the most easterly point of the Asiatic continent. This chain generally takes the name of *Stanovoi* after passing

## VI. THE MONGOLO-MANDSHOORIAN-CHAIN.

The Mandshooro-Corian chain.

## VII. THE CAUCASUS.

## VIII. THE TAURUS.

1. Jebel-Kurin.
2. Libanus and Anti-Libanus.
3. The mountains of Koordistaun.

## IX. THE MOUNTAINS OF ARABIA.

## X. THE ELBOORS.

## XI. THE TCHILDIR DAGH.

## XII. THE URAL.

1. The Obtscheisyr on the S. W.
2. The Ulugh-tagh.
3. The Guberlinski Mountains on the W.
4. The Alginski mountains or Algydim-Zano.
5. The Kirghissian mountains.
6. The Mangischlak mountains on the E. of the Caspian.

## XIII. INSULAR CHAINS.

1. The Manila Mountains.
2. The Magindanao Mountains.
3. The Mountains of Borneo.
4. The Mountains of Java.
5. The Mountains of Sumatra.

*Steppes.*] Although Asia contains few of those low plains which the ocean seems to have covered at a very remote period, yet we find in this continent many immense tracts of desert and steppe-ground, some of which appear to be vast platforms elevated on the tops of mountains. The *Kirghissian* steppes extend between the Soongarian chain and the Ural; the *Wolgai-Calmuck* steppes from Ural to the Wolga; the *Baraba* between the Irtysh and Obi; the steppes of *Isett* and *Ischim* stretch between the Ural chain and the Tobol river, and between the Tobol and the Irtysh. A vast tract of flat marshy country seems to border on the Icy sea.—The *Schamo* or *Kobi* is one vast mass of rock and sand, incapable of culture, or, indeed, of supporting vegetation. This name is sometimes given to all the Chinese portion of the deserts and steppes of the great central plateau; but, in strict geography, it should be applied only to the eastern portion of this vast plain, that is, to the country which stretches from the mountains of Altai and Khanggai, to the mountains of Siolki, or the district lying between 39° and 48° N. lat. and 94° and 114° E. long. The western portion is called *Chachin*. Winter holds reign here for a long period of the year. In the eastern part there occur a few oases which are watered by streams, and afford pasturage to troops of small Mongolian horses. There is, however, no permanently habitable station throughout the whole of this vast region; the few names which the reader will perceive in some maps merely indicate the stations at which caravans halt in their route to Mongolia, or the situation of single huts which are occasionally occupied by Chinese posts or carriers.—The desert of *Kharesm* or *Kharism* stretches between the Sihon and the Caspian sea. It has the desert of *Khiva* on the N.W.; the desert of *Karakum* on the N.E.; and the *Toorcoman* deserts on the W. It belongs wholly to Independent Tartary. In some parts it presents herbaceous steppes, in which numerous flocks belonging to the Turcomans feed; in other quarters one sees nothing but ragged flinty rocks; towards the S., between the Sihon and the Tedjen, are vast sandy plains, to which the appellation of the desert of *Kharesm* more properly applies.—The great desert of *Hindos-*



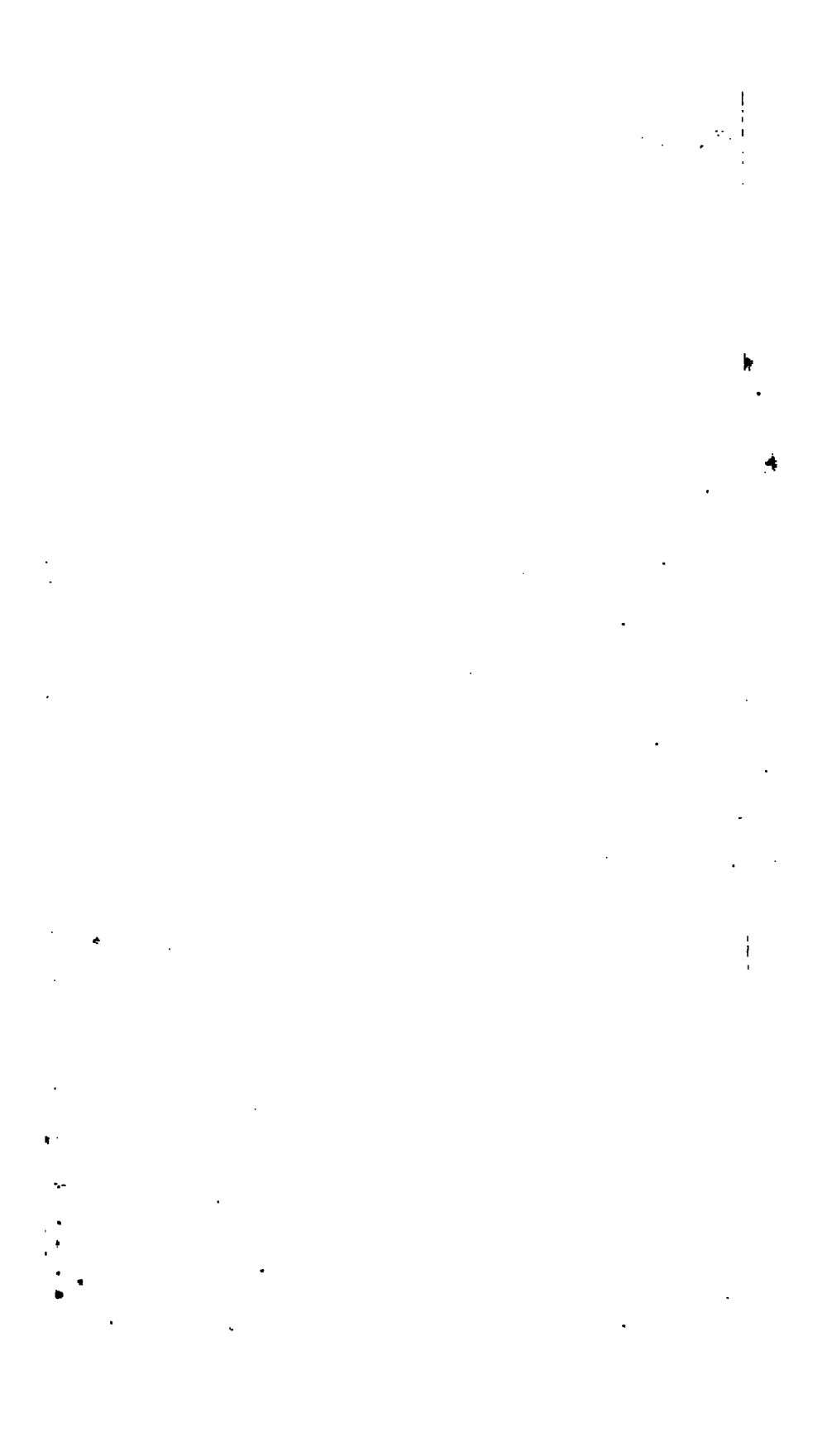
tan, or the *Descht-ty-Daleb*, to the W. of the Indus, is 490 miles in length, and 360 miles in breadth. A few oases likewise occur here; and some patches of surface are sprinkled with mimosas and grass.—The sandy desert of *Iran* runs along the western boundary of Afghanistan, and stretches to the foot of the Paropamisus on the N., and the Mekran on the S.—The desert of *Scham* or Syria is an extensive tract of Western Asia; where also occur the Arabian deserts.

SEAS.] We will commence our survey of the seas surrounding this continent, with the Arctic ocean or Northern Icy sea.

*The Arctic Ocean.*] The Arctic ocean, or, as it is sometimes simply designated, the Icy sea, washes the northern coasts of Europe, Asia, and America. In previous articles we have already described its European shores. To the S.E. of Nova Zembla, the Asiatic coast-line of this sea commences with the *Karaian* gulf. Proceeding eastward, we observe the gulfs of *Obi* and *Jenisei*; which are succeeded by the bay of *Taimurskaja*, the gulf of *Moigolotskaja*,—with the islands of Kotelnoi, Fadefskoi, and Atrikanskoi, and the gulf of *Tschaunskaja*, which lies between the Pestscharoi and Shalatskoinoso ridges. In summer, says Baron Wrangel, this sea is covered with numerous fragments of ice of all sizes, which, impelled by the winds and currents, travel about in all directions. There are places where, at little depth, and not far from the currents of the great rivers which throw themselves into the sea, the ice remains immovable, and there are even certain years in which it does not leave the shores of the continent. Thick mists obscure the atmosphere, and prevent the action of the sun upon the ice, of which a part only disappears, not from the effect of the heat, but from that of the violent shocks which the masses experience, and which cause them to break against each other. The other part yields to the impetuosity of the currents which carry the masses into more temperate seas. The enormous quantity of floating ice which the large rivers add yearly to that with which the seas are blocked up, greatly surpassing that of which they are freed during summer, the total mass of ice probably increases each year. This opinion seems to be confirmed by the inhabitants of the North Cape, from whose observations it would appear that for a very long time back, with the exception of 1820, the sea was never clear of ice, while formerly it was always clear during summer. In winter the Icy sea presents on a small scale an aspect similar to that of the Northern part of Siberia, where immense plains, entirely uncovered, are on all sides surrounded by mountains. Thus, there are equally seen upon the sea, chains of ice-mountains, where there may be observed valleys and plains, on which the snow, acquiring the solidity of ice, assumes the form of hillocks resembling waves. The crevices and empty spaces (*polini*) which exist between the ice, present themselves to the eye as lakes, rivers, and marshes. The inhabitants of the northern parts of Siberia give the general name of *torossi* to these masses of ice with which the surface of the sea is horizontally covered during winter. They are divided into two classes; the *torossi* recently broken, and the old *torossi*. M. Wrangel refers to the first class those which arise from the debacle of the sea from autumn to the commencement of summer in the same year. They are classed into two subdivisions,—the *torossi* of autumn, and the *torossi* of winter and spring. The new *torossi* are the most dangerous for the sledges drawn by dogs; the old ones, by the consistence which they acquire, may at the end of a great number of years attain the height



of 150 feet. At about 25 versts to the north of the island Kotelnoi, and of New Siberia, the sea is never frozen even during winter. The officer Tatarinof, who accompanied the geodesist Pschenitsin in this latter country, found the sea free of ice in the month of April 1811, at a still greater distance than that above mentioned. In 1810, M. Hedenstroem penetrated to a *polinia*, situated 70 versts to the east of New Siberia. Lieutenant Anjou, who went round the northern coast of the island Kotelnoi and New Siberia, remarked in the sea, to the north-west of the island, a change of current, which he discovered to come from the flux and reflux. In 1764, lieutenant Leontief, directing himself to the north of the isle of Four Columns, was stopped at about forty versts by a very thin ice which, when it extends to a great distance, is the almost certain indication of a large *polinia*. M. Wrangel met with this thin ice 79 versts to the N.N.E. of this same island, and was stopped by the *polini* at 118 versts from the continent, in the journey which he made in 1810 to the N.N.E. of the small rock of Baranof. M. Hedenstroem found, he says, at 250 versts from the coast, a large open crevice, in which he observed a strong current from E.S.E. ; but, according to M. Wrangel, the distance is exaggerated,—and this is so much the more probable, he adds, that it has been determined according to the running of dogs, and not according to the observation of the latitudes. If the Tchutchki may be credited, the *polinia* that is met with at 25 versts from the North Cape, extends much farther than that which exists before Yakan. According to the same people, the sea has its current eastward in summer, and westward in autumn. But it must be supposed that in this matter the Russian interpreter has been deceived, for a singular exception would result from this fact. Captain Cook also experienced a westerly current to the north of Behring's straits. As to the south-west current, remarked in the *polini* by Messrs Hedenstroem and Wrangel, at the period of spring, it is to be attributed to the action of the cold north-west winds which form these *polini*. A glance at the map of M. Wrangel's courses on the Icy sea will suffice to show that it is much deeper to the east than to the north. This is so true, that at 200 versts to the north of the small rock of Baranof, the depth is only 12 sageries 2 feet, while it was found to be 17 sageries at the distance of 10 miles from the great rock of Baranof, by the crew of the vessel the *Yassuschneia*, in 1787. The opinion that the sea is retiring from the northern coasts of Siberia, is common among the inhabitants of the north of that country. It is founded upon the observation which they have made, that at 50 versts from the sea, on shallows which the waters no longer reach, there is found a quantity of decayed trees. The island of Diomedé, marked to the east of Cape Saint, on Schelavurof's map, and which formed a narrow sound with the mainland, through which that navigator sailed, no longer exists, from which it has been supposed that the strait has been filled up. The extremely salt taste of the internal layers of the ice in the Icy sea, proves in what immense quantity salt occurs in it. When the ice is thin, and especially in the neighbourhood of the *polini*, the salt penetrates into layers of snow which have a thickness of five inches. The refraction of the land has a great action upon the Icy sea, as well on account of the air condensed by the cold during winter, as by the exhalations coming from the melting of the snow in March and April: the ice-mountains and the *torossi* assume new forms, and seem as if suspended in the air. The effect of this refraction would be to







present the most remote objects to the view ; but it is paralysed by that which the uniform and deceitful whiteness, which covers all these countries, produces upon the eyes.

*The Pacific Ocean.*] The Pacific, or Southern ocean, is connected with the Arctic ocean by Behring's straits, and stretches along the whole eastern coasts of Asia and New Holland. From the southern extremity of Van Diemen's Land to the Antarctic polar circle, it is arbitrarily divided from the Indian ocean by the line which indicates the 147th eastern meridian.—The sea of *Kamtschatka* forms the most northern part of this great ocean. It lies between the Asiatic and American continents ; and forms three great gulfs belonging to Asia, viz. the gulf of *Anadir*, betwixt *Tschuktschoi* Noss and *St Thaddeus* ; the gulf of *Olutorskaja* to the S. of *Anadir* ; and the gulf of *Kamtschatka* to the W. of the peninsula of that name.—Another Asiatic division of the Pacific Ocean is the sea of *Okhotsk*, which lies between the eastern coast of Siberia, the great island of *Tchoka*, the island of *Jesso*, the Kuriles, and the peninsula of *Kamtschatka*. That portion of it which extends between Siberia and *Kamtschatka* is sometimes called the sea of *Penshina*.—The sea of *Japan* washes the coasts of *Mandshooria*, the *Corean* peninsula, *Japan*, *Jesso*, and *Tchoka*. The straits of *Perouse* connect it with the sea of *Okhotsk* ; the straits of *Matsmai* with the main ocean ; and the straits of *Corea* with the *Whang-hay* or *Yellow sea*.—The *Yellow sea* washes the shores of *Mandshooria*, *China*, *Corea*, the *Formosa* islands, and the *Loo-Choo* group. The gulf of *Petscheli* is formed in its N.W. part. Were we to pursue the geography of this great ocean any farther in this quarter, we should next encounter those groups of islands which some geographers have divided into the three great classes of the *Asiatic Archipelago*, *Australasia*, and *Polynesia* ; but we have already intimated our intention of describing the two latter groups as a fifth great division of the globe, under the general name of *Australasia*.

*The Indian Ocean.*] The Indian ocean may be regarded as bounded by Asia on the N. ; by the islands of *Sonda*, *New Holland*, and the Pacific on the E. ; by the Antarctic ocean on the S. ; and by Africa and the Atlantic on the W.,—the cape of *Good Hope*, and the meridian of the Cape, marking its western limits, and the 30th parallel its extreme northern limits. It is divided into two principal parts : the *Indian equinoctial ocean* to the N. of the tropic of *Capricorn*,—and the *Indian southern ocean* to the S. of the same tropic. The former is the more considerable division. The Asiatic continent projects two vast peninsulas into this ocean,—those of *Arabia* and *Hindustan*, which are separated from each other by the sea of *Omman* or the *Arabian sea*. The former peninsula is determined on the N.E. and S.W. by two long and narrow seas,—the *Persian gulf* and the *Arabian gulf* ; the one communicating with the Indian ocean by the straits of *Ormus*, the other by the straits of *Babel-mandel*. On the western coast of *Hindustan* we perceive the gulfs of *Cutch* and *Cambaye*, which form the peninsula of *Guzerat*. S.E. from this peninsula are the gulf of *Manaar* and the straits of *Palk*, running between the island of *Ceylon* and the continent. Between *Hindustan* and *Indo-China* is the great gulf of *Bengal*, forming the gulf of *Martaban* on the E. and inclosing the *Andaman* and *Nicobar* group. To the S.E. of this large gulf are the straits of *Malacca*, lying between the peninsula of *Malacca* and the isle of *Sumatra*, and communicating with the Chinese sea. The latter sea washes the southern coasts of *China*, the eastern coasts of *Lower*

India, the shores of Borneo, the Philippines, the Babuyan and Bashi groups, and Pelan. Its principal gulfs are those of *Tonquin*, *Siam*, and *Mindoro*.

*The Mediterranean.*] The Mediterranean sea forms the bay of *Scanderoon* on the coast of Syria, in which is the island of Cyprus; the gulf of *Satalia* on the coast of Caramania; and the bays of *Makry*, *Stanchio*, *Scala Nova*, *Adramiti*, and others, on the coast of Anatolia.

*The Euxine.*] The Euxine or Black sea belongs in common to Europe and Asia. It washes the Turkish and Caucasian districts of the latter continent.

INLAND SEAS AND LAKES.] "The continent of Asia," says Malte Brun, "forming a considerable body of land, and but little intersected by seas, ought naturally to contain in its interior great accumulations of water;" and in fact it does contain, as we have already seen, a considerable number of inland collections of water. The principal of these are: the lake of *Oormiah* in the province of Adirbeidschan; the lake of *Erivan*; the lake of *Shiraz* and *Baktegan* in the province of Farsistan; the *Dead sea* in the pashalik of Damascus; the lake *Wan* in the pashalik of Wan; the *Zurrah*; the *Kao-Yeou-Hou* and the *Hong-Ise-Hou* in the Chinese province of Kiangnan; the *Tong-Ting-Hou* in the centre of China; the *Terkiri* in Tibet; the *Koko-Nor* on the borders of Tibet; the *Lop-Nor* in Little Bucharia; the *Kosogol* in Mongolia; the *Zaisan* in Mongolia; the *Argoon-daluy* in Mandshuria; the *Balkasch* or *Palkati-Nor* in Soongaria; the *Tchani* and the *Piasinskoe* in the government of Tomsk; the *Baikal* in the government of Irkoutsk; and the *Aral* and *Caspian* seas. The disagreement of writers in assigning the dimensions of the Asiatic lakes argues a very imperfect acquaintance with the interior of this continent. In general, the lakes of Asia are distinguished by their saline, brackish, or sulphureous waters; and many of them in the western and central parts of Asia have no outlet. The two peninsulas of India have no remarkable lakes.

*The Aral.*] The Aral lake or sea is situated in the Carismian steppes, and divides the country of the Karakalpack hordes from the districts inhabited by the Aralians and Toorcomans. It extends between 42° 5' and 46° 10' N. lat. and 56° 14' and 61° 4' E. long. Its principal bays are those of *Oudjany* on the S.E.; *Malmishka* on the S.W.; *Barsoutsk* on the N.W.; and *Tchiganak* on the N.E. Its capes are those of *Barsoutsk*, *Kutchuktach*, *Soutach*, and *Courou-Khalmak*. It has numerous islands, especially in the southern part, where they form a kind of archipelago. The most important of these are: *Antchatachly*, *Yassyr*, and *Sariplosky*. It is said to be separated from the Caspian sea by plains of considerable elevation. Hassel estimates its total superficies at 15,290 square miles. The water of the Aral, like that of the Caspian, is salt; and the neighbouring tribes procure dry salt from it by evaporation. Its shores are in general steep and rocky, and environed by immense steppes, in which are found wild horses, asses, wolves, and antelopes. It has no visible outlet, although it receives three great rivers, viz. the Sirr or Sihon, and the *Oudjany* on the E., and the *Amoo-Daria* or *Oxus* on the S.

*The Caspian.*] The Caspian sea was known to ancient geographers as the *Hyrcanian* sea. The Arabians of the middle ages gave it different appellations: such as the sea of *Khozars* or *Khazars*, the sea of *Djurdjan*, the sea of *Dilem*, the sea of *Ghilan*, the sea of *Tabaristan*, the sea of *Bakou*. The Slaves called it *Ghvalinskoe-more*, after the *Ghuhvalisses*, a



tribe located at the mouth of the Wolga. It has also been called the sea of *Astrachan*. The different Toorcoman tribes which roam around its borders commonly call it *Denghiz* or *Tenghiz*, that is, 'the sea;' or sometimes *Ak-dengiz*, 'the white sea.' The Persians know it by the appellation *Kolzoum*, and the Turks by that of *Bahri-Ghouz*, or *Bahri-Ghaze*. With the Armenians it bears the name of *Gasbits-dzov*; and with the Georgians those of *Kaspis-sgva*, or 'the Caspian sea,' and the sea of *Daroubandi* or *Derbend*. This great inland sea separates the dominions of Russia from those of Persia and the Independent Tartars. It has nearly the form of an ellipse, of which the major axis is now well-known to extend from N. to S., though, scarcely a century ago, it was represented as passing from E. to W. It is situated between  $36^{\circ} 40'$  and  $47^{\circ} 20'$  N. lat. and  $46^{\circ}$  and  $54^{\circ}$  E. long.; but if we include in it the lake of *Kouli-deria*, or *Adji-Kouyoussi*, which communicates with it by the straits of *Karaboughaz*, it touches upon the 56th meridian. There can be no doubt that this sea formerly covered a larger space than it now does. M. de Mouraviev asserts that he fully recognised the ancient shores of the Caspian betwixt the present coasts and the southern extremity of the sea of Aral. At this moment the Caspian sea is subsiding; and the decrease of its waters is the more remarkable within these few years, as vessels drawing 18 feet water could lately navigate this sea, and now it will admit of none that draw above 15 feet at the most. A few years ago, the waves of the Caspian washed the walls of Bakou; at present they are at a considerable distance from it,—and the consequence is, that the ships-of-war of the Russian imperial navy are no longer stationed in the gulf of Bakou, but in a tolerably convenient port of the isle of Sara, which is 10 miles distant from it. But what is most extraordinary is, that this subsiding of the waters has uncovered first the top, and then the lower parts, of a vast caravansary, which is situated in the sea, at the distance of about 2 versts from the coast. Thus it appears, that at some period, more or less remote, the Caspian sea was much lower towards the western coast than it is at the present moment, when it is observed to be subsiding. In support of this singular fact, it may be added that, according to the unanimous tradition of the country, people formerly went along the shore of the Caspian from Lankhara to Salian; and that the road, now partly covered by the waters of the sea, is no longer passable. The fall of the waters has also left exposed some new islands. One of these is several versts in extent. The soil of it is very firm; and it is probable that in a few years it will be inhabited by fishermen, like all the other isles in the Caspian. The Djan-deria, or the southern and principal of the three mouths by which the Sir discharges its waters into the Aral, has been dry for a period of ten years, and the Kouvan-deria, forming the middle branch, has certainly considerably diminished within the last hundred years. The environs of the Aral lake abundantly demonstrate that its shores have been gradually narrowing, and that the shifting sands are insensibly gaining upon it. The same observations have been made upon the Baraba lake in Western Siberia. It does not appear that the Caspian has any connection with any other body of water, although some naturalists have asserted that it maintained a subterraneous communication with the Black sea and the Persian gulf; and, in confirmation of this assertion, alleged, that every year, at the commencement of winter, leaves and branches of trees unknown in Southern Persia, and which grow only in Ghilan and Mazanderan, are found floating on the shores of the Persian gulf, at the part nearest to the Caspian. There does



not appear, however, to be any force in this circumstance, as the leaves and branches in question can easily be conveyed to these shores by the Euphrates. The greatest ordinary depth of this sea is from 450 to 520 feet. Hanway in one place could not find the ground with a sounding line of 2889 feet. The bottom is muddy, and in some places intermixed with shells. It is in general shallow along the coasts, and vessels of any considerable size must anchor at a considerable distance from the western shores. The navigation is reckoned dangerous, in consequence of the rocks which border the coast, and the constant E. and W. winds. Storms are more dreaded here, on account of the small sea-room and the total absence of good harbours. The water of the Caspian, like that of all great bodies of water from which there is no outlet, is salt; the salt dews and rains which are frequent in the neighbourhood seem to prove that the saline particles are evaporated along with the water. Besides the salt taste, the waters of the Caspian have a bitterness totally different from that of the ocean. This bitterness is said to resemble the taste of the bile of animals, and has been attributed to the great quantities of naphtha which are found in the adjacent country, and with which the waters, particularly after a storm from the N. or N.W., are strongly impregnated. Gmelin, who analyzed the waters of the Caspian, found that, besides the common sea salt, they contained a considerable quantity of Glauber salt, the presence of which is attributed to the naphtha. The Caspian might become a source of great wealth to Russia on account of the quantity and variety of fishes which it contains. The quantity of caviar, and other preparations of fish, which is manufactured here, is said to amount to some millions of rubles annually. Seals are plentiful, and the shores are lined at all seasons of the year with numerous flocks of aquatic birds of every species, and some of which are little known in Europe. The principal rivers which flow into the Caspian are: the Volga, the Kuma, the Terek, the Samour, the Kour or Cyrus, the Kisil-Ozen, the Gourghun, the Abi-atruck, the Yemba, and the Jaïk or Ural. According to a tradition preserved in the countries on the E. of the Caspian, about 500 years ago the Amoo-Daria or Oxus flowed into this sea by two mouths,—the one in the gulf of Balkan, and the other to the S. of the mountains of that name; but a violent earthquake changed the course of this river, and forced it to run N. into the Aral. It is said that all the rivers which flow into this sea carry with them a large quantity of sand, which is gradually choking up their mouths, so that the beluga (the *Accipiens Huso*) is no longer observed to enter the mouth of the Yemba, which it once frequented. The mouths of several other rivers are thickly covered with reeds and brushwood.

We will now rapidly sketch the coast-line of this sea, beginning at Astrachan. At the mouth of the Yarkov, a branch of the Volga, in 45° 40' N. lat. we observe the isle of *Tchetyre-Bougra*. The coast is low to the gulf of Kuma; it then rises a little to the mouth of the Terek, after which it again sinks and is covered with reeds as far as the gulf of *Agrakhan*. In this gulf we observe the isle of *Tchetchen*, on which the Tartars of Kizliar kill great numbers of seals. From Agrakhan point to Derbend the coast is low and sandy. From the vicinity of Derbend a chain of mountains runs parallel to the coasts towards the mouth of the Samoura. Directly opposite to Nizova there is pretty good anchorage. In 40° 55' the *Dva-brata*, or 'rocks of the two brothers,' occur. The straits of *Apcheron* are formed by the islands of Sviatoi, Jyloi, and the Lebejei. From this strait the shore gradually rises to the port of Bakou,

which offered until lately a pretty good harbour. From the southern point of the gulf of Bakou to Cape Vezir the coast is mountainous. Opposite to the latter promontory are 4 small isles called the *Svinoi*. The gulf of *Salian* stretches from this point to the mouth of the Kisil-agatch. Excellent sturgeon-fisheries are established here. The coast now becomes low and woody, and takes a sudden sweep inwards so as to form the gulf of *Enzelly*. The Mazenderan coast sweeps in a circular direction from N. W. to N. E., and rises into lofty mountains which are covered with forests. It presents one very lofty summit, the Demavend, covered with perpetual snow. Near to Aster-abad is a large bay, which offers pretty good anchorage. From this bay the coast runs N. *Cape Gunych-tepe*, or the Serebrenoi-bougor, rises to the N. of the mouth of the Gour-gheu; in 1782 it formed a distinct island, which became united to the continent about the commencement of the present century. The gulf of *Balkan* takes its name from the lofty mountains by which it is surrounded on the N. and E.; it is enclosed on the W. by the isles of Ogourtsa or Aidak, Derwich, and Tcheleken or Naphtha, and by the little peninsula of Krasnovodsk. About 30 leagues from the southern point of this peninsula are the straits of *Karaboughaz*, which unite the Caspian to a great lake called by the Toorcomans *Kouli-deria*. This lake is little known, and has not been visited by mariners. At the distance of 75 leagues from these straits we observe the bay of *Alexander*, and 38 leagues to the N.N.W. of the latter place is the cape Tuk-Karagan, a little to the N. of which is the isle of Koulat. About 15 leagues N. from Tuk-Karagan is the little tongue of land called *Manghischlak*. From this point the coast runs E., and then takes a sudden turn to the N. towards cape Bourount-chouk. The next gulf which presents itself in this quarter is the *Dead gulf*, in which several islands are situated. All the northern coast of the Caspian, from the mouth of the Yemba to the Volga, is low, and covered with reeds and sand-banks. From the mouth of the Astara to that of the Attruck, the coasts of the Caspian belong to Persia; from Attruck to the mouths of the Jaïk they are occupied by Toorcoman and Kirghissian nomade hordes; the remaining part of the coast belongs to Russia, which possesses the principal share of the commerce of this sea. The first accounts of the Caspian were brought to Europe by Anthony Jenkinson, an English merchant, who in 1557 attempted to establish a commercial intercourse with the countries of the East. Jean Struys, a Hollander, who in 1670 sailed from Astrakhan to Persia, drew up a very incorrect chart of the Caspian. In 1719-20 this sea was surveyed by Soymonof and Van Verdun, by order of Peter the Great. Soymonof wrote a description of the Caspian, which was published with a chart in 1731. Tokmatcheo visited the eastern shores of the Caspian in 1764; and the naturalist Gmelin explored its western and southern shores in 1770-3. M. de Mouraviev executed a voyage of discovery in this sea in 1819.

RIVERS.] Malte Brun gives the following estimate of the proportional volumes, or, to speak more exactly, of the surfaces of the running waters of this part of the world. The total being taken as unity, then

The rivers of Siberia	{ flowing to the N. are as.....	0.31
	{ flowing to the E.....	0.02
... of China and Chinese Tartary.....		0.15
... of all India.....		0.27
... of Central Asia.....		0.08
... of Asiatic Turkey.....		0.10
... of Persia with Armenia.....		0.06
... of Arabia.....		0.03



By inspecting the subjoined table it will be perceived that many of the Asiatic rivers are of great length. In this respect they rival the streams of America; but in respect of breadth there is no comparison betwixt the rivers of the two continents. Instead of a channel 150 miles wide, as we find in the Plata and Amazon, the widest rivers of Asia seldom exceed 4 or 5 miles; and their depth likewise, in general, is not great. Such of them as have the principal part of their course within the tropics annually overflow their banks.

TABLE OF ASIATIC RIVERS.

Rivers.	Sources.	Course.	Mouths.	Branches.
Euphrates.	Mountains of Armenia.	S. W. S. S. E. 1400 miles.	Persian gulf: two mouths.	Morad. Tigris.
Tigris.	North of Madden.	S. E. 800 miles.	Euphrates, below Korna.	
Indus, or Sind.	Western Tibet.	S. W. 1700 miles.	Arabian Sea: Many outlets.	Kameh Gomul. Behut. Chunagb. Rauvee Beyah. Setlege.
Ganges.	South side of Mount Himalaya.	S. E. 1500 miles.	Bay of Bengal: many outlets.	Burampooter Gogra. Jumna. Soan.
Burampooter.	Supposed to be near that of the Ganges.	S. E. S. and S. W. 1400 miles.	Ganges, below Luckipour.	Donee. Surmah.
Yang-tse-kiang.	Mountains of Tibet.	E. S. N. E. 2200 miles.	Eastern Sea, E. from Nankin.	Yalong, Han-Kiang, Yuen-Kiang, and many other large Rivers.
Hoang-Ho or Yellow River.	Near that of the Yang-tse-Kiang.	Bending in almost every direction. The general course from W. to E. 2150 miles.	Yellow Sea.	Hoel Ho, and many other branches.
Amoor.	Near the Yablonoï Mountains in Mandshur.	E. and N. 1850 miles.	Channel of Tartary opposite the island of Saghalien.	Many branches, among which the Soongari or Kirin-Ula is the chief.
Lena.	West of the lake Baikal	N. E. and N. 1570 miles.	Arctic Ocean.	Witim. Nuga. Aldan. Olekma.
Yenisei.	S. W. of the lake Baikal.	Generally N. 1750 miles.	Arctic Ocean.	Kemtshuk. Upper and Under Tounguska. Abakan. Turuchan.
Obi.	The Bogdo-alin.	Generally N. 1900 miles.	Gulf of Obi in the Arctic Ocean.	Irtish, Tom, Elima, Lialsa, Utacha, and other large rivers.



*Climate.*] Asia, extending from the polar circle to the neighbourhood of the equator, must necessarily exhibit a great variety of temperature in its different regions. In no part of Asia, however, is the climate so intolerably hot as in the tropical desert of the African continent. It may be said, generally, that in the south-western part, even including Arabia which is within the tropic, it is temperate; but in the south-eastern great heat prevails; while, throughout the northern half of the continent, excessive cold predominates. Hassel describes the Asiatic climate under four zones or belts: The 1st of these includes all the country lying to the N. of the 62d parallel; in which the rivers continue frozen from September to June. The 2d extends between the 50th and 62d parallels, including Southern Siberia, the kingdom of Kasan, a great part of the kingdom of Astrachan, the half of the Kirghissian steppes, the northern half of Mongolia and Mandshuria, the island of Tchoka, the Aleutian islands, and the Kuriles; the rivers are here frozen from the end of October to the end of May. The 3d zone comprehends the countries between the 35th and 50th parallels; or a great part of the central plateau, the remaining portion of Mongolia and Mandshuria, Corea, Northern China, Little Bucharra, the Aral and Caspian territories, the Caucasian districts, the southern part of Astrakhan, the whole of Anatolia, Armenia, a part of Persia and Afghanistan, and a part of Japan. In this zone, however, the climate is greatly modified by the physical conformation of the country. The sudden change of level produce an effect where that of latitude does not come into operation. The temperature is severely cold, for example, on plateaus whose elevation exceeds 600 toises or 3,800 feet above the level of the sea; while in the terraces and valleys we find an agreeable climate, under which rice, olives, and cotton, are reared. In the 4th zone, comprising all the countries of Asia lying to the S. of the 35th parallel, that is, the southern part of Asiatic Turkey, Arabia, the S. of Persia and Afghanistan, the two peninsulas of India and the neighbouring islands, and the S. of China and of Japan, there are only two seasons known. From April to November the sun is about perpendicular, and constant rains deluge one country, while another is parched by unyielding drought. During the rest of the year the sky is serene. Vegetation is uncommonly luxuriant in this zone.—Malte Brun ascribes the long duration of the same wind which we here observe in countries at a distance from the tropics, to the absence of gulfs and seas whose exhalations and currents might alter the nature of the wind or change its direction. “The chilling winds of Siberia,” he says, “ascend even to the summits of the centre (of the great plateau); and if sufficiently elevated to pass the first chains, they may extend to the heights of Tibet. The wind from the East, charged with fogs, covers at once all the lower parts of China; but as we get farther into the temperate zone, all regularity in the united action of the sea and the atmosphere gradually ceases. Thus, at Japan, cold and heat,—storms and calms,—succeed each other almost as rapidly as in Great Britain. China is liable to these variations in a less sensible manner than Holland, either on account of the greater humidity of the sea-breezes, or the dryness of those which have passed over the land. In short, if we penetrate the temperate oriental countries, the seasons always become more constant, but colder in proportion as we approach the centre. Nearly the same changes are perceptible in going from the west to the east of Europe. In northern Asia, there is another feature which strikes us as very remarkable, in comparing that region with the parts of Europe

situated under the same latitudes. The cold of northern Asia always increases as we proceed towards the East. This augmentation is so great, that, upon the coasts of Tartary, situated under the same latitudes as France, the winter commences in the month of September. Several causes combine, without doubt, to produce this phenomenon. In the first place, there rise between Corea and the countries upon the river Amoor, vast mountains covered with glaciers; a second, and still greater mass of mountains separates the Amoor from the Lena: all the coasts of the N. E. are also extremely steep; and, we may add, that the seas which surround these frozen countries are almost always covered with thick and cold fogs, which intercept the rays of the sun. A third cause may be found in the absolute want of inhabitants, and consequently of cultivation. In eastern Siberia, according to the official reports, there is scarcely one individual to seven square miles. We must consider the mass of air superincumbent on a continent as a whole, the general modification of which depends on all the partial modifications. If a continent extend far into the torrid zone, the mass of warm air re-acts upon the temperate mass, and communicates to it a part of its caloric, and, by dilating, forces it towards the north, and thus confines the limits of the cold. So that the countries toward the poles do not simply become cold, in the direct ratio of their latitudes. This increase of cold also observes an inverse ratio to the extent of heated land contiguous to them on the S. Such is the reason why the neighbourhood of the immense mass of heated surface in Africa renders the temperature of Arabia, of Syria, and of Mesopotamia, hotter than it should otherwise be. In the winter season, the cold of North America is very piercing in the environs of the tropic. That part of this continent which extends to the S. of the tropic of Cancer, is nothing in comparison with the remainder. Hence, there is no mass of warm air to re-act on the temperate and cold, so that the action of the cold mass receives no counterbalance. If we examine the map of Asia, we shall see the form of that continent contracting in breadth from China to Behring's straits, at which part the climate is no longer warm. The air in these countries, naturally cold, is rendered still more so by the influence of the frozen sea: the great Pacific ocean is not adequate to counterbalance its effects, being itself cooled by a great number of icebergs which enter it through Behring's straits. These icebergs are often stopped between the Aleutian Islands and Andrinow, and occasion the cold fogs with which this part of the sea is covered. They are afterwards carried by the general current of the ocean from E. to W., that is, from America to Asia, where they accumulate in the gulfs. This unchangeableness of physical circumstances,—these climates which no industry can sensibly ameliorate,—these regular returns of the seasons,—that certain repetition of the same mode of cultivation, and consequently of the same mode of living,—must have an influence on the moral character of the Asiatics, as well in uniformly modifying their nervous and muscular system, as in exciting their imagination by the return of the same sensations."

PRODUCTIONS.] The productions of Asia, under all the three kingdoms of Nature, are very rich and varied.

*Animal Kingdom.*] The animal species presents the greatest variety in Southern Asia. In the two Indian peninsulas, and in Ceylon, we find a variety of apes and baboons. The forests of these countries conceal herds of elephants, and numbers of tigers and rhinoceroses. The lion, the panther, and other ferocious animals, inhabit the plains and forests of



Arabia and Persia. Jackals are common throughout the West ; and wolves are found here, and in the central and northern parts of Asia. Foxes, martins, ermines, sables, and various other small fur-animals abound in Siberia. In the steppes, deserts, and plains, various species of antelopes, particularly gazelles, occur : the steppes swarm with mice of every species. The musk-rat is peculiar to Tibet. Tapirs are found in the S. E. parts of this continent. The domestic animals of Asia are all aborigines. The buffaloe is frequently used in agriculture. In the elevated valleys of Tibet are those goats which furnish the material of Cashmere shawls. The Arabian horse is the most beautiful of his species. In the steppes of Upper Asia troops of wild horses occur. The camel is found to the 55th parallel ; the dromedary to the 50th ; the onager or wild ass to the 48th. The peacock, pheasant, and ostrich, are natives of Asia. The Northern and Southern oceans abound in web-footed birds. Among the insect tribes occur : the *Curculio palmarum*, and *Cuprestis gigantea*. The *Hemipteræ* are numerous ; and the *Lepidopteræ* particularly so in China.

*Vegetable Kingdom.*] The productions of the earth, under equally favourable circumstances with respect to soil and irrigation, will vary nearly as the climate : in Asia, therefore, we find the members of the vegetable kingdom exceedingly numerous. Maize and sorgo are cultivated in China and Bucharja ; dourah in Arabia ; and all the sorts of grain common to Europe, with our fruits and culinary vegetables, in Central and Western Asia. In Siberia a kind of beer is made from malted grain ; in Arabia and Persia palm wine is manufactured. Arack, rum, and sherbet, are likewise of native produce. Arabia is the fatherland of coffee ; as China is that of tea. Cardamon, pepper, ginger, and saffron, are produced on the continent, and cinnamon is plentifully produced in Ceylon. Tobacco, opium, and betel, are extensively raised. Rhubarb, ginseng, colocynth, jalap, sarsaparilla, assafœtida, tamarinds, manna, senna-leaves, benzoin, myrrh, aloes, and mastic, are among the drugs exported from Asia. The principal fruits are : figs, pomegranates, pistacchio-nuts, ananas, melons, mangoes, palms, dates, and areca-nuts. The teak, bamboo, and palm-tree, are peculiarly characteristic of Asiatic forest-timber ; a great variety of very fine woods for cabinet purposes are also procured on this continent.

*Mineral Kingdom.*] So mountainous a continent cannot be deficient in minerals ; however little its mineral wealth may have been explored by its ignorant rulers. Rock-crystals and amethysts are found in many quarters ; the common and rose quartz in the Altai mountains ; chalcedony in Mongolia ; the cat's-eye in Ceylon and Malabar ; obsidian in the vicinity of some of the volcanic mountains ; pyrope, or fire-stone, in Mount Carmel ; jasper, heliotrope, and topaz, in the Ural ; aquamarine between Nertschinsk and Baikal ; zeolites in Siberia ; zircon and hyacinth in Ceylon ; the onyx in Persia ; *kaolin* or porcelain earth in China and Japan. The diamonds of Golconda and Sumbulpour, and the pearls of Bahrein and Manaar are well-known ; and rubies and turquoises are brought from the same regions. Rock-salt, soda, rock-butter, saltpetre, and naphtha, are procured from the soil in various places. The rivers of Asia Minor washed down fragments of gold in ancient times, and silver-mines were wrought on Mount Sipylus within the last century. The gold of Arabia is frequently mentioned in scripture ; and gold-dust is still collected from the streams of Kabool and Kandahar. Silver and copper-mines are wrought



in the neighbourhood of Tocat; quicksilver and zinnobar in China; malachite in China; and iron, and magnet in Siberia; molybdena near Kolywan; and chromium near Beresof. Tin is found all over the Malay peninsula, but not to the northward of 10°.

POPULATION.] We learn from sacred history that Asia was the cradle of the human race; and this fact, combined with the fertility and fine climate of the country, would lead us to look for a more crowded population here than in any other quarter of the globe. Nevertheless the numbers of the human race in this quarter of the world, although immense, are certainly below what might be expected in regions so early peopled and so abundantly supplied with every production which can administer to the necessities or comforts of mankind. The main cause of this deficit in population is to be traced to the despotic character of the governments and social institutions of Asia. We are however, after all, very imperfectly acquainted with the amount of the population of this continent. In the *Almanac Imperial* we observe it stated at 580,000,000 of souls. British geographers conjecture it may amount to 500,000,000. Templeman approximates it to nearly the same number; the 'Echo of Truth,' a Neapolitan Journal published in 1829, estimated it only at 330,000,000; and the Parisian geographers in 1824 at 480,000,000. Hassel estimated it in 1821 at 490,000,000. We subjoin the elements of his calculation:

POPULATION OF ASIA ACCORDING TO HASSEL.

1. ASIATIC RUSSIA.	{	The Kingdom of Kasan,	5,112,000	
		... .. Astrakhan	2,500,000	
		... .. Siberia	1,800,000	
		The Caucasian provinces	400,000	10,112,000
2. THE FREE TRIBES OF CAUCASUS				400,000
3. ASIATIC TURKEY				12,000,000
4. ARABIA AND SOCOTORA				11,000,000
5. PERSIA				18,000,000
6. AFGHANISTAN AND BELUDSCHISTAN				14,000,000
7. TURKISTAN, with the nomade tribes of the Aral and Caspian districts				4,500,000
8. HINDOSTAN.	{	British India	53,500,000	
		Territories under British protection	17,500,000	
		The Mahrattas, Sikh, Assam, and Nepaul States	30,000,000	101,000,000
9. INDO-CHINESE STATES.	{	The Birman empire, and Laos	17,000,000	
		Siam	2,000,000	
		Malacca	1,200,000	
		Anam	18,000,000	38,200,000
10. CHINA.	{	China Proper	230,000,000	
		Mandshuria and Leantong	3,000,000	
		Corea and Loo-choo	6,000,000	
		Mongolia	5,000,000	
		Tibet and Bootan	15,000,000	229,000,000
11. THE ASIATIC ISLANDS	{	Japan with Jesso and Boni	25,000,000	
		The Philippines	3,000,000	
		Magindanao	1,500,000	
		Borneo	5,000,000	
		Celebes	3,000,000	
		Java	4,230,000	
		Sumatra	5,000,000	
		Ceylon	2,500,000	
		Remaining islands	2,000,000	51,230,000
Total population of Asia				489,442,000

Gräberg has calculated the population of Asia, exclusive of the Sunda islands, the Philippines, the Moluccas, and islands of the Eastern Archipelago, at 366,000,000 of souls.

*Tribes according to colour.*] Were we to arrange the population of Asia into classes distinguished by colour, we should say that three races of mankind inhabited this continent: the White, the Yellow, and the Black. The latter are few in number; and we may therefore consider the two other as dividing this part of the world between them. The White race occupy nearly the whole of Western Asia; the Yellow race inhabit the rest. In some instances the two races have become blended together, and it would be difficult to say to which race their descendants belong. In the White race we would class all the Caucasian tribes, the population of Asiatic Turkey, of Arabia, of Curdistan, of Persia, of Afghanistan, the Bucharians, Armenians, Georgians, Toorcomans, Ouzbeks, Kirghissians, all the inhabitants of Hindostan, of Nepaul, of Ceylon and the Maldives, and several tribes of Asiatic Russia, such as the Jakoutes, the Vogouls, the Permians, the Syrians, the Tchouvaches, the Morduins, and the Ostiaks of the Obi.—The Yellow race would comprehend: the Calmucks, the Khalkhas of Central Asia, the Samoiedes, the Lamootes, the Joukagirs, the Tchouktchis and the Koriaks, all of Asiatic Russia; the Mongols and Tongouses who live as nomades in Asiatic Russia and China; the Mandshous, the Coreans, the Japanese, the Chinese, the Annamitains, the Siamese, the Birmans, and the Tibetians.—The Malays seem to be a mixed race of Whites and Yellows.—The Negroes belong to Ceylon, Andaman, and Nicobar.

*Tribes according to Blumenbach's classification.*] Hassel has arranged with great minuteness the population of Asia on the general principles of Blumenbach, as explained in our general introductory article on Physical Geography. We shall here present the reader with the outlines of Hassel's ingenious classification:

#### 1. THE CAUCASIAN RACE.

I. The inhabitants of the CAUCASUS and the high plateau betwixt the Black sea and the Caspian: viz.

1. The Lezhiers. { Awares, Anzugs, Dsharians, Andis, Didos, Unssos, Akuschas, Kubetschas.
2. The Mizdsheges.—Ingusches, Kharebulaks, Tschetschenzes.
3. The Ossetes with the Dughores.
4. The Circassians and Kabardines.
5. The Abasses, or Awchases, divided into 7 tribes.

II. The GEORGIANS inhabiting the foot and the valleys of Caucasus: viz.

1. The Georgians Proper.—Khartli, Kacheti, Isa-Atabagoes, Imereti, Gurians.
2. The Mingrelians or Kadzarini, with the Odischî.
3. The Lashi.
4. The Souanes.

III. The ARMENIANS, calling themselves *Hai*, and inhabiting the high lands of Armenia, and a great part of Western Asia.

IV. The Shemites, inhabiting the S.W. parts of Asia.

1. The Jews, in Palestine, and scattered throughout Turkey, Persia, Arabia, and Hindostan.
2. The Arabs, inhabiting Arabia, a part of Asiatic Turkey, the whole eastern coast of the Persian gulf, and part of Afghanistan.
3. The Syrians.—Druses, Maronites, Nazarenes.

V. The TATARS of Middle Asia.

1. The Tatars Proper. { Tatars of Kasan, Turalinzen Tatars in Tomsk and Perm, Astrakhan Tatars, Obi Tatars, Tschulymes, Barabinzen in Baraba, Katschinzen on the Yenisei, Kistimes and Tulibertes on the Yenisei, Biriusses of Abakan, Abinzen on the Kondroma, Verchotomsk near the sources of the Tom, Sajanes on the Upper Yenisei, Beltires and Abakas.



2. The Turks. { The Osmans, or Osmanli, the ruling nation in the Osman empire, the Truchmones, or Toorcomans, on the Caucasus, and in Asiatic Turkey, called Mutuali on Libanus, and Uruks in Anatolia. The Eschures, Kadschures, Mukaddes, Talishes, Kara-Gheuzli, Bejotes, Khasavendi, Dschisanschiri, Fars-Modanloos, and Kodsjawends, in Iran.
3. The Nogays. { Kuban Nogays, Zeltatatars of Astrakhan, Kunderowes on the Achtuba, Kumykes on the Kuma, and Kalans on the Tanscha, and the Basianes on Caucasus.
4. The Kirghissians, or Kirghiskaisacks, divided into 3 hordes.
5. The Aralians, or Aralzes, on the Aral.
6. The Karalkalpakes on the Syr-Darja.
7. The Khivinses, or Khivans, in Khiva.
8. The Bukharians, or Usbecks, in Little Bucharja.
9. The Taschkentes, with the Balkhers.
10. The Meschtscherjakes in Orenburg.
11. The Bashkirs in Orenburg and Perm.
12. The Tele-utes in Tomsk.
13. The Jakoutes, or Sochas, in Tobolsk and Irkoutsk.
- VI. The PERSIANS, in Persia and Afghanistan, and throughout Hindostan and Turkish Asia.
  1. The Tadschiks or Old Persians in Iran and Afghanistan.
  2. The Parses, or Ghebirs, in part of Persia and Afghanistan, and also in Hindostan.
  3. The Khilaki in the province of Khilan.
  4. The Sabees in Khusistan.
  5. The Koords. { The Betlisi, Sejambos, Baldinas, Bottani, Soranes, Urghianes, and Sekmanes, in Asiatic Turkey. The Jezides on Mount Sindschar. The Mekris, Bilbas, Giafs, Gurars, Baras, Sunsoors, Leks, Kotschanloos, Schaghaghhi, Reschevends, Pozequi, Zafferanloos, Erdelani, Boinurds, Modanloos, and Embarloos, in Iran.
  6. The Looris. { The Zends of Ispahan, Leks of Phars, Khogiloos of Phars, Zinguenes in Kirmanschah, Feili and Baltyari in Looristan, Kerroos in Kamsa, Kara-Zendschiri in Kirmanschah.
- VII. The AFGHANS on the mountains of Upper Asia and the Paropamisus, also in the Caspian steppes, and the high plateau betwixt Hindostan and Persia.
  1. The Patanes, or Eastern Afghans, in Hindostan.
  2. The Western Afghans in Cabulistan.
  3. The Rohillas.
- VIII. The HINDOOS, in the Indian peninsula, or the country between the Himalaya, the Indus, the Ganges, and the ocean.
  1. Hindoos Proper:—Bidshors, Pundschabers, Cashmirians, Multanes, Sindians, Badriskrians, Nepaulese, Murangians, Deccanese, Conchans, Canarese, Tewriganese, Malabars, Murawes, Tamuls, Carnatians, Bernees, and Cingalese, in Border India and part of Candahar.
  2. The Dschates.
  3. The Kalliers.
  4. The Mahrattas.
  5. The Radsbootes.
  6. The Sikhs.
  7. The Garraus.
  8. The Wadtunges.
  9. The Beludsches in 48 tribes, } in Beludschistan.
  10. The Brahoos in 74 tribes, }
  11. The Lolos in China.
  12. The inhabitants of the Laccadives and Maldives.

## II. THE MONGOLIAN RACE.

- I. The MONGOLS PROPER, in Upper Asia, Chinese Mongolia, and part of Siberia.
  1. Mongols:—The Kalkas N. of the Kobi, and the Scharras S. of the Kobi.
  2. The Eluthes:—The Olots or Kalmyks, the Soongarians, the Torgœtians and Derbetians, the Barga-Burats or Burats, and the Brazki.
  3. The Mongols on the Ainos and Tchokta.
- II. The MANTSCHOOS, or Mandshurs, in Chinese Mandshur and Siberia.
  1. The Tunguses, called also Bojes and Orooes.
  2. The Daoorians, on the Schilka and Amoor.
  3. The Yupi, on the Southern Ocean.
  4. The Mantschoos, the ruling nation in China and Upper Asia.
  5. The Lamoots.
  6. The Ketschinges.
  7. The Humars.
  8. The Orotschys and Bitschys. } In Chinese Mandshur.



## III. The COREANS.

## IV. The CHINESE.

## V. The TIBETIANS, with the Sifangs, between the Yalong and Yantsekiang rivers.

## VI. The ANAMITES :—The Tonquinese, the Cochín-Chinese, the Cambodians, and the Laosians ;—the Quamtoes, the Moi, and the Muangs, mountain-tribes.

## VII. The BIRMANES.

1. The Peguans.
2. The Carrians.
3. The Kolunes.

## VIII. The SIAMESE.

## IX. The JAPANESE :—The Japanese Proper, the Loo-chooans, and the inhabitants of Boni.

## X. The SAMOIEDES, on the shores of the Polar ocean.

1. The Samoiedes.
2. The Colbals on the Yenisei.
3. The Sojotes on the Sajon mountains.
4. The Matoes on the Tuba.
5. The Tubinzes on the Yenisei.
6. The Kaimasches, near the sources of the Kama and Mana.
7. The Karagasses.

## XI. The KORIAKS in Siberia.

1. The Koriaks of the lake of Pentschinski.
2. The Tschuktsches in the N.W. of Asia.
3. The Youkagirs between the Jana and Kolyma.

## XII. The OUBALS, or Ouraks, in Tobolsk.

## XIII. The ARINZES, ASSANES, and KOTOUZES, on the Yenisei and Ussolka.

## XIV. The OSTIAKS, in 3 tribes.

## XV. The KAMTSCHADALIANS, in 3 tribes.

1. The Kamtschadalians Proper.
2. The Kuriles.
3. The Aleutes.

## XVI. The FINES.

1. The Permians, or Biarmians, in Perm.
2. The Syrjanen, or Komi, in Perm and Tobolsk.
3. The Woguls, or Mansi.
4. The Tschwasches on the Volga, in Kasan, Simbirsk, Orenburg, Wiatka, and Tobolsk.
5. The Tscheremisses, or Mari, in Wiatka, Simbirsk, Kasan, and Orenburg.
6. The Wotjakes, or Udi and Murdi, in Wiatka, Kasan, and Orenburg.
7. The Mordwines in Pensa, Simbirsk, Kasan, and Orenburg.
8. The Obi-Ostiaks, in Tobolsk, on the Obi and Irtysh.
9. The Teptjares in Orenburg and Perm.

## III. THE MALAY RACE.

## I. The MALAYS of MALACCA.

## II. The SUMATRANS.

1. The Battas on the W. coast.
2. The Reangs in the central parts of the island.
3. The Lampuns on the S. coast.
4. The Pogy islanders.

## III. The JAVANESE.

## IV. The BORNESE.

## V. The CELEBESE.

1. The Biadschues.
2. The Makasses.

## VI. The INHABITANTS of MOLUCCA.

## VII. The INHABITANTS of the WESTERN ARCHIPELAGO.

## VIII. The INHABITANTS of the PHILIPPINES.

1. The Tagools and Zambools of Manila.
2. The Panganese of Manila.
3. The Bissayes.
4. The Harnaforas and Vantschiles of Mindanao.
5. The Magindanaos of Mindanao.
6. The Ilianos of Mindanao.
7. The Saluhers, throughout the Archipelago.

## IV. THE ETHIOPIAN RACE.

## I. The WEDAHNS of Ceylon.

- II. The ANDAMANES.
- III. The NEGROES OF SUMATRA, BORNEO, and CELEBES.
- IV. The PAPUAS OF THE MOLUCCAS.
- V. The NEGROES OF THE WESTERN ARCHIPELAGO.
- VI. The AETAS OF THE PHILIPPINES.

*General Summary.*] The numbers of these four great Asiatic races are estimated by Hassel as follows :—

Caucasian Race.....	164,000,000
Mongolian Race.....	291,000,000
Malay Race.....	24,000,000
Ethiopian Race.....	1,000,000
Total.....	480,000,000

*Languages.*] It will be at once perceived that a vast variety of languages and dialects must be spoken among the various nations and tribes just enumerated. Aderburg's work on the known languages and dialects, published at Petersburg in 1820, exhibits the completest view of the various languages of Asia that we have yet met with. He enumerates no fewer than 937 Asiatic dialects ; but we can only here attempt a few general notices. The vulgar and the classic Arabic are of common origin with the Syriac, Chaldee, Phœnician, Hebrew, and other languages now lost. The Greeks, Russians, Armenians, Koords, Persians, Bukharians, Afghans, and Hindoos, speak idioms containing a number of Sanscrit roots. The Georgians have a language almost peculiar to themselves. The Samojedes and Ostiaks use a distinct language. The tribes of Turkish origin speak dialects evidently derived from one common origin. The Mongols are divided, in respect of language, into two great classes. Numerous tribes in the N.E. of Asia speak each their own peculiar dialects. In the S.E. part of Asia a great number of distinct languages are spoken. Respecting these, and for ampler details, we must refer the reader to subsequent portions of this work.

*Religions.*] Brahmanism and Buddhism are the prevailing religions of Asia. The former is professed in Hindostan,—the latter in China, Japan, Annam, Siam, the Birman empire, and amongst the Mongols and Tungouzes. Islamism is the dominant faith in the S.W. of Asia, from the Bosphorus to the mountains of Afghanistan, in Toorkistan, and in Bucharina. A considerable number of Mussulmen inhabit India, and they are likewise scattered throughout the Indo-Chinese states. The Ghebirs, or fire-worshippers, the Druses, the Sabæans, and a multitude of other sects—for Asia, although the birth-place of Christianity, has ever proved the favourite seat of Idolatry—are found among the motley population of this continent. During the last century, and particularly within the last twenty years, various attempts have been made by Christian missionaries to win the people from their abominable idolatries to the knowledge and service of the true God ; but their labours have not yet been crowned with success. We look forward with anxiety, but confident expectation, however, to the final result ; for it is fixed in the councils of heaven, that even here too “the knowledge of the Lord shall cover the earth as the waters cover the sea.” And when the time for this happy consummation shall have arrived to Asia, the happiest consequences will immediately flow to society, long fettered here and impeded in the march of civilization



by the fetters of grossest superstition. Hassel thus enumerates the various religious sects of Asia:—

Sect of Buddha, or Fo,	-	-	-	295,000,000
Brahmins,	-	-	-	80,000,000
Mussulmans,	-	-	-	70,000,000
Christians of all denominations,	-	-	-	17,000,000
Shamans,	-	-	-	8,550,000
Sikhs,	-	-	-	4,500,000
Sect of Lao-Kiun,	}	In China.	-	{ 2,000,000
Sect of Confucius,			-	{ 1,000,000
Sect of Sinto in Japan,	-	-	-	1,000,000
Jews,	-	-	-	650,000
Ghebers,	-	-	-	300,000
Total,				480,000 000

[*State of Civilization.*] We have already adverted to the influence of the climate upon the character of the Asiatics. Still we must not attribute to that cause alone the immutability of national character and national institutions which we observe among the Asiatics, whether wandering nomades, or the docile subjects of great empires. Despotism, but in the patriarchal and in the monarchical form, has long been the reigning species of government throughout Asia; and has exercised its full influence in taming the spirit and cramping the energies of her children. Superstition has also long reigned with unmitigated sway over the Eastern and Southern parts of Asia; and polygamy deprived society of some of its most endearing ties and humanizing influence. Malte Brun, in endeavouring to explain why great empires are more common in Asia than in Europe, remarks: "It is not enough to say that the great plains with which Asia abounds give the conquerors an easier access. This only holds good in the central parts; but how many inaccessible mountains, how many large rivers, and immense deserts, form the natural bulwarks and eternal barriers of other Asiatic nations! When once an Asiatic nation profits by its local circumstances, it is as difficult to be conquered as any European people. The Druses, the Koords, and the Mahrattas, are not the only examples; we can quote one still more illustrious. The chain of mountains of Assyria to the N.E. of Babylon, which Alexander had no difficulty in passing, became a bulwark for the empire of the Parthians, before which the legions of Trajan himself were routed. The great conquests in Asia have arisen from another cause, and that is, the great extension of the same nations. The capitals of Hindostan, of China, or of Persia, being given up to one conqueror, the immense multitude of tribes connected by speaking the same language, mechanically submit to the same yoke. These great empires once established, the succession of one to another becomes almost perpetual, from reasons purely moral and political. The nations of Asia, too numerous and too disseminated, do not feel the ardour and energy of true patriotism; they furnish their chiefs with troops, but without zeal or energy, and they change their masters without regret, or much struggle. The Asiatic sovereigns, shut up in their seraglios, oppose only a vain show of resistance to the audacity of the conquerors, while the latter are scarcely seated on the throne before they give way to the same effeminacy which procured the downfall of their predecessors. The organization of the armies, which are composed chiefly of cavalry, and the want of strong places, open the road to sudden and rapid invasions. Every thing combines to facilitate the total and frequent subjugation of those vast empires of the East. But this state of things is so little founded upon the physical geography of Asia, that we



now see India divided into more than 100 sovereignties,—Persia in part dismembered,—and Turkey in Asia ready to fall in pieces. Ancient history informs us that all the regions of Asia were originally divided into numerous small kingdoms, in which the will of the monarch found limits in the rights of the nation. Asia has seen several republics. The resistance which Tyre and Jerusalem opposed to the conquerors of the world, was not owing, as Montesquieu says, ‘to the heroism of servitude.’ The Persians of Cyrus were not slaves. The Scythians spoke the language of independent men to the conqueror of Darius. The astonishing rapidity of political revolutions in Asia arises, however, out of one fact which is really dependent on its physical geography. ‘In that part of the world,’ says Montesquieu, ‘weak nations are opposed to strong; people warlike, brave, and active, border upon those who are effeminate, idle, and timid; the one must necessarily be conquerors, and the others conquered. Here we have the principal reason of the liberty of Europe, and the slavery of Asia.’ It is necessary to combine this just remark with another truth, proved by physical geography, namely, that Asia has no temperate zone,—no intermediate region between very cold and very hot climates. The slaves inhabit the hot, and the conquerors the elevated and cold regions. The latter are the Tartars, the Afghans, the Mongols, the Mantchous, and others, comprised under the name of Tartars by the moderns, and Scythians of Asia by the ancients. Here we find a totally different physical and moral nature; courage animates their strong and powerful bodies; they have no sciences, no fine arts, no luxury; their savage virtues are unpolished, morality is written upon their hearts; hospitality to strangers, honour to an enemy, and a fidelity wholly inviolable to their own nation and friends. To counterbalance these good qualities, they are addicted to war, or rather pillage, and a wandering life, and live almost in a state of anarchy. Such were the Scythians; such are the Tartars. They defied the power of Darius; they gave a great and sublime lesson to Alexander the Great; they heard from a distance the victorious arms of Rome, but they did not feel their pressure. More than twenty times they conquered Asia and eastern Europe; they founded states in Persia, in India, in China, and in Russia. The empires of Tamerlane, and of Ghengis-khan, embraced the half of the ancient continent. That vast nursery of nations appears to be now exhausted; few of the Tartars remain nominally independent; but they are still the masters of China, and rather the allies and vassals, than the subjects of Russia.” For the present state, political institutions, and history of the different Asiatic nations, we must refer our readers to the respective accounts of the different countries.

PROGRESSIVE GEOGRAPHY.] It is in the books of Moses and in other portions of the Bible, that we find the earliest geographical notices concerning Asia. The sacred historian appears to have been acquainted with Asia Minor and Armenia to the N; Media and Persia to the E; and Arabia to the S; but to have had only an indistinct notion of nations still farther N. Homer has described with minuteness the kingdom of Troy; he glances at the eastern shores of the Black Sea, and Asia Minor; he speaks of the Phœnicians, and says that the Ethiopians inhabit the East, and are placed on the extreme verge of the world. Succeeding writers comprised all the nations inhabiting the known regions of the east and south of Asia, under the denomination of Ethiopians. The frequent wars which took place between the Greeks and Persians, laid open to the former the western parts of Asia; but, it was not till Alexander the Great had sub-

verted the Persian monarchy, that Europeans became acquainted with the more remote parts of that continent, then distinguished by the general name of *India*. The expeditions of Bacchus and of Sesostris, if ever they were performed, have been transmitted to us only in the dress of fables; and though it is probable, that the inhabitants of Tyre may have attained some acquaintance with those regions, yet their knowledge seems not to have been communicated to the Greeks, and consequently no part of it has reached modern times.

*Alexander's discoveries.*] Alexander, who appears to have had more liberal views, and greater political sagacity, than generally belongs to mere conquerors, was careful to examine the countries through which he passed. Men of learning were always attached to his army, who made such surveys of the various regions and their inhabitants, as the state of science and the time allowed for their observations would permit. When we are informed that such information as could be obtained from the natives of the different countries was carefully noted, we have some reason to be surprised at their ignorance of the periodical rains by which the progress of the army was at last intercepted; and also to conclude, that the inhabitants of even the eastern parts of Persia had little intercourse with that part of Asia which now passes by the name of India. When Alexander found that his army was unwilling to proceed farther by land, his generals, Lagus, Nearchus and Aristobulus, embarked upon the Indus. The fleet sailed about 1000 miles before it reached the ocean; and, having surveyed the country upon the banks, it continued its voyage along the coast, till it arrived at the Persian gulf.

*Egyptian and Syrian discoveries.*] Seleucus, who succeeded Pytho in the sovereignty of the eastern part of Alexander's conquests, is said not only to have undertaken an expedition into India, but to have penetrated as far as Pataliputra on the Ganges. Of this expedition, however, we have received only a few hints from writers of doubtful authority; and the whole is considered as being involved in obscurity and uncertainty. Whatever was the extent of this expedition, or mission, the ancients seem not to have acquired from it any new knowledge of India. Antiochus the Great, 98 years after the expedition of Seleucus, penetrated into India; but, like that of his predecessor, his expedition gave no new information concerning the country invaded. In a short time, the Syrians were expelled from their Indian possessions; but the Bactrians are supposed to have preserved a commercial intercourse with India, till their country was overrun by a powerful horde of Tatars. The benefits of commerce began gradually to impress themselves on the minds of eastern politicians; and, instead of conquest, attempts were made to establish an intercourse of trade. Ptolemy, the son of Lagus, appears to have been sensible of the advantages afforded by the situation of his country with regard to intercourse with the eastern and western parts of the world. The commodities of India were brought by his vessels into the Red sea; and, being conveyed overland to Alexandria, they were thence distributed to every part of Europe then known. This commerce seems long to have bestowed on the Egyptian monarchs a wealth and power disproportioned to the extent and population of their territories. But the Egyptians were not the only nation whose local situation gave them advantages for conducting a commerce with India. The Syrians, who possessed that branch of the Indian ocean called the Persian gulf, enjoyed equal if not superior advantages of situation. In the commerce with India, however, they never rivalled the Egyptians; and for



this Dr Robertson gives several reasons. The Persians, from religious motives, were always averse to navigation, either upon the rivers or upon the ocean. The consequence was, that they were unacquainted with maritime affairs. They had no fleet, and patiently suffered the Egyptians to remain masters of the sea. The few Syrian monarchs who endeavoured to establish the commerce of their country were induced, by their ignorance of the nature of the Caspian and Black seas, to commence a correspondence between India and Europe in that direction; and, while they were thus forming idle schemes, the Egyptians were accumulating wealth and power, and their trade was attaining a stability which was not shaken till the domineering politics of Rome deprived them of their independence.

The Syrians, indeed, although they did not attempt to communicate with India by sea, carried on a traffic with that country by land. This traffic, which was conducted by caravans passing through the desert of Mesopotamia, seems to have been very considerable; but could not be compared with the more extensive commerce of Egypt. The conquest of Egypt by the Romans relaxed, but could not totally destroy, the vigour of its trade. Besides, Roman luxury demanded the goods of India, and Egypt was the best medium through which they could be procured. An improvement in navigation, introduced soon after Egypt became a Roman province, gave greater facility to the intercourse with India. Mariners had hitherto cautiously crept along the shore, from headland to headland; and had thus rendered the voyage not only tedious, but dangerous. But Hippalus, who had long been engaged in this navigation, observing the regularity of the monsoons, or periodical winds, boldly turned his vessel from the mouth of the Arabian gulf into the Indian ocean; and, after what was reckoned an adventurous voyage, arrived safely at Musiris, on the Malabar coast. Such an enterprise appeared so extraordinary, that, to perpetuate the memory of the projector, the wind which carried vessels to India was called by his name. Notwithstanding this important improvement, a voyage between the mouth of the Arabian gulf and India, with the return, occupied almost a year.

*Knowledge of the Greeks and Romans.]* The commerce maintained by the ancients with India seems to have added little to the precision of their knowledge respecting that part of the world. This necessarily arose from the imperfect mode in which they attempted to ascertain the longitudes and latitudes of different places; and hence that confusion in the accounts of ancient geographers, which renders it nearly impossible, even after painful investigation, to ascertain the situation of the places described by them. Among those who have laboured in this department, may be reckoned D'Anville among the French, and Rennel among the British. Yet the reasonings of these authors, though often convincing, have been frequently controverted; and Gosselin, a late writer, concludes, with much plausibility, that the knowledge of the Indian coast attained by the ancients, never extended beyond the straits of Malacca. That part of Asia which was tolerably well known to the ancients was divided by them into the Hither and Farther Asia,—*Asia Citerior* and *Ulterior*. The former contained only Asia Minor, which was considered by them as a peninsula terminated by a line drawn from Sinope to the common boundary between *Cilicia Aspera* and *Campestris*, or the Mountainous and Lowland Cilicia. The latter contained the remainder of Asia. Under the early Roman emperors, however, the remoter parts of Asia seem to have been visited by land, and the western peninsula of India by sea. Even in the 2d century we find



that the *Sinae*, or Eastern Indians, were known to Ptolemy, as well as *Taprobane* or Ceylon, and *Jabadia*, the Java-duipa of the Indians, or Java of our maps. Yet Strabo and Pliny suppose that the northern end of the Caspian communicated with the northern ocean, although their predecessor Herodotus was much better informed on this point.

*Knowledge of the Middle Ages.]* The commerce of the Romans with the eastern parts of Asia, was continued, with little accession to geographical knowledge, till the dissolution of the empire. When Egypt was conquered by the Saracens, trade was prosecuted with new vigour, and more accurate information was obtained than had ever been acquired by the Greeks or Romans. But, as this information was detailed wholly in Arabic, the greater part of Europe could be little profited by the discoveries now made. The trade with the East underwent different revolutions, and was successively conducted by different nations. It is not, however, the purpose of this sketch to trace the history of commerce, but of the progressive discovery of Asia; and it seems therefore sufficient to remark that, notwithstanding the increased vigour of trade, little was added for some centuries to the knowledge of eastern countries. The victorious progress of the Mongols, who finally threatened Silesia itself, called the attention of Europe to the regions inhabited by this warlike people; and the popes did not consider it beneath them to despatch embassies to the Mongolian khans. The journals of Ascelin, Plancarpin, and Rubriquis, record missions effected by them in the 13th century, and furnish the earliest notices we possess of Tartary and the country of the Mongols. In the 13th and 14th centuries Christian missionaries penetrated as far as Pekin; but the greater part of their relations have long since been allowed to crumble into dust in the libraries in which they were deposited. It would appear that these Asiatic travellers had been preceded by the Jew, Benjamin of Tudela in Navarre, who wrote an account in 1160 of all the curious things which he had seen in his Asiatic travels. At last Italian merchants found their way into the Black sea, and the Caspian; and for the space of two centuries the Genoese and Venetians conducted a busy commerce with India and China by caravans. Of all these travelling merchants the most distinguished was Marco Polo, a Venetian, who about the year 1271, penetrated as far as China, and mentions many Indian countries under the names by which they are still known. His work, in which he gives an account of his travels, laid the foundation of modern Asiatic geography. During the 14th and 15th centuries, religion, politics, and commerce united their influence to attract the attention of Europeans towards America. It would appear from the relation of Francis Balducci Pegoletto, who travelled from Azof to China about the year 1335, that this journey was of much easier accomplishment than it has been considered even in very recent times. Haithon, an Armenian, gave the world an account of his native country; and Oderic de Portenau and Mandeville supplied various details respecting Asia; but all these writers have mixed up fable largely with their narratives. Ruy Gonzalez de Clavijo, envoy from Henry III. of Castile to Tamerlane, in 1403, wrote an account of his voyage to Samarcand. John Schilderberger of Munich, who served in the army of Tamerlane, and other khans, about the year 1427, wrote an account of his various travels, which is however of little real value to the geographer. A far more useful work was the relation of Josaphet Barbaro, the Venetian ambassador, who visited Tana, or Azof, in 1436, and Persia in 1471.

*Vasco de Gama and Columbus.]* If the ancients ever sailed round Af-

rica, the circumstance appears either to have been unknown to or disbelieved by the Europeans after the revival of learning. Even the ancients themselves seem to have doubted the authenticity of the narrative of the Phœnicians' circumnavigation of Africa said to have been performed at the desire of Pharaoh Necho, since Ptolemy believed that the Indian ocean was an inland sea, and that the African shore, instead of verging from the Arabian gulf towards the W. had an easterly direction, and was connected with the most remote parts of the continent of Asia. Whatever truth may be in the voyages of the Egyptians and Carthaginians, or whatever may have been the opinions of a few of the learned who speculated upon the narratives of these voyages, it is certain that they had little influence upon the public mind; and that the belief of the possibility of a passage to India, by the southern extremity of Africa, was gradually induced by the progress of Portuguese discoveries, along the western coast of that continent. Of the progress of these discoveries, an account has been already given. The discovery of this passage to India did not strike the minds of Europeans with the same astonishment as the voyage in which Columbus discovered America. Then Columbus undertook a project, which certainly was adventurous, which all thought rash and many thought absurd, and he laid open a vast continent, the existence of which had not even been suspected. The direction of the African coast had made the existence of a passage to India in that way extremely probable. When the southern point of Africa was attained, the reality of such a passage was almost demonstrated. Vasco de Gama's voyage, therefore, in which he reached Calicut on the Malabar coast, although celebrated by his countrymen, as having opened to them a source of opulence and power, argued no superiority either in abilities or courage; his voyage had been traced by his predecessors, as far as the cape of Good Hope. When he had doubled this cape, and sailed a few degrees to the N., he found himself in seas with which European mariners were well-acquainted, and surrounded with countries to which European merchants had long traded. The extent of unknown coast traced by De Gama, therefore, did not equal what had been traced by several of his predecessors. The discovery of the new world, and of the passage to India by the cape of Good Hope, gave a sudden and unexpected turn to the commerce of Europe. The wealth of America was poured into Spain; and the luxuries of the East were, by the Portuguese, brought to Europe, much more expeditiously and cheaply than could be effected by such as trafficked by the old route.

*Modern discoveries.*] Other nations followed up these discoveries, and gradually laid open the southern and eastern coasts of this continent. The Dutch, who had already supplanted the Portuguese in the greater part of their Indian possessions, first navigated to Japan. Van Diemen, governor-general of Eastern India, sent an ambassay in 1641 to Laos; and two years afterwards an expedition to the N. which discovered Jesso, Tchokta, and some of the southern Kuriles. Towards the end of the 17th century, Kaempfer, a German physician, employed by the Dutch company, visited and described Japan; and missionaries traversed China, Annam, and Central Asia. In 1603 Benoit-Goes travelled from Lahor to China, across Little Bucharina and the desert. Pierre d'Andrada saw the Himalayas in 1624. Bernier, a French physician, travelled in Hindostan and Cashmir in 1664; and a crowd of European voyagers now described Asia Minor, Palestine, Persia, and India. Siberia, known to the Russians in 1499,



was conquered by the Cossack Jermak in 1578. Kupilof was the first to reach the sea of Otchotsk in 1639; and Deschneff, in 1648, explored the frontiers of Asia from the mouth of the Kovyma to the Anadir. No settlement however was made upon Kamtschatka until a much later period. Behring, by his first voyage executed in 1728, determined the position of the eastern extremity of Asia. In 1739, Spangenberg explored Jesso and the neighbouring islands. In 1787 La Perouse discovered the strait betwixt Jesso and Tchotka, and explored the opening of the gulf of Tartary. Broughton followed in 1797, and sailed through the straits of Sangaar. Captain Krusenstern was the last European who visited these coasts; he completed the survey of Tchotka in 1805.

*Travellers in the Interior.*] Although Jenkynson penetrated from the Caspian to Khiva in 1557, the same attempt has very recently foiled M. Mouravief, a Russian traveller. Betwixt 1733 and 1743, J. F. Gmelin explored Siberia and the Abbe-Chappe in 1760, and Pallas from 1768 to 1774, followed up his route. S. T. Gmelin, Gueldenstadt, and M. Klaproth, have described the Caucasus and Georgia; and Humboldt is now (1830) travelling in the same quarter.—The Russians have likewise added considerably to our knowledge of Central Asia by the embassies which they have sent from time to time to China since 1691. The Chinese missionaries of the 16th and following century have likewise supplied us with accounts of that empire, which have been corroborated by the Dutch embassies of the 17th and 18th centuries, and the still more recent English accounts.—Of course we owe almost all our knowledge of Hindostan to British travellers exclusively. Bogle travelled in Tibet in 1774; Turner in Bootan and Tibet in 1784; and Kirkpatrick in Nepaul in 1793. Since the commencement of the 19th century, Webb, Moorcroft, and Fraser, have explored the sources of the Ganges, crossed the Himalaya, and visited a part of Little Tibet. In 1782, Forster travelled into Cashmir, traversed Afghanistan, and Chorasán, and reached the Caspian. In 1808, Elphinstone penetrated into Afghanistan; and in 1810 Pottinger visited Beludschistan and Persia. The latter country was visited in the 17th century by Pietro della Valle, Thevenot, Tavernier, Herbert, and Chardin; afterwards by Hanway, Otter, Bruguier, and Olivier; and still more recently by Morier, Ouseley, Jaubert, Malcolm, and Ker Porter. Rich and Buckingham have explored Mesopotamia; Niebuhr, Ali Bey, Seetzen, and Burckhardt have given us accounts of Arabia; Volney, Chateaubriand, and Clarke, have described Palestine; and Beaufort has visited the coasts of Caramania. Gauttier has examined the shores of the Black sea, and professor Eichwald of Wilna is now travelling in the surrounding districts.—Beauchamp has fixed the geographical position of many places in Asiatic Turkey; and Tournefort, Chandler, and Leake, and most of the Persian travellers, have described that country.

*Natural Divisions.*] The great natural divisions of this continent, exclusive of the eastern islands of the Indian archipelago, have been thus arranged by Malte Brun:

## NATURAL DIVISIONS OF ASIA.

- |                                    |   |
|------------------------------------|---|
| I. Region of Caucasus . . . . .    | { Government of Caucasus; Abasia;<br>Circassia, Georgia, &c. Daghestan;<br>Shirwan. |
| II. Region of Asia Minor . . . . . | { Anatolia; Caramania; Sivas; Trebizond;<br>Islands of Cyprus, Rhodes, &c.          |



## ASIATIC RUSSIA.

THE whole northern part of the Asiatic continent has received the general appellation of *Asiatic Russia*. Including the Caucasian districts, this country stretches from the straits of Kaffa on the W. to Behring's straits on the E.; and from Cape Sallian and the island of Kura on the S., to Cape Taimura or North-east Cape on the N. This vast region has also been called *Siberia*,—a name which is almost identical in pronunciation with the Russian word *Seweria*, or 'country of the north,' and which has been vaguely applied to all the newly-discovered territories in this quarter.

*Boundaries.]* The northern boundary line of Asiatic Russia runs along the coast of the Icy ocean, from the mouth of the Kara in the gulf of Karskai to East Cape. On the N.E. Behring's straits separates this country from America; on the E. the two seas of Kamtschatka and Okhotsk define the coast-outline. The southern boundary runs from the latter sea to Mount Khingan-Alin in the Stannovoi chain, along what is called the mountains of Okhotsk. The Stannovoi chain runs N.E. and S.W. towards the Amoor, and we may regard the boundary-line here as running from the sources of the Gorbitza westwards to the junction of the Schilka with the Amoor. It then runs S.W. to Mount Kenteichan, and thence to Mount Uhetensong and the sources of the Dsidda. The Altai chain now marks its course towards the Jenisei. Bache Narym is the last mutual frontier port betwixt Chinese Mongolia and Asiatic Russia in this quarter, as fixed by treaties of 27th August 1727, and 18th October 1768. From the point of influx of the Narym into the Irtish, the latter river marks the boundaries betwixt the Russian dominions and the country of the Kirghisses. At the junction of the An and the Irtysch, the line strikes off towards the Tobol, and runs S.W. along the Gori Mamet Tau, to the Jemba, the course of which stream it follows to the Caspian sea. It runs hence S.W. along the shore of the Caspian to the Astara south of the Kur, where it touches the Persian frontier, which, as settled by the treaty of February 1829, commences on the side of the Caspian, at the mouth of the river Artara, and runs W. up that stream to its source in the Talish mountains. It runs N. along the crest of these mountains to the summit of the Djilkoir, and crosses the bed of the Bolgarou river, 21 versts above the confluence of the Udinabazaar and Sarakamysh rivers. Thence it runs across the western extremity of the steppe of Mogan, N. to the Araxes, and up the right bank of the Araxes, 21 versts, to the ford of Ysdi-Boulak; whence it continues up the stream to the fortress of Abbasabad, situated on the right bank of the said river. Here the line passes to the S. of that fortress, leaving it and the surrounding country, to the extent of three versts and a half, in the possession of Russia. The line then resumes its course up the right bank of the stream to the mouth of the Karason opposite Sherour, whence it runs S. up the Karason to its source in the Little Ararat. It then runs on in a straight line to the Turkish







frontier, and thence amongst the old frontier between Persia and Turkey N.W. till it strikes the Araxes, opposite the mouth of the Arpa-Shai. Crossing the Araxes to the left bank it runs up the left bank of the Arpa-Shai to its source in the Pambak mountains. Here the Russian new boundary on the side of Persia terminates on the frontier of Georgia,—the old boundary of 1813. The boundary on the side of Turkey, by the treaty of Adrianople, commences at this point, and runs N.W. amongst the mountains, till it strikes the source of a S.E. branch of the Kur. Thence it runs down the left bank of that stream, passing the fortress of Akhalkalaki to the right, on the opposite side of that stream, leaving it in the Russian possession, till it strikes the confluence of this stream with the Kur. Thence the line goes down the Kur a small distance and then strikes off to the W., passing by the fortress of Akhalzichi, which it leaves 2 hours' journey to the N. or to the right, it being ceded to the Russians. It then continues W. till it meets the range, at the Western source of the Kur, which divides the province of Gurjel from this pashalik. Crossing this dividing range, it runs straight W. to the source of the Natonabi, and thence down the left bank of that small stream, till it enters the Black sea opposite the Russian fort of St Nicholas. By this new demarcation line the Turks still retain the southern part of Gurjel, or the tract from the Natonabi S. to the Apsarus.

*Superficial Extent.*] In Gaspari's *Erdbeschreibung* the superficies of Asiatic Russia is estimated at 246,445 German square miles, exclusive of the Kirghissian steppes, and at 278,125 German, or 6,258,000 English square miles with the steppes. The elements of this approximation are the following :

		Germ. sq. m.	Eng. sq. m.	
I. KINGDOM OF KASAN,	1. Kasan,	1,045	11,422	256,995
	2. Pensa,	778		
	3. Simbirsk,	1,402		
	4. Perm,	5,975		
	5. Wiatka,	2,222		
II. KINGDOM OF ASTRAKHAN,	1. Astrakhan,	3,142	15,416	346,860
	2. Caucasus,	2,600		
	3. Orenburg,	5,626		
	4. Saratof,	4,048(?)		
	1. Tomsk,	68,573		
III. KINGDOM OF SIBERIA,	2. Tobolsk,	16,813	211,847	4,766,557
	3. Irkoutsk without the islands,	126,461		
	1. New Siberia,	1,608		
IV. THE ISLANDS,	2. Mednoi and Be- ring-Ostrow,	134	2,236	50,310
	3. The Kuriles,	146		
	4. The Aleutes,	348		
V. THE CAUCASIAN DISTRICTS,		5,524		124,290
VI. THE KIRGHISSIAN STEPPES,		31,681		712,822
Total area,		278,126		6 257 835

It seems unnecessary to include the Kirghissian steppes in the admeasurement of Asiatic Russia, as Ischiu is the only portion of this vast tract of country which can be regarded as forming an integral part of Russia.

*Caucasian System.*] The Caucasian mountain-system extends like an immense wall across the isthmus between the Black sea and the Caspian, or from the mouth of the Kouban in 44° 50' N. lat. and 37° 10' E. long., to cape Apcheron on the Caspian, in 40° 21' N. lat. and 49° 40' E. long. Although the isthmus of the Caucasus forms a kind of connecting link betwixt Europe and western Asia, yet it is now at least common to regard the Caucasian mountains as entirely an Asiatic system. What are called

the *Caucasian districts* are bounded on the N. by the Kouban and the Terek, into the steppes of which the mountains gradually sink, and on the S. by the Black sea, the Rioni, the Kuirila, and the Kur, from its entry into the Russian possessions unto its mouths on the Caspian. The perimeter of this district presents, in general outline, the figure of an oblique-angled parallelogram, having its largest or inland sides slightly inclined towards the S. The Caucasian chains may be regarded as the diagonal of this parallelogram, running from N. W. to S. E. M. Klaproth has remarked three points of resemblance betwixt the Caucasian and Pyrenean chains: both are broken near their centre, where the eastern half takes its rise at some distance to the S. E. extremity of the western half, but maintains a parallel course; both are bounded by vast plains on the N.; and from both a transversal chain runs out on the southern side, giving off numerous ramifications towards the E. and W. We may consider the Caucasus, in a more extended relation, as forming the northern promontory or escarpment of the high mountains which cover Asiatic Turkey and Western Persia, and of which the Armenian mountains form the nucleus.

*Name.]* The name *Caucasus* is very ancient; but much diversity of opinion prevails regarding its origin. The most ancient etymology is that supplied by Pliny, who derives it from a Scythian word, *Graucasus*, signifying 'whitened by snow.' It has been suggested that it is a compound of the Persian words *koh Kaf*, signifying 'the mountain Kaf,' which would be more anciently written *koh Kafsp*. In Persia all lofty mountains forming the boundaries of countries are still called *kaf*; and thus when a Persian would express the totality of his shah's possessions, he will talk to you about all the country "from the one *kaf* to the other." The Armenians call this range *Kookas*, *Kaukaz*, and *Kaokaz*. The Georgians apply to it the same names, and sometimes call it *Jal-bouz*,—a Turkish appellation signifying 'powdered with snow.' The Persians call it *Elboors*. The Nogais, Kumuks, and other Turkish tribes in the neighbourhood, call it *Jal-bouz*, or *Jedi-Jal-bouz*, or *Jel-bouz*. Another denomination common in Georgia is that of *Themi*.

*Historical Notice.]* In the imagination of the classical scholar this region is identified with the scene of Prometheus's ever-during punishment; to others the magnificent fictions of Arabian romance have clothed it with poetical mystery. Deucalion and Pyrrha, and the enterprising Argonauts, are associated with its classical history. Sesostris planted a colony of Egyptians at its foot, who founded Colchis. In the 7th century before the Christian era the Milesians began to found settlements on the N. E. shores of the Black sea: the city of Tanais was built at the mouth of the Don, those of Phanagoria and Hermonassa on the Cimmerian Bosphorus, and Dioscurias in Mingrelia. The Scythians passed under these mountains on their way to the conquest of Upper Asia; Mithridates and Pompey left traces of their footsteps here; and Trajan extended his domination as far as this mountain-barrier. Long after the struggle of the Roman and Persian powers, the Arabs bore the crescent to the Caucasus. Then Genghiz-Khan's Moguls ravaged the countries to the foot of this barrier. Timour the Tartar came next; then the Turcomans. Russia next possessed the Caucasian territories, which Nadirshah compelled them to relinquish. Escaping from Persian dominion, the Georgian princes threw themselves into the arms of Russia; and finally the treaty of Gulistan in 1813 left Russia sole mistress of the Caucasian districts.



*Basins.*] The Caucasian chain offers thirteen principal basins to the notice of the physical geographer. Seven of these belong to the northern, and 6 to the southern side. But without entering on these details, we shall proceed to describe this chain under three great divisions: viz. the Western, Central, and Eastern Caucasus.

*Western Caucasus.*] The western portion of the Caucasian chain may be considered as extending from the Black sea to the upper part of the courses of the Rioni and Kouban: their eastern front being the lofty summit of the *Elboors*, which, according to the observations of M. Vichneoski, rises to the height of 2,783 toises, or 17,832 English feet, above the level of the sea. From the northern, or Georgian side, of this part of the chain, the following rivers descend: viz. the Atakoum, the Kara-Kouban, the Chagwacha, the Laba, the Ouroup, the Great and the Little Zeleutchouk or Indjik, the Koiden, and the Teberde. From the southern, or Great Abassian and Mingrelian side, the following rivers descend: viz. the Soubachi, the Kapoeti, the Moutsi, the Zoupi, the Alatso, the Sokhoumi, the Khodori, the Marmari, the Mokvi, the Egrisi, the Dadi, and the Egouri. The principal defiles of the Western Caucasus occur at the sources of the Chagwacha, the great Laba, and the Teberde. The first, or the most western, establishes a communication betwixt the valley of Chagwacha and the Abassian port of Sokhoum-kalah. The second leads to the villages of Mokvi and Khodori. The western branch of the third leads through the territory of the Souanes to Bedia on the Egrisi; the eastern branch of this pass descends to the sources of the Tskhenis-tzquali, from which it leads into Imeritia and Mingrelia. From the Elboors, and along the right bank of the Kouban, a branch runs northward from this chain, presenting various isolated summits, such as the *Soistoun* and those of the *Temnoi-less*.

*Central Caucasus.*] The second part of the principal Caucasian chain commences at the foot of Mount Elboors under the name of the Snowy Mountains. It runs E. to a culminating point from which the Sundsha and Aksai flow towards the N., the Khaeserouk and Quozloukhi to the E., and the Alazan and Yori to the S. Here the chain is remarkably rugged, and surmounted with glaciers. At the sources of the Dchinaghi-don this chain changes its direction, and runs S. S. E. under the Georgian name of *Kedela*, or 'the wall,' to the sources of the Ratchis-tzquali and the Kuirili. From this latter point it takes an eastern direction, and runs to join the gigantic *Khokhi* which rises above the sources of the Terek. This third section, or subdivision, of the central chain is called *Brouts-sabdzeli* or *Sekara*. From the Khokhi it goes S. E. to the sources of the Aragoi, where it forms the *Cross* mountain. It then bends again towards the E., separates the tributary waters of the Terek and Sundsha from those of the Aragoi and Alazan, and reaches its ultimate point at the head of the valleys inhabited by the Meesti, the Pharsmani, and the Thoucheti. The regions situated to the N. of the Central Caucasus are: the Little Abassia, Ossetia, the territory of the Mitsdjegi, and the two Kabardahs. On the opposite side are Imeritia, and Kartli or Kartalinia. The rivers which flow from the northern side of Central Caucasus are: the Kouma, the Pod-koumka, the Malka, the Bakzan, the Tcheghem, the Tcherek, the Ouroukh, the Arredon, the Fiag, the Sundsha, and the Aksai. From the S. side descend the Rioni, the Tskhenis-tzquali and Kuirili, the Didi-liakhoi, the Khasani, and the Araghoi. To this portion of the chain belong: the *Kachka-tau*, the *Lagal*, the *Mqinvari*, elevated 15,400 feet, the Kouro,

the *Ouloumba*, the *Asmis-mtha*, and the *Lordsobani* summits. There are 7 passes leading through this part of the chain, the two principal of which lead along the tributary torrents of the Ouroukh, from the Imeritian province of Ratcha, into the country of the Dongars, and thence through the valleys of the Rioni and Bokoi into Circassia. The *Porta Caucasica* of the ancients is the defile which leads through this chain from Mosdok to Tiflis. It is the narrow valley of four days' journey through which, according to Strabo, the river Aragon, now called Arakvi, flows. It is, as Pliny calls it, an enormous work of Nature, which has here cut out a long opening among the rocks which an iron-gate would be almost sufficient to close. By this passage, according to Priscus, the barbarous Medes, Sarmatians, and other tribes, threatened both the Roman and the Persian empire. The Russians keep a strong garrison at Vlady-Kaukaz the key to this defile.

*Eastern Caucasus.*] The Eastern Caucasus extends to the peninsula of Apcheron, its general direction being from N. W. to S. E. The western portion of it, as far as Gattou-koul, on the S. bank of the Samour, is generally regarded as forming a part of the snowy mountains; but it is much less elevated. From this point a high chain of glaciers called *Chah-dagh*, or *Chat-dag*, run towards the Kouba, on the western side of which river we encounter mount *Chalboors* or *Chah-Alboors*. The principal summits which occur to the E. of Chalboors are: the *Salavat-dagh*, the *Baha-dagh*, the *Kaler-dagh*, and the *Belira-dagh*,—all granitic summits. To the W. of the latter summit the elevation of the mountain is from 1,666 toises, or 10,674 English feet, to 2000 toises or 12,816 feet. Towards the E. they gradually decline until they reach the peninsula of Apcheron where they are of very trifling elevation. In the upper basin of the Samour, or Qozloukhi, and in that of the Koizou and Atala, are the countries of the Kazi-Kumuks, and Avares, and the republic of Akoucha. The other northern regions bathed by the Caspian are comprehended under the general name of Daghestan. The united basins of the Alazan and Yori, in the opposite quarter, form the district of Kakhétia. The tributaries of the Kur also flow on this side through Western Shirwan. The passes through the Eastern Caucasus are yet very imperfectly known to European geographers.

*Geology and Scenery.*] The summits and central ridge of Caucasus are granitic. On each side the granite has schistose mountains joining it, and these are succeeded by calcareous mountains which appear to occupy most space on the southern side, where the chain is extended by a greater number of branches. On the northern side, the base of the calcareous and schistose mountains is covered by vast sandy downs or plains. The following is M. Klaproth's description of the scenery in the principal chain of mountains, or the Alps of the Caucasus:—"At the foot of the snowy summits are found human habitations, which the owners have been tempted to construct in that situation, by a few acres of ground susceptible of cultivation. In the valleys which separate these snowy mountains, glaciers are seen, which seem to recline upon blocks of ice and rock. The valleys are closed in at their superior extremities, by huge pieces of ice interlaid like the strata of rocks, seeming to owe their origin to ice-water from the summits, congealed anew. These frozen masses are supported by arcades of ice, over which torrents are heard rushing with fearful noise, by the traveller journeying beneath the vaults. Descending from the glaciers, we fall in with fields of snow spread out on beds of ice. Granite and schistus,



intersected frequently by basalts, are seen contiguous to other rocks of the black tabulary schistus, and rising in sharp and naked peaks, separated by deep ravines, ascend to the region of snow and perpetual ice. Torrents rush through these ravines,—on the banks of which are found a few pines, junipers, and other trees peculiar to the frozen zone.”

*Productions.*] We find here every climate of Europe, and every kind of soil: the productions therefore of Caucasus are highly varied. “In the centre,” says Malte Brun, “we have eternal ice and barren rocks, inhabited by bears and wolves, also by jackals; *chaus*, an animal of the genus *Felis*; the wild goat of the Caucasus, (*Caprica Caucasica*), which delights in the rugged summits of the schistose mountains; the chamois, which, on the contrary, prefers the lower calcareous mountains; hares, weasels, polecats, ermines, argalis, and an infinite number of birds of prey, and of passage. To the north are hills fertile in corn, and rich pastures where the fine Circassian horses are bred. Farther on are sandy plains, covered with large plants, but mixed with low grounds of a more clayey soil. To the south you find magnificent valleys and plains, under a more salubrious climate, displaying all the luxuriance of an Asiatic vegetation. Wherever the declivity inclines towards the west, the east, or the south, cedars, cypresses, savins, red junipers, beech-trees, and oaks, clothe the sides of the mountains. The almond, the peach, and the fig, grow in abundance in the warmer valleys, sheltered by the rocks. The quince, the wild apricot, the willow-leaved pear tree, and the vine, abound in the thickets and woods, and on the borders of the forests. The date-tree, the jujuba, and Christ’s thorn, are indigenous in this country, and prove the mildness of the temperature. The low marshy grounds are adorned with very fine plants, such as the *rhododendron ponticum*, and the *azalea pontica*. The cultivated and wild olive-trees, the oriental plane, together with the male and female laurels, embellish the coasts of the Caspian sea. The high valleys are perfumed by the syringa, the jessamine, several species of lilies, and the Caucasian rose.”

*Caucasian Tribes.*] The Caucasian isthmus contains an extraordinary number of small nations and tribes. Some are the remains of Asiatic hordes which, in the great migrations, passed and repassed these mountains; but the greater numbers are indigenous and primitive tribes. The Georgians and the Ossetes are the new inhabitants of this territory. The former came from the Pampaki valleys between the Caucasus and Ararat. The Ossetes are said to be the descendants of a Scythian colony which was established here about 7 centuries before the Christian era. The Basianes are a Turkish tribe from Madjari and the banks of the Kuma. They at present inhabit the upper valleys of the Malka, the Tcheghem, and the Tcherek, and are supposed to have quitted their primitive abodes in the 8th century before the Christian era. The primitive Caucasians are: 1st, the Eastern Caucasians or *Lesghiers*; 2d, the *Mizdsheges* in the centre; and 3d, the Western Caucasians,—or *Circassians* and *Abasses*. In the following list we have distinguished the nations and countries included in the Russian territories by an *R*, and the states which yet preserve their independence by an *I*.

	Number of houses.
R. I. Great Abassia . . . . .	50,000
R. I. The Trans-Koubanian Circassians . . . . .	35,000
Great and Little Kabardah . . . . .	13,500

	Number of houses.
R. Little Abassia . . . . .	2,000
R. I. The Kistes, Ingusches, Kharebulaks, &c. . . . .	15,000
R. I. The Tschetschenses . . . . .	20,000
R. The Kumuks of Aksai, Enderi, Kostek, &c. . . . .	12,000
R. I. The Nogays . . . . .	10,000
R. The Chamkhals of Tarkof . . . . .	12,000
R. The Country of Akoucha and Djengontai . . . . .	35,000
R. The Ouzmei territory . . . . .	25,000
R. The possessions of the kadi of Thabasseran . . . . .	10,000
R. Derbend and its environs . . . . .	2,000
R. The territory of Kouba . . . . .	7,964
R. ————— Chamakhi . . . . .	25,000
R. ————— Bakou . . . . .	1,000
R. ————— Sallian . . . . .	2,000
R. ————— Chaki or Cheki . . . . .	20,000
I. Sounaneti, or the country of the Souanes . . . . .	3,000
R. I. Independent and Georgian Ossetia . . . . .	30,000
R. The country of the Khevsouri, Pchavi, and Touchi . . . . .	2,300
I. The Lesghiers of Avar, Andi, &c. . . . .	20,000
I. The republic of Kazi-Kumuk, and other districts on the Samoura . . . . .	30,000
R. The country of the Tchari, Belakani, &c. . . . .	8,000
I. The republic of Dido . . . . .	5,000
R. Georgia N. of the Kur . . . . .	20,000
R. Imeritia . . . . .	35,000
R. Mingrelia . . . . .	20,000
Total	470,764

Counting 5 individuals to a house, the total population of the Caucasian territories will thus amount to 2,353,820 souls. Of this number one-fourth are free,—and the rest are subjects of the Czar.

*Uralian Mountains.*] The Ural, or Uralian mountains rise under 68° N. lat. at the Karskai gulf, or, according to some geographers, in Nova Zembla, and run from N. to S. with a declination westwards. Possessing but little elevation at the N. end, between the Lower Obi on the E., and the Oosa, a branch of the Petschora, on the W., they acquire a considerable height about the 60th or 58th parallel near Solikamsk and Werchoturina. In the latitude of Ekaterineburg they become low and flat; but acquire a new elevation in the country of the Baschkirs, in latitude 54° and 55°. Several of the summits of the Werchoturian mountains are covered with perpetual snow, and the *Pawdinskoe Kamen* rises to the height of 6,819 feet above the level of the Caspian. On the whole the Ural forms a plateau of about 1,200 miles in extent, and from 4,000 to 5,000 feet in height, on which mountains rise to the height of 1,000 and 2,000 feet. We have already described the structure of the northern part of this chain belonging to European Russia. The Russians divide the Asiatic portion into three parts, viz. 1st, The *Werchoturian Ural* extending between 61° and 57° 30' N. lat.; 2d, The *Ekaterineburg Ural*, from 57° 30' to 56° N. lat.; and 3d, The *Baschkirian Ural*, from 56° to 53° 30' N. lat. Here granite makes its appearance everywhere in massive strata; and iron is abundant. The Baschkirian Ural is rich in gold. The Ural range throws off various small chains at its southern extremity. The mountains



of *Guberlinski* detach themselves under the parallel of  $53^{\circ} 30'$ , and join, on the E. side, the mountains of the Kirghissian steppes. The *Kitschik Karatscha*, or eastern branch of the Ural, runs off under  $54^{\circ} 45'$  N. lat. The *Obtsche-Syrt* passes into Europe.

*The Little Altai.*] This lower terrace of the Great Altai, already described, is sometimes called the *Bieloi*, or 'snowy tops.' It runs from S.W. to N.E.. It extends from the river Irtysh to the Yenisei, allowing the Dshabekan, which is the head-source of the Obi, to pass across a narrow gorge. On the S. a wide plateau separates it from the Great Altai; and on the N. a valley comes between it and the metallic mountains of Kolyvan. These latter mountains sink towards the N. into the steppe of Baraba. The heights which follow the Obi on its left to its junction with the Irtysh are called the *Oorman*. Between the Obi, and the Yenisei are the mountains of *Koutznetz*. The mountains of Sajansk stretch from the Yenisei to the Lena and Lake Baikal. They are rather an elevated plateau than a chain. The mean height of the Little Altai is from 1,600 to 2,400 feet above the subjacent plains. The southern parts present groups of trees,—the northern regions are covered with constant snow. The first plateaus are schistose and granitic. In the neighbourhood of Tcharich and Tom immense rocks of beautiful porphyry and jasper occur. Along the course of the Tom and the Upper Ina volcanic indications have been traced.

*The Baikalian Mountains.*] The Baikal mountains appear to be an arm of the Sajanian chain. They enclose a valley of great elevation, in which the Lake Baikal extends its deep waters over a basin of rock with scarcely any sand. On the N. and W. sides of the lake the mountains are very lofty, and seem to be principally composed of granite.

*The Daourian Chains.*] A link of the Baikal mountains passes to the S. of the Onon, and along the Argoon. It is called the *Nertschinsk* mountains. Another chain running N.E., and separating the tributary streams of the Lena and Amoor, receives the general designation of the *Daourian* mountains. A little to the W. of the sources of the Olekma the chain takes the name of the *Iblannoi* mountain, or 'the mountain of apples,' on account of the rounded shape of the blocks composing it. Acquiring increased elevation as it approaches the Eastern ocean, it begins at the sources of the Aldan to bear the name of the *Stannovoi* mountains, which afterwards gives place to the vague denomination of the mountains of *Okhotsk*, which are said to reach Behring's straits.

*Mountains of Kamtschatka.*] The mountains of Kamtschatka are covered with perpetual snow, and at the same time full of volcanoes which seem to be connected with those of the Japanese sea. They divide the peninsula longitudinally, and may be regarded as connected with the Kurile islands.

*M. Humboldt's Observations.*] M. Humboldt and a party of Russian savans, during a tour in Siberia in 1829, have made many important physical and geognostical observations on the different mountain-regions which we have just been describing. The extracts of a letter from one of the party—which we subjoin in a note—will be read with interest, as presenting the earliest accounts of this important expedition.<sup>2</sup>

<sup>2</sup> "After traversing the northern Ural mountains, from Ekaterineburg to the 60th degree of N. latitude, we hastened to Tobolsk, the capital of Western Siberia. The ease with which travelling is performed in Siberia, and with which immense tracts may be passed, induced M. Humboldt to extend our journey, without protracting the time employed in it, by making a detour of nearly 500 German (above 2,400 English) miles, to visit the Altai chain and the celebrated silver-mines of Kolivan, and at the same time

*Steppes.*] Having described the mountains of Asiatic Russia, we must now turn our attention to the vast plains or steppes which occupy so

to see a Chinese frontier-settlement in Soongaria. Though, on our long journey through the steppes, we found a contagious disorder very generally prevalent, all turned out very well. On the 19th of August we crossed over the river Naryn into the Chinese territory, to the post of Bloni-male-hu, on the Upper Irtysh, which the Russians call Badi. We are now upon our return; we have crossed the steppes of Barabinsk and Platofsk, and, proceeding along the Kirghissian steppe from Ust-Kamenogorsk by way of Semi Palatnoi on the Irtysh, arrived at Omsk. I observed and collected in the northern part of the Ural above 500 different species of plants; and hope, partly from these mountains, the southern part of which we are now going to visit—partly from the Altai—and from the interesting excursion to a hitherto unvisited chain, as well as to the unexplored province of Soongaria, where I collected above a hundred species—to obtain an herbarium of about 1,500 species, which will be of great importance, especially with respect to the geographical distribution of vegetable forms. In the department of zoology I already possess some very interesting acquisitions: beautiful skins of the Siberian tiger, Soongarian panther and leopard, and lynx-cat; a living Siberian marmot (*Arctomys Buiac*;) the horn of the wild Chinese cow with the horse's tail (*Bos poephagus Pallas*;) and a hitherto unknown squirrel of the Altai chain. The ill-famed Siberia was, upon the Ural, a garden of roses mingled with *Lilium martagon* and three splendid cyripedias,—namely, *calculus*, *guttatum*, *macranthum*. In the steppe of Baraba it was covered with blooming, luxuriant herbs, most agreeably and surprisingly adorned with *Lychnis chalcidonica*, *Delphinium elatum*, and *Epilobium angustifolium*. On the Altai we first met with the vegetable forms peculiar to Asia preponderating in number as real denizens of the soil. Since our return from the Altai the steppe is more arid; but I have the pleasure of meeting everywhere forms not seen before, which grow between *Stipa artemesia* and *Glycyrrhiza glabra*. *Stipa pennata*, which is accounted a plant of the steppe, is only a very subordinate species."—From Omsk the travellers proceeded through the Cossack line of the Tobol into the southern part of the Ural, which—as already noticed—is rich in gold, and is inhabited by the Baschkirs. M. Humboldt, accompanied by his learned friends and coadjutors, professor Ehrenberg, and Gustav Rose, in the beginning of September visited Slatouisk and the manufactory of arms founded by the industrious Germans from Solingen, the gold alluvions of Miask, Solmonofsk, and Kischtim. The country is here adorned by a chain of lakes. The gold-washings in the Miask—which is so celebrated for the variety of the fossils that occur in it—have produced in the last six years, together, above 10,000 Russian pounds of gold. The large pieces of gold, found almost on the surface in the years 1824 and 1826, weighed 8, 13, 16, and even as much as 24½ lbs. The gold-washing of Miask belongs to the emperor—those of Solmonofsk, Kischtim, and Kaslinski, to private persons, to whom they yield about 200 lbs. of gold annually. Between the auriferous boulders of serpentine of the Borsowka, 12 versts N. of Kischtim, upon gneis devoid of metal, we find the beautiful blocks of sapphire rock. Tin-stone has hitherto been found only to the E. of Irkoutsk. Professor Rose was so fortunate as to discover it among the fossils at Lake Ilmen, near Miask. The travellers having, since the month of June, explored all the mines and gold alluvions of the northern and the central Ural, and that inhabited by the Baschkirs (from Bogoslavsk, near Miask,) continued their journey, in the middle of September, by way of Magnetnaya, Orsk, and Guberlinsk, to Orenburg. On this route, as well as on that to Kischtim, they enjoyed the company of two distinguished geologists, Messrs Hoffman and Helmersen, who, during the last two years, have explored, by order of the government, the most southern part of the Ural, the Iremel, Irendick, and the hills of Guberlinsk, through which the Jaick breaks. The Ilmen chain, which extends eastward from Miask, on the Asiatic side of the Ural, is prolonged (as M. von Humboldt has been able to infer from the most recent geographic investigations of the Kirghissian steppe of the Western or Little Horde) through the Djambouk-Karagai, the Kara-Aigur, and Mugodjari, to the isthmus between the Caspian sea and Lake Aral, into the high country of Ust-Jourt. After stopping for a time in Orenburg the travellers examined the rock-salt of Iletzki. It lies in the Kirghissian steppe, covered with a few feet of sand, in the same situation as the rock-salt in the deserts of Peru and Africa. M. von Humboldt wished to proceed along the river Jaik or Ural as far as Gurief, there to embark on the Caspian sea, and so to reach Astrachan. Want of boats, and particularly fears of the prevailing S.W. winds, baffled this design, and the journey was continued through Uralsk (the chief seat of the Ural Cossacks), Wolsk, and the fertile German colonies on both sides of the Wolga, to the N. and S. of Saratof. From Dubofka M. von Humboldt made an excursion to the celebrated Lake Elton, at the bottom of which masses of common salt, like blocks of ice, lie precipitated, under circumstances which have not yet been chemically examined with sufficient accuracy. The finest weather favoured their astronomical observations in this solitary part of the Ural steppe. Lake Elton is 63 versts in circumference. Professor Ehrenberg found an immense number of dead insects on the banks of the salt lake, comprising almost every species found in that country. From Dubofka the travellers proceeded to Astrachan, passing through the Moravian colony of Sarepta, and through the plains of the



large a portion of that country. They differ greatly from one another in nature and in aspect; in one place they resemble the American savannahs, consisting of wide pastures covered with tall grass,—in others the soil is saline, and the salt appears in the form of a superficial efflorescence on the arid soil.—The *Wolga-Kalmuck* steppe lies between the Ural and Wolga, and is inhabited by Kalmuck nomades. Between the rivers Kouma, Don, and Wolga, and the Caspian sea, a large tract of steppe land called the *Kouman* steppe extends.—The *Terek* steppe lies betwixt the Terek and Kouma on the W. and the Caspian sea.—The steppe of *Kuban* lies betwixt Caucasus and the Manytsch river.—The *Isett* steppe stretches at the foot of the Baschkir Urals.—The steppe of *Ischim* or *Issim* extends to the banks of the Tobol on the N.W., and to those of the Irtysh on the E.—At this last extremity it joins the steppe of *Baraba*, which is prolonged, between the rivers Irtysh and Obi, to the Little Altai mountains. The Baraba is about 700 miles in length, and from 160 to 190 in breadth. The soil is good, and it is diversified with forests of birch.—Between the Kara and Obi, and the Obi and Yenisei, a vast marshy plain extends,—“a horrid region, where the soil is of clay almost continually in a frozen state, covered here and there with a few stunted plants, and a carpeting of mosses.”

RIVERS.] The rivers of Siberia are among the most considerable in Asia; “but they flow,” says Malte Brun, “across desert plains, from which an eternal winter banishes the arts and social life. Their waters nowhere reflect the resplendent images of celebrated cities; their banks are nowhere adorned with magnificent harbours; nor do they ever receive vessels laden with the spoils of distant climates. A vast sheet of water, sometimes bordered by a forest, sometimes by a dismal morass, some bones of mammoths driven on shore by the floods, some fishing canoes along side of countless flocks of aquatic birds, or the peaceful beaver raising his industrious dwelling without dreading the pursuit of man,—this is all the variety that a Siberian river offers to the view. Savage hordes and their ignorant conquerors have given these great currents names, of the meaning of which we can only form a random guess.”

*The Kara.*] The Kara rises in a branch of the Urals, and flows N.W. forming the boundary between the European government of Archangel and the Asiatic government of Tobolsk. It discharges itself by a wide mouth into the Karian gulf. Its principal tributary is the *Silova*.

*The Obi.*] The Ob or Obi is a very large river. It rises in 48° N. lat. and 96° E. long. under the name of the *Shabekan*, which runs N.W. into the Teletskoi Osero lake, from which it again issues under the name of the *Biza*. Its total course exceed 2600 miles, during which it receives the following rivers: The *Katunja*, rising in the Altai, on receiving which it takes the name of the Obi; the *Tschatisch*, rising in the Altai, and receiving most of the Kolyvan streams; the *Barnaulskaja*; the *Tom*, rising in the Sajanian mountains, and receiving the *Mrasa*, *Aba*, and *Komda*; the *Tschulym* having a course of nearly 600 miles from the territory of the Katschinzes, and receiving the *Uirup*, the *Kija*, the *Jaga*, the *Kemtschuk*, and the *Ului*; the *Tschaus*; the *Ket*, having a course of above 500 miles; the *Wasouga*; the *Tim*; the *Wach*; the *Iram-Ingan*; and the IRTYSH, which is in reality the principal river of the system to which it belongs. It rises in Chinese Mongolia, on the western slope of the Great Altai, and first

Kalmucks, which abound in camels. The difference of the force and direction of magnetism, as well as the elevations determined by the barometer, were observed in Sarawak and Astrachan, and in several islands of the Caspian sea.

runs W.N.W. through an immense valley bordered on the N. by the Great Altai. Immediately after its confluence with the *Naryn* at the extremity of this valley it enters Asiatic Russia, and waters the eastern part of Omsk. Having reached Tobolsk, it turns N.N.E., and joins the Obi on the left bank, a little below Samorovo in 60° 45' N. lat. and 68° 25' E. long. Its length of course is estimated by Hassel at 2200 miles, of which about one third is through the Chinese province of Soongaria. It has not so many tributary streams as such a length of course might lead us to expect. The principal are the *Naryn* from Soongaria, the *Buchtorma* from the Little Altai, the *Om* from the Oorman chain, the *Ischim* from the Algydim-zano, the *Wagai* from the Wagaian steppes, and the *Tobol* from the foot of Mount Mamet in the Kirghissian steppes. In the government of Tobolsk there are numerous well-peopled villages along the banks of the Irtysh; in Omsk the right bank is here and there protected by forts in which parties of Cossacks are stationed to repel the inroads of the Kirghissians. The Irtysh annually rises from 6 to 12 feet above its ordinary level during the rainy season.

*The Yenisei.*] The Yenisei or Jenisei is a broader and more majestic stream than the Obi. It runs in the N.W. part of the Chinese empire, in the country of Khalka; and first receives the name of *Syiskit*. After having passed the mountains to the S.W. of the Baikal, and being joined by the Berkem, it bears the name of *Ouloukem*. It then turns N. under the name of the *Yenisei*, and runs almost in a straight line towards the Arctic ocean. It enters Asiatic Russia betwixt the Little Altai and Sajan chain. Its total course is estimated by Hassel at 1900 miles, of which about 400 miles belong to China. Its principal tributaries are: the *Uk*, which descends from the Sajan mountains; the *Oja*; the *Abakan*, with its tributary streams from the Little Altai; the *Tuba*; the *Kan*; and the *ANGARA* or *Upper Tunguska*, which issuing from Lake Baikal joins the upper Yenisei, but surpasses it in importance and length, and might therefore appear entitled to give its name to the united river. Its principal tributaries are: the *Mura*, *Oslanka*, *Tasseva*, and *Oleschma*; the *Kern*; the *Podkamenoi Tunguska*, beneath its junction with which the Yenisei expands greatly so as to present the appearance of a lake; the *Wach* or *Wachta*; the *Jelagu*; the *Turuchan*; the *Nishnaia* or *Lower Tunguska*, a river larger than the Rhine; the *Khantai*; and the *Great* and the *Little Kheta*.

*The Lena.*] The fourth of the great rivers of Asiatic Russia is the *Lena*, which rises to the W. of the lake Baikal, after having received the *Witim* and the *Olekma*, which come from the Daourian mountains; it runs from S.W. to N.E., till it approaches the Jakoutsk, a very useful direction, as furnishing a secure navigation between very distant countries. From the Jakoutsk its direction is due N. It receives the *Aldan* on the E., and the *Wilooi* on the W. Its bed is very broad, and contains a great number of islands. Travellers in passing the Lena, ascend the Aldan, and descend the rivers *Maia* and *Yadoma*, and thus complete their route to Okhotsk, on the shores of the Eastern ocean.

*The Omoloi, Kolyma, &c.*] Among the other rivers which mingle their waters with the Icy sea we may remark: the *Omoloi*, the *Jana*, the *Indigirka*, the *Alezaja*, the *Kolyma* or *Kowima*, the *Tschauna*, and the *Amgonian*. These rivers have a considerable length of course, but are upon the whole very imperfectly known on account of the inhospitable nature of the seas in which they terminate.

*Rivers of the Southern ocean.*] Among the rivers which flow towards



the Eastern shores of Asiatic Russia, the *Anadyr* claims the first place. It rises in the Stannowoi chain, and receives a number of tributaries. The other rivers terminating in this ocean are: the *Khatirka*, the *Apuka*, and *Palotcha*, three little coast-rivers of the Coriak territory; the *Khamtschatka*, the *Penshina*, the *Tilcha*, the *Ischiga*, the *Tauna*, the *Okhotsk* and the *Uda*; the *Argun* and the *Schilka* are tributaries of the Amoor.

*Rivers of the Black sea.*] The *Kuban*, or *Hyparis* of Herodotus, and *Verdanes* of Ptolemy, rises in the Elboors, and runs from S. to N. through Circassia. Turning N.W. it separates the Russian province of Caucasus from Circassia, and then falls into the bay of *Kuban*. It receives a great number of tributaries, amongst which are the *Korden*, the *Vatmakey*, the *Maloi-Selentschuk*, the *Volschie*, the *Uruk*, the *Laba*, the *Schanketschet*, the *Kara-Kuban* and the *Atakum*. The Russians have established a great number of fortresses along the right bank of the *Kuban*, in order to repel the hostile inroads of the Circassians and Nogays who inhabit the opposite bank. It is a rapid stream, and of difficult navigation. In the mountainous districts its banks are steep and rocky; in the level country they seldom exceed the elevation of 12 or 20 feet.—The *Rioni*, or *Phasis*, rises in the E. side of Elboors, separates Mingrelia from Ghooria, and falls into the sea near *Poti*.

*LAKES.*—*The Baikal.*] Next to the Caspian sea, and lake Aral, the *Baikal* lake is the largest of the old continent. It is situated in the government of *Irkoutsik*, between 52° and 56° 40' N. lat. It is reckoned 400 miles long and from 20 to 50 miles in breadth; its circumference is 1865 versts or 1244 English miles; its depth varies from 20 to 200 fathoms. Its name appears to be derived from the language of the *Jakouts* who formerly resided in its vicinity, and who called it *Baya-khel* or 'the great sea,'—or *Bai-khel*, 'the rich lake.' The Russians who navigate it speak of it with respectful awe, and call it the *Sviatoi More* or 'holy sea,'—a name perhaps originating in the circumstance that the *Bouriats* used to celebrate their great annual sacrifice on the island of *Olkhon* in this lake. The Chinese call it *Pe-hai*, or 'the sea of the North'; the *Bouriats* *Dalai*, and the *Tounghouses* *Lam*,—a name simply signifying 'a large collection of water,' or 'a sea.' The shores are lofty, steep, and rugged; in some parts presenting bold headlands and deep indentations. The waters are fresh, and extremely transparent. It freezes in November, and thaws in May. *Cochrane* crossed it where 40 miles broad, when frozen, in two hours and a half, in a sledge drawn by three horses abreast. The winds are often very violent; and the water is sometimes raised into high waves while there is no perceptible wind. It is also said to be liable to a kind of intestine commotion or boiling, by which vessels receive severe shocks, even when the surface is perfectly smooth. July and August are considered the worst seasons for navigating this lake; May and June the best; but, whether in good or bad seasons, *Cochrane* says, it not unfrequently happens that the vessels for transporting provisions are 25 and 30 days in crossing a distance of 50 miles! There is no sensible flux and reflux discerned here. It is rather a remarkable circumstance that seals of a silver colour are found in this lake, although these animals are never known to ascend the *Yenisei*. The *Bouriats* of *Olkhon* catch them and sell their skins to the Chinese. Fish are plentiful, especially the sturgeon, steilet, and salmon. The *Salmo autumnalis* or *migratorius* is fished in immense quantities in the months of August and September. *Pallas* mentions a particular species of fish, which the Russians call *Golomenka* (the *Callionymus*) which

with the exception of the head, consists almost entirely of bones and an oily grease. It has never been regularly caught, but is only found on the beach, after hurricanes. The waves sometimes throw on shore a species of bitumen, called sea-wax.—The island of Olkhon is situated near the N. shore of this lake. It is 45 miles in length and about 17 in breadth. It is inhabited by Bargou-Bouriats, who rear cattle, and also cultivate the soil. There are about a dozen other small isles in this lake. The principal rivers which discharge their waters into this lake are : the *Bargousin*, which has a course of 270 miles, the *Selenga* from the Changai, the *Upper Angara* coming from the N.W. and entering the lake at its eastern angle, after a course of 220 miles, and the *Tunka*. The only outlet is the *Lower Angara*, which bears this name to its confluence with the Ilym, but from that point to its junction with the Yenisei is known by the name of the *Upper Tunguska*. Many geographers have considered the Baikal lake as having been formed by a great earthquake for the following reasons : 1st, some of the mountains which environ it have the appearance of having been suddenly disjoined from other mountain-masses ; 2dly, the bottom of the lake presents extraordinary inequalities of rocks and sand-banks ; 3dly, the surrounding districts are volcanic ; and 4thly, earthquakes have been frequently felt in the neighbourhood of the lake. The Baikal was first navigated by Europeans in 1643 ; but it was not until 1772 that a chart was published of it. In 1806 a new chart was published. The immediate vicinity of the Baikal is thinly peopled.

*Lakes of Western Siberia.*] The lakes of Western Siberia are less remarkable for their size than for their number. Lake *Tchany*, which is more than 80 miles in length, and in some places 50 miles broad, is in a part of the steppe of Baraba which is filled with lakes. On the map of Siberia by Pallas we count 27 lakes between Omsk, Kolyvan, and Semipalatnoi. The steppe of Ischim contains also a great number of lakes, amongst which that of *Karg-Algydim* is the largest. In a space of 280 miles, and about 80 in breadth, from the banks of the Ouy to the sources of the Toora, along the eastern base of the Uralian mountains, nothing but lakes is to be seen.

*Salt Lakes.*] “Salt lakes,” says Malte Brun, “do not belong exclusively to the sandy steppes of the southern parts. They are found even in the high and cold mountains of Daouria. They are found also among the frozen morasses of the northern shores. What is more remarkable, fresh water lakes are liable to change their qualities and become salt. Of this the lake of *Seidiaishèvo*, in the province of Iset, between the town of Tomliask and the fortress of Zveringolofskaia, is an example. This lake was once filled with fresh water, very shallow, and full of fish. All at once its depth increased ; its waters became brackish ; the fish with which it abounded died ; and one half of a neighbouring forest was swallowed up by it. It is only to be regretted that these phenomena were scarcely observed by any persons except a few Tartars. The learned M. Sokolof has given an interesting description of the salt lakes of the province of Iset. These lakes are scattered in the midst of a great number of fresh water lakes ; they are liable to lose their saline impregnation, for several are known in which the salt formerly crystallized, but at present does not. In some of them muriate of soda alone is found, and some of them are impregnated with it to saturation ; in others bitter magnesian salts are predominant, and others have a mixture of sulphates. Besides those already mentioned, there is, in the steppe of Issim, the salt lake *Ebeloi* or *Bieloi*,



which is one of the most abundant, and furnishes the Bashkirs with very good salt. The Kirghissians come to bathe in this lake in summer, and believe that it cures them of several diseases. Between the Tobol and Irtysh, in the district of Issim, saline and bitter lakes are met with. In the middle of the steppe of Baraba, there is, among others, the famous lake *Yanish*, between 7 and 8 miles in circumference, the salt of which is extremely white, and crystallizes in cubes; the quantity of it, however, gradually diminishes. In eastern Siberia the salt lakes are somewhat less abundant; yet from Irkoutsk to Jakoutsk the mountains are filled with salt springs, and these, in more places than one, form lakes. That of Selinginskoi was visited by professor Pallas; it yields a bitter salt. The streamlets by which it is supplied are fresh, and the salt must have its origin in the blue slime at the bottom, and the subjacent rock. The soda lake of Daouria, near Zizaan, is not the only one of its kind. Others are found in different parts of Siberia."

## CHAP. II.—CLIMATE—PRODUCTIONS—MANUFACTURES, AND COMMERCE.

*Climate.*] We may consider Asiatic Russia as divided, in respect of climate, into four zones or belts. The 1st of these we may call the arctic zone, including all the country to the N. of the 67th parallel. The cold is here more intense and constant than in Lapland; and in the vast morass through which the Obi flows, the thaw never penetrates above a foot. For at least 9 months of the year, the country is covered with snow and ice; the ice upon the rivers and lakes begins to break up towards the end of June, or in July, and in September they are again frozen. In the middle of the long day of the polar circle—a day synonymous here with the whole duration of a season—a N. wind is sufficient to cover the waters with a thin crust of ice, and to give a yellow and red tinge to the leaves of plants. Vegetation is often limited to a few hours, within which brief space, however, it often proceeds with almost visible rapidity. The maximum of heat in the height of summer is more than 15° of Reaumur; yet it snows in the night, or when the sun approaches its decline.—The 2d zone may be called the cold zone. Winter and summer are the only two seasons known here. Corn is raised under the 60th and even the 62d parallel.—The 3d zone includes the governments of Kasan and Orenburg, and the southern parts of Tobolsk, Tomsk, and Irkoutsk, the Aleutes, and a great part of the Kamtschatkan peninsula. All the four seasons succeed each other here. The Angara is usually frozen over about the middle of December, and remains so till the 21st of March. At Nertschinsk the thaw penetrates 2 feet beneath the surface. The Irtysh, near Omsk, is usually frozen over about the end of October, and the ice breaks up in the end of April.—The 4th zone includes all the countries of Asiatic Russia to the S. of the 50th parallel. It comprehends, therefore, the governments of Astrakhan and Caucasus, the Caucasian districts, and the southern part of the governments of Tomsk and Irkoutsk. This district enjoys in some parts an Italian climate.

*Diseases.*] The perpetual fogs which hang over the eastern and northern coasts of Siberia, united to the intense cold, excite scrofulous or scorbutic diseases in these countries. We are told that the huntsmen will often preserve their lives by drinking the blood of the animals which they

have killed, while it is yet warm. In the mountains of Daouria, and all around Nertchinsk, fevers, epilepsy, and scurvy, are common diseases. In the steppes, the cattle, and still more the horses, are liable to a species of plague which the Tartars call *yasooa*. It has been ascribed to the insect which Linnæus discovered in Sweden, and on which he bestowed the terrific name of *Furia infernalis*. In the N. the dazzling whiteness of the snow produces disorders in the eyes, to prevent which the natives wear a sort of mask.

PRODUCTIONS.—*Animal kingdom.*] The animal kingdom fills a great portion in the natural history of these regions. The rein-deer inhabits the first and second zones just described. Pallas saw large flocks of them on the mountains which bound Mongolia, between the 49th and 50th parallels. The rein-deer are the most valuable gift which Nature has bestowed on the nomades of these arctic regions. They are easily kept; and they serve the purposes both of horses and cattle. A Samoied is reckoned a rich man who has 100 or 150 rein-deer; but an economical Tunguse will keep 1000; a Koriak several thousands; and we are told that among the Tschuktsches there are shepherds who own as many as 50,000.—The elk is diffused over a great part of Siberia; and is hunted in March when the surface of the snow begins to melt.—The roe is not found in higher latitudes than 55°.—The bison is occasionally seen on the Caucasian frontiers.—The buffalo is chiefly confined to Kuban.—The *bos grunniens* is hunted by the Tunguses.—The black cattle of Russia, transported to Siberia, have diminished in size, but improved in strength.—The Caspian antelope is found on the Caucasus, and the gazelle in Georgia.—The camel and dromedary are kept by the Kalmuks, Nogays, Kirghissians, Bashkirs, and Mongols; but do not live above the 55th parallel.—The *capra ægragrus* is seen on the high mountains of the Caucasian chain; and the steinbuck also, according to Klaproth.—The sheep are of three species: the Russian, the broad-tailed Kirghissian, and the wild sheep or *ovis ammon*. The first are small and short-tailed, and seldom have horns; in Tobolsk, however, they attain the size of the Kirghissian sheep. The broad-tailed sheep are chiefly kept by the nomadic herdsmen, some of whom possess flocks of from 4,000 to 10,000. The wild sheep occurs in Ischim, and along the Irtysh and Altai, along with the argali and mufion.—The horses of the Mongols are uncommonly beautiful; sometimes they are striped like the tiger, or spotted like the leopard. An *adon* or stud of a noble Mongol will frequently contain 3,000 or 4,000 horses and mares. The greater part of the Siberian horses are white. The *equus asinus hinus* occurs in Lesghistan; and the onager, or wild ass, on the borders of the Caspian.—The Siberian dog greatly resembles the wolf both in appearance and habits; but is trained to drag sledges with extreme swiftness.—The black fox, or *canis lycaon*, occurs in the extreme north; the *canis aloper* on the Ural; and the *canis lagopus*, or stone-fox, on the arctic shores.—The panther-cat is found in Georgia and the southern regions; the *felis manul*, *felis chaus*, and *felis carakals*, also occur in the southern mountains. In general, the animals which belong properly to the central plateau of Asia extend more or less into Southern Siberia. Ermines, marmots, martins, and squirrels, are hunted in Siberia for their furs. The white bear is the most formidable wild animal of Siberia; the ounce occurs in Daouria; and the lynx and the glutton everywhere.—Among the cetacea are the narwhal in the polar ocean; the walrus in the northern and eastern seas; the dolphin in all the seas; and the sea-wolf on the Kamtschatkan



shores.—This country abounds in winged game ; such as wild ducks, geese, swans, water-hens, woodcocks, and partridges. Among the birds of passage are the polar goose and *anus glacialis*. The albatross is frequent in Behring's straits and around the Aleutian islands.—The bee is not found in Siberia ; but mosquitoes and bugs are exceedingly troublesome throughout all Asiatic Russia.—Herrings and other small fish abound on the sea-coasts. All the rivers abound in salmon, trout, starlet, sturgeons, and other choice fish.

*Vegetable kingdom.*] In a climate so rigorous as the northern parts of this region, none but the most hardy plants can thrive. The oak, the hazel, the elder, and the plane, cannot stand the cold of a Siberian winter ; they disappear in the neighbourhood of the Uralian mountains, and on the banks of the Tobol. The lime and the ash cease about the Irtysh ; the pine, which in Norway reaches the parallel of 70°, does not in this country pass that of 60°. The silver-fir goes no farther than 58°. The great Siberian rivers, however, are skirted with thick forests of elders, willows, elms, maples, white and black poplars, aspens, pines, and Siberian cedars. Siberia neither produces apples nor pears ; the *pyrus baccata*, or wild pear of Daouria, yields only a tasteless fruit ; and the *pyrus prunifolia*, or Siberian crab, has nothing to recommend it but its extreme beauty. Berry-bearing shrubs, however, are numerous, and agreeable preserves and drinks are made from them. We have already noticed the vegetation of the mountain-regions. Gmelin has remarked, that the Siberian vegetation changes its character when we pass the Yenisei ; but it is not easy, says Malte Brun, “to define changes of this kind with precision. It is certain that there are many plants which do not resist the increase of cold which is felt when we pass that river ; such are the *Convolvulus arvensis*, *Campanula cervicaria*, *Convallaria majalis*, *Rhamnus catharticus*, and *Dactylis glomerata*. Pallas observes that in the vicinity of the Uralian mountains some Hungarian plants are found. In ascending the Irtysh towards the Altai mountains, we begin to observe several species which are peculiar to Siberia, and their number increases when we pass the Yenisei, but they only become abundant toward the E. of the lake Baikal ; Daouria is their real country. These same plants do not make their appearance in the flat and wooded country between the Yenisei and the lake Baikal. We only find here the plants which are usual in cold climates, and common even in Europe ; but on the N.E. of the Obi we find several plants peculiar to the Altai mountains.—In western Siberia, on the Obi, agriculture disappears about the 60th parallel. In the eastern part of it, grain has not been found to ripen either at Oodskoi, which is under 55°, nor in Kamtschatka at 51°. The highest mountains of the southern frontier are too cold and too dry ; thus, three-fifths of Siberia are not susceptible of any sort of culture ; but the S.W. parts possess remarkable fertility. On the north of Kolyvan, barley gives a return of 12, and oats of 20 fold. Buck-wheat is apt to shoot in this black and light soil ; but when sown in thinner soil it gives a return of from 12 to 20 fold. The greater part of the natural order of gramineous plants which grow in Europe grow also in the S. of Siberia ; but only the winter-rye, barley, and oats, are cultivated. The Tatars, who are fond of white bread, have great difficulty in rearing a little wheat. Millet thrives in the west of Siberia. The Tatarian buck-wheat is sown in the steppes which have been recently cleared by means of fire. One of these fields has for three or four successive years given a return of 10 or 15 fold, without requiring to be re

sown, the grain which falls during harvest sufficing for seed for the ensuing crop; but the weeds progressively increase in number. This style of agriculture is perfectly adapted to the indolent Siberians, who thrash the corn on the harvest field, and burn the straw to save themselves the trouble of removing it. If the working of mines, internal navigation, and commercial economy, have received some slight improvements in Siberia under the last three or four reigns, it is but too evident, notwithstanding the Russian panegyrics, that agriculture is in the same state as it was 50 or 60 years ago. Bell of Antermony, more than half a century back, took notice of the abundance of buck-wheat, rice, barley, and oats, to the south of Tobolski, and on the south side of the lake Baikal; but the obstacles which the climate presents to the extension of agriculture have been but feebly combated. Beyond the 60th parallel of latitude, and the 112th of E. long. (from London,) the cerealia do not succeed. In the N. they are destroyed by the cold; on the E. the fogs prevent them from ripening. Thus, two-thirds of Siberia are destitute of grain. The culture of potatoes begins to supply its place. Common flax grows in several parts of the Ural. The *Linum perenne* reaches as far as Turukhansk; hemp grows as far north as 55°. At the foot of the Altai mountains some Tartars make thread and cloth of two species of nettles, the *Urtica dioica* and *cannabina*. Hops are in great abundance."

*Mineral kingdom.*] Asiatic Russia is exceedingly rich in minerals. The quartz family is very numerous. Topazes are found in the Ural, and on the shores of the Polar ocean between the Yenisei and Lena. Beryl and aqua-marina occur in the Little Altai. Opal and chalcedony are procured in great abundance and variety throughout the country. Spars are very plentiful. The localities of granite are extensive. Zeolites occur in the Ural and Baikal mountains. Natron is abundant in the Caspian and Siberian steppes; the Baraba steppe affords great quantities of saltpetre. Naphtha occurs in different quarters; and there is a soft kind of clay, called rock-marrow, found on the eastern coasts, which the Tunguses eat by itself or with milk, without sustaining any inconvenience in consequence of such an extraordinary species of diet. Gold and silver-mines are wrought in various quarters. Iron is diffused over the whole of Siberia. Magnets of a large size are procured in this country. The other metallic products are: copper, zinc, bismuth, arsenic, cobalt, nickel, molybdena, and chrysolite.

*Mines.*] In 1745 the discovery of gold in the Ural was first made. Until the discovery of the mine of Tsar-Alexander, those of Kasnikofsk and Vladimir were esteemed the richest in the district of *Zlatoust*. Several other mines have been very recently discovered in this district. The number of workmen employed is 1200, and the produce in 1824 was 15 poods 8 lbs. The mines of *Ekaterineburg* yielded 31 poods 2 lbs. of gold in 1823; and the total value of the gold and silver produced in these districts betwixt 1818 and 1824 was 3,567,217 rubles.

The mines of silver in the districts of *Kolyanovoskresensk* and *Nertchinsk* belong to the crown, and, according to Weydemeyer annually yield above 1200 poods of silver, and about 38,000 poods of lead. The silver mines of Barnaule in the government of Tomsk yield 1200 poods of metal, the value of which is about £200,000.

The copper mines in the Ural and Altai mountains, belonging to the crown, annually produce 52,000 poods of copper, and those belonging to private individuals from 127,000 to 159,000 poods.

*Manufactures.*] One of the most magnificent iron-founderies in the



world is established at Ekaterineburg, where bar-iron, cast-iron, steam-engines, and immense quantities of cutlery, are annually produced. There are likewise extensive iron-works at Barnaoule and Nertchinsk.

Woollen cloth, linens, and glass, are manufactured at Telmink. The cloth, which amounts to about 60,000 archines<sup>3</sup> yearly, is employed in clothing the Siberian troops. The linen manufactured here is inferior in quality, and chiefly used in the army. In 1824 this manufacture produced 30,000 archines, valued at 63 kopeks per archine. Since 1822 pretty good crystal has been manufactured at Telmink. The glass-manufactories are valued at 25,000 rubles annually. A powder-manufactory was established at Kasan in 1788. When this establishment is in full activity, it employs 700 men, and can deliver 42,000 poods, or 1,512,000 English pounds of powder per month. The salt-works at Iletski yield 4,000,000 poods, or 144,000,000 lbs. of salt yearly, being the most extensive manufactory of this article in all the Russian dominions. The salt is admirable, and is formed in very regular rhomboidal cubes, which, when reduced into powder, yield a salt as white as purified English magnesia. Above 500 individuals are employed at this place.—Distilleries are numerous throughout Asiatic Russia; but all those on this side of the Ural mountains are the property of government, which has monopolised the sale of spirits. These distilleries are farmed, but are subject to the inspection of the vice-governors of the provinces.

*Commerce.*] We shall commence our sketch of the commerce of Asiatic Russia, or rather of that portion of the commerce of European Russia which is conducted through her Asiatic territories, with a few notices of the trade by way of Teflis.

The distance betwixt Teflis and Tauriz is about 600 versts, or 400 British miles, and the route is accomplished by loaded horses in 20 or 30 days. Each horse costs from 7 to 10 silver rubles, and carries from 12 to 14 poods weight of merchandise. A duty of 10 silver kopeks used to be paid upon each horse on crossing the Persian frontier; a second duty of 3 silver rubles at Erivan; a third of 10 rubles at Khavouri—a place, by-the-by, of which no indication is given in the chart recently published by MM. Balbi and Brué; a fourth of 2 rubles at Naktshivan; a fifth of 20 kopeks at the passage of the Aras; a sixth of 1 ruble 60 kop. at Morend; and a seventh, the amount of which we do not know, at Tauriz. What reduction may have been effected upon these duties, since the first part of this route fell into the hands of Russia, we do not know. From Tauriz the caravans usually employ 10 days in travelling to Sultaneeah. The articles of Russian merchandise most in request in Persia are coloured glass and crystal wares, tea, iron, Anatolian honey, sugar, coffee, indigo, nankeens, cotton and silk-stuffs, paper, bronzes, and cloth. No duty is charged on iron, and it brings about 7 rub. 20 kop. per pood. Sugar brings 15 rub. per pood; and Indian indigo from 130 to 150 rub. Russian nankeen fetches 34 silver kop. per Persian archine, this archine being 44 English inches. Ordinary Russian cloth sells for 6 or 8 rubles per archine. The colour of this article most in demand in Persia is pistachio. Almost all this commerce is in the hands of Armenians, and is supposed to amount to 1,600,000 rubles annually.—A direct commerce exists between Astrakhan and Lenkheran, from which latter place goods are conveyed to Tauriz at an expense of about 2½ silver rubles

<sup>3</sup> The archine is equal to 2.5 English feet.

per horse load. The local advantages of Teflis, considered not only with respect to Persia, but many other Asiatic regions, are certainly very great, and may hereafter render it another Ormus, or a new Palmyra. It is not above 100 leagues distant from the Black and Caspian seas, and can at all times maintain with them a quick and easy communication, free from danger, and subject to little expense. In time of peace ships from the Phasis, laden with the produce of Southern Russia, may display their flags in the ports of America, and compete with any European vessels. Saratgoff, an Armenian merchant of Teflis, purchased in 1823, at Odessa, European merchandise to the amount of 100,000 francs. The adventure yielded a large profit. In 1824, six Armenian merchants appeared at the Leipsic fair, and purchased goods to the value of 600,000 francs. These goods were shipped at Odessa for the Phasis, whence they were carried up the river, and over the mountains to Georgia. Merchants from Teflis, Armenia, and Persia, have since appeared regularly at the Leipsic fair. In 1825, the amount of purchases made at that annual fair, by the merchants of Teflis, doubled that of 1824; and in 1826, it reached the amount of 2,800,000 francs. Thus, in the short space of 3 years, this newly-established commerce with the east, at Leipsic, by way of Odessa and the Phasis, has increased 2800 per cent. By the Caspian sea, vessels laden with the manufactures can go in 36 hours from Bakou to the coast of Ghilan, Mazanderan, or Asterabad, or to the gulf of Balkan on the E. side.

In 1692, Peter I. obtained from the Chinese government the liberty of trading with that empire by caravans, as well as by individual merchants. This trade by caravans was at first monopolised by the Russian government. Various altercations soon arose from the customary chicanery of the Chinese dealers; but in the year 1727 commissioners from both countries met on the mutual frontier, and concluded a treaty, on the spot where the village of Kiachta was afterwards built, by which it was arranged, that a caravan consisting of 200 persons only—instead of at least five times that number—should be sent to Pekin once in three years; and that the trade on the frontiers, till then indiscriminate, should be confined to the future town of Kiachta and that of Zurachaitu. In 1755 government resumed the monopoly of the caravan-trade; and the royal monopoly of the fur-trade, by which it was supplied with its chief article of barter, was abolished in 1762. The route of the caravan from Siberia to Pekin seems to have been the same as that of the present Kiachta trade, which has constituted the sole over-land commerce between Russia and China since the year 1800, when a new commercial treaty was entered into between the two governments, and the trade strictly limited to the town of Kiachta. Bell of Antermomy, who traversed this route in 1720, proceeded from Tobolsk to Tara, crossed the marshy steppe of Baraba, passed the Obi, and reached Tomsk. Thence he proceeded to Yeniseiski, and afterwards to Elimski on the Elim, where the road to China diverges S.E. Leaving this place, he crossed the Baikal lake to Selinginsk, passed the Tola, entered the desert, and, pursuing a south-easterly direction, reached the Chinese wall. With the exception of the water-carriage across the Baikal—which, as already explained, is not only tedious but dangerous—merchandise is transported from Petersburg to Pekin chiefly by land. The distance between these two places is reckoned at 8040 versts, or 5330 English miles, viz. :



		<i>Versts.</i>
From Petersburg to Moscow,	- - -	734
Moscow to Nishni Novgorod,	- - -	390
Nishni Novgorod to Tobolsk,	- - -	1,995
Tobolsk to Irkoutsk,	- - -	2,918
Irkoutsk to Kiachta,	- - -	471
		<hr/>
Kiachta to Pekin,	- - -	6,508, or 4,315 English miles.
		1,532, or 1,015 ditto.
		<hr/>
		8,040

The latter part of the road lies through a flat desert country before it reaches the Chinese wall; the former traverses in some places a difficult one, and which for a portion of the year is disturbed by the weather. The trade of Kiachta is thus stated by M. Coxe, for the year 1777:

Value of imports from China,	-	1,484,712 rubles.
... exports to China,	-	1,318,621 ...
Duties collected,	-	481,460 ...

This statement, however, excluded contraband articles, and represented the commerce of a very unfavourable year. M. Coxe estimated the average gross amount of the whole trade at 4,000,000 silver rubles; and as this trade is almost entirely one of barter, the amount of the imports will be nearly the same as that of the exports. In a general statement of the commerce of Russia, laid before the lords' committee on trade in 1820 and 1821, the commerce of Kiachta, during the years 1818 and 1819, is thus exhibited:

		1818.		1819.
Value of goods imported,	-	3,169,116 rubles.	-	4,142,485
... exported,	-	3,169,116	-	4,142,485
Duty collected,	-	2,969,266	-	4,369,336

According to another statement, given in evidence before the same committee, the total value of European manufactures bartered at Kiachta amounted to £1,000,000. It is, however, evidently extremely difficult to fix the exact value of goods exchanged by barter; and there is always an extensive contraband trade, of which raw silk on the part of the Chinese, and British cloths on the part of the Russians, are examples. The articles of barter on the part of the Russians are: furs, woollen-cloths of Russian, Polish, German, and English manufacture, metals, cattle, corn, and gunpowder. The Chinese return tea, silk, cotton, porcelain, sugar-candy, tobacco, rhubarb, musk, and other drugs. In the year 1809 a quantity of English cottons was purchased by Russian merchants at Leipsic, and sent to Kiachta. This circumstance, it would appear, led to a further introduction of British goods; and in the year 1819 the quantity of British manufactures exported to China through the Russian territories, according to a statement from Petersburg, was as follows:

Woollen cloths in imitation of Saxon, camlets, and bombazets,	-	400,000 yards.
Muslins and white cottons,	-	200,000
Manchester velveteens,	-	120,000
... velvets,	-	40,000

The commodities obtained in barter from the Chinese are conveyed to Nishni Novgorod on the Volga, the commerce of which place has already been described under the head of the commerce of European Russia. The quantity of tea annually brought through Kiachta amounts to about 50,000 chests of 74 lbs. each. A duty of one ruble per pound is paid to the Russian government; and the black tea sells at 420 paper rubles per

chest. The Russian government restrains all persons from engaging in the Kiachta trade but native-born subjects, *copets* of the first guild or clan, who pay £500 per annum for their patent, and whose number is about 45.

One good result has already taken place since the Russians became masters of Northern Toorkistaun: caravans can now traverse the Kirghissian steppe with safety, whether from Bokhara or Kokaund on the S. or Russia on the N. The intercourse is now laid open, and instead of plundering and pillaging caravans and travellers as formerly, the Kirghissians now escort and protect them. The value of goods sent to Bokhara by the caravans now amounts to 20,000,000 of rubles annually. In the first five months of 1826, three caravans went from Petropaulovskoi, consisting of 101 camels, and 372 carts loaded with merchandize: two of these caravans were destined for the Kirghissian steppes, and the other for Kokaund. The amount of value in rubles was more than 150,000. In the same year two caravans from Asia arrived at Petropaulovskoi, one from the Kirghissians themselves, consisting of 85 camels, and 31 carts with furs, lamb-skins, and woollen goods. Seven Kirghissians escorted it. These goods were bartered on the spot, and the furs were afterwards sent to Nishni Novgorod, the lamb-skins to Kasan, and the woollens remained for home consumption. This caravan came from a place called Semiyark, 1500 versts distant. The second caravan came from Kokaund, with spun and raw cotton, destined for the fair of Nishni Novgorod. These people belong to the town of Asret, and are Tashkunts, live in houses, and occupy themselves in agriculture and feeding cattle. This latter caravan came 1250 versts.

A good deal has been said of late about the Russian trade with Asia, and the power which Russia may come to possess of transforming the present maritime commerce betwixt Europe and Asia into a land commerce through her Asiatic possessions. In a work recently published at Berlin it is remarked that Russia already possesses a commercial route into the heart of the Chinese empire by way of Kiachta; and that Orenburg may already be considered as an entrepot of the Russian commerce with China, Bucharia, Tibet, Cashmir, and India; while with Bagdad and Georgia easy communications already exist. But we must remark that although it might be in the power of Russia at this moment to enlarge her Asiatic land-commerce, still she would necessarily be compelled to be very wary in her motions on her Asiatic frontiers, where she might soon come into collision with a far more formidable power than her own, which could certainly easily strip her of a large part of her Asiatic territories in the event of a war. Besides the sovereignty of the seas seems to be the necessary condition on which the possession of the commerce betwixt Europe and Asia must be held. For suppose Russia were at this moment mistress of India, but not of the seas which wash its shores, how long could she preserve the integrity of her new dominions, and the commercial intercourse of their various regions? Again, the fact seems to be lost sight of in the speculations of the Berlin economist, that although a great inland trade may have formerly existed betwixt Europe and India, yet the character of that commerce was entirely different in ancient times from what it would now be. The merchandise which India then sent to Europe consisted of articles of great value but small bulk: such as pearls, diamonds, silk stuffs, and jewellery, which could be easily transported on a few beasts of burden; but how very different must be the means and



routes of conveyance adopted for the purposes of the modern commerce of this country, the chief articles of which are tea, rice, sugar, saltpetre, and other bulky commodities? A vessel manned with 50 or 60 hands will transport as much merchandise from India to any given distance as a caravan of 4000 camels and 400 conductors, without counting their escort. And unless we suppose Russia to have made herself mistress of all the intervening territories what an amount of custom and transit-duties would not such articles have paid before they reached Europe? Russia has not yet been able to expedite a single mercantile expedition into China; all her trade with that power is yet strictly transacted at the frontier-settlement of Kiachta. The trade with Bucharia, China, and Bokhara, is more direct, and Russia might be able to procure Indian merchandise through the medium of these countries; but then this trade would be constantly exposed to the depredations of the nomadic hordes of Central Asia; and as to the commerce betwixt the countries we have now mentioned and Northern India, that again would lie at the mercy of such wild tribes as the Afghans and inhabitants of Cabul. If the late treaty is strictly preserved, the commercial intercourse of Russia and Persia may certainly be greatly improved, and Astrakhan and Tiflis become rich entrepôts between these countries, provided the Persians make that progress in civilization which is necessary for the support of an active trade under any circumstances.

*Comparative Table.*] The following table is taken from a Russian journal entitled *Severnyi arkhiv*, or 'Northern archives,' published in 1822. The Russian tchetwert is a dry measure containing, according to Klaproth, 9,832 Parisian inches; the assignat ruble is worth about one French franc, or 10d., according to the same authority. In the column of revenue we understand that only the capitation and forest-impost are included:

	Surface in sq. miles of 15 to a degree.	Proportion of population on a sq. mile.	Average produce in 5 years in Russian tchetwerts.	Number of manufactories.	Capital invested.	Revenue.
Kasan	1,000	980	5,900,000	150	6,500,000 rub.	5,500,000
Pensa	770	1,110	9,100,000	60	2,300,000	3,500,000
Simbirsk	1,400	1,040	6,200,000	90	3,900,000	2,800,000
Perm	5,900	105	2,500,000	100	2,500,000	5,000,000
Wiatka	2,200	500	4,070,000	29	2,700,000	7,000,000
Astrakhan	3,100	80	11,000	110	5,000,000	1,100,000
Caucasus	2,000	40	450,000	55	800,000	1,000,000
Orenburg	5,600	175	4,350,000	1	3,500,000	3,750,000
Saratof	4,200	245	6,400,000	235	11,500,000	4,600,000
Tomsk	68,500	3	2,070,000	40	1,200,000	2,500,000
Tobolsk	16,800	25	2,600,000	53	1,800,000	2,700,000
Irkoutsk	126,400	14	670,000	50	2,800,000	3,000,000

*Monies.*] The silver ruble current in Asiatic Russia is worth about 3s. 9½d. of English currency; the copper ruble, 10d.

### CHAP. III.—POPULATION AND TRIBES.

THE Russian geographers have assigned to Asiatic Russia, with the Kasan and Astrakhan provinces, but excluding the free tribes of Caucasus, a population of 10,120,000 souls. Supposing, with Hassel, that the free Caucasian tribes amounted to 400,000 souls, the total population of Asiatic Russia, in 1820, might amount to 10,512,000 souls. Siablowsky has

estimated it at 9,493,518 souls, exclusive of the population of the Aleutian islands and the Kuriles. Crome estimated the total population of the Russian dominions in Asia, in 1818, at 11,000,000. A census was taken of the population of the Russian provinces in 1796, when it appeared that their population at that period amounted to 6,800,970 souls. In 1820 a return from the same districts exhibited a population of 9,249,330 souls, or an annual increase since 1796 of 102,015 souls. By the recent conquests, Russia has added a population of perhaps 2,000,000 souls to her dominion. The respective mortality of Central, Western, and Eastern Siberia is as 24, 27, and 35.

*Tribes and Nations.*] There are above 100 nations or distinct tribes in Asiatic Russia, all differing from each other in language, manners, and religion. To describe each of these, however slightly, would greatly exceed our limits, but we shall afford a few concise notices of the principal Asiatic Russian nations. The number of the aborigines to that of the Russians in Siberia is as 3 to 8.

1st, *The Slavonian Tribes.*] It was under the reign of Joan Basilovitch I. in 1477, that the Slavonians entered Asia from Europe, and first settled in Perm. In 1552 they advanced into Kasan. We may divide them into the two classes of *Great* and *Little Russians*. The former are the ruling nation. The latter include: 1. The *Dubofski* Cossacks, amounting to above 3,000; 2d, The Cossacks of *Astrakhan*, of nearly equal number; 3d, The *Grebenski* and *Semniniski* Cossacks, on the Terek, furnishing one regiment of 1,200 men; 4th, The *Orenburg* Cossacks, amounting to nearly 20,000; 5th, The *Uralian* Cossacks, amounting to 30,000; and 6th, The *Siberian* Cossacks, whose numbers have been estimated so high as 100,000. The Russians, Cossacks, and other colonists from Europe, chiefly inhabit the towns and military stations. Ignorance, indolence, and drunkenness prevail amongst them, but they are praised by travellers for their hospitality and good nature. The Swedes whom Peter the great banished to this country, civilized the people among whom they came; and in the larger towns we may now find the elegancies of their European neighbours; but this refinement of manners has certainly not reached into the country-towns and villages. Some Cossack families established in the towns have obtained the rank of *dvoriainin* or patricians.

2d, *Caucasian Tribes.*] In our account of the Caucasian districts we have attempted to detail the component parts of their motley population.

3d, *Tatarian Tribes.*] The numerous Tatar colonies occupy the northern coasts of the Caspian, the N. side of the Caucasus, the Uralian steppes declining towards Soongaria, the southern Ural, the southern Siberian frontier, and the wastes along the Lena; and are found as colonists in Kasan, Tobolsk, and Orenburg. Those removed farthest to the E. are the *Biriusses*, the *Katschinzes* or *Katschinians*, and the *Beltores*. These three tribes, more or less mixed with Mongolian blood, live in the neighbourhood of Abakan, a river which falls into the Upper Yenisei. The Katschinzes are rich in cattle. Their beardless visage indicates a mixture of Mongolian blood. In the S. the *Sajanians* occupy the high mountains of that name. These nomades have some features of resemblance to the Mantchoos. A tribe of *Teleutes*, or *Telengutes*, lives in the neighbourhood of Kutznesk; the greater part of them reside in the Kalmuk country. The Russians call them *White Kalmuks*. Some of them who have been obliged to submit to baptism still neglect the greater part of the ceremonies of the Greek church. Their language is half Mongolian. In going down the rivers



Tomsk and Tchulym, we find two Tartar colonies, called after the names of these rivers. The *Tchulym Tartars* speak a dialect consisting of Tartar, Buriat-Mongolian, and some Yakout words. Among various insignificant tribes, we may mention the Abinzi, who call themselves in the singular number *Aba*, and in the plural *Abalar*. They live among the Telengootes. On passing the Obi we find the *Barabinszes*, who live by fishing and their flocks, in the great steppe known by this name. Some of them are Mahomedans and the rest pagans. The Tartars of the Obi live along the left bank of that river, as far as the environs of Narym. Those of Tobolsk live on the two banks of the river of this name, from the frontier all the way to its mouth. The *Turalians*, in the district of Tara, speak the same dialect as the preceding. The *Turalinszes* or *Turalinians*, the most civilized of all the Tartars of Siberia, inhabit the towns and villages situated on the banks of the Tara, from the mountains till it reaches the Tobol. They were forcibly baptized in the river by Philoppei, a nobleman or ecclesiastical dignitary, assisted by a body of Cossacks.—The constitutions of the Tartars are generally robust and vigorous. Their simple mode of life, their frugality, and their cleanliness, protect them from the greater part of contagious and malignant diseases, excepting the small-pox, which has at different times spread terrible ravages among them.

4th, *Mongols*.] The Mongolian people living in Asiatic Russia may be divided into the following tribes: viz. 1st, The *Kalkas* on the Selenga, between the 50th and 55th parallels. They are an entirely Asiatic race in physiognomy and manners. 2d, The *Eluthes*, who are divided into the 4 tribes of *Khoschots*, *Derbetians*, *Soongarians* and *Torgætians*. 3d, The *Barga Buriats*, a great Mongolian race, have peopled almost the whole province of Irkoutsk and Nerchinsk. They are full-bodied, but in general of a weakly constitution. They speak a very rude dialect of Mongolian. All these three tribes are Buddhists in religion, and ignorant and superstitious in the extreme.

5th, *Mandshurs*.] The original habitat of the Mandshur nation was the N. and E. parts of Upper Asia, Daouria, and the basin of the Amoor. Those of them who have become denizens of Asiatic Russia are divided into the following tribes: 1st, The *Tunguses*, who call themselves *Orooes* or *Bojes*. "They inhabit," says Cochrane, "divers parts of Siberia equally distant and distinct; from the shores of the Yenisei, Lena, and Amoor, to those of the Ochota and Omekon, and the mountains about Idgiga. They are nearly all wanderers, and rarely to be seen in any mechanical or subservient employment. They are classed into *Forest* and *Desert Tungousi*. The former occupy themselves in fishing and the chase, having but few rein-deer; the latter subsist entirely by the breeding of those animals, and wander from pasture to pasture with their flocks, tents, &c. A very few of them have received baptism; the rest are idolaters. Their language is said to be Mantshur, from whom they all, no doubt, descended, as may be inferred by the peculiarity of their eyes, being elongated and far apart. They are characteristically honest and friendly, robbery being considered by them as unpardonable. I was myself a witness of their hospitality or improvidence, for they seem to have no thought of the future, and therefore readily share what they have killed; yet it is strange that nothing will induce them to kill a rein-deer for their own consumption, unless the party is rich, till they have been eight days without food; the act is then considered justifiable. They bear fatigue, cold, and privations, to an extraordinary degree. They are sensible of, and thankful for, kind treatment,

but will permit no one to abuse them. To strike a Tongousian, is, indeed, a great crime, and often leads to fatal consequences, as, in that case, they do not consider their word as sacred, but justifiably to be broken. They are exceedingly irascible, and can be done nothing with, but by good words; and this I had frequent occasions of proving, through, generally, my own fault. Their persons are small, and rather delicate in appearance; their features regular, and somewhat pleasing. With these fair traits of character they are filthy to an extreme, eating and drinking any thing, however loathsome; and the effluvia of their persons is putridity itself. They are considered good soldiers, and are excellent marksmen, either with the bow or rifle. The dress of either sex is nearly the same as that of the other Tartar nations, differing chiefly in their mode of ornamenting it, and consists of trowsers of the rein-deer skin, with the hair inside, and stockings and boots of the same animal; the latter made from the legs. A waist-coat or jacket also of leather, sometimes lined with white foxes' or with hares' skins, supplies the place of a thick sort of short surtout-coat of double leather without the hair; and lastly, for the severity of winter, of a single or double frock with hair in and outside, the two leather sides being together. A warm cap and large gloves, with sometimes a guard for the breast, of white fox, called *nagroodnick*, viz. breast-cover, and a comforter round the neck, formed of the tails of the squirrel; such is their costume, which is almost wholly furnished from the skins of rein-deer. Foxes' skins serve for caps and linings, and a wolf's is considered valuable, as the warmest of all outside garments. They have also a guard for the forehead, ears, nose, and chin. Their beds are made of a bear's skin, or of the large rein-deer's, with a blanket from the same animal, lined with the warmest fur, and in shape like a bag, as the feet are completely enclosed; an axe, a knife, wooden spoon, and kettle, constitute their only utensils; the first is a *sine quâ non*, and a pipe of tobacco, with a glass of spirits, their highest luxury. Their modes of dress, and general mode of living, &c. they have in common, more or less, with all other Siberian nations, whether the Tehukchi, Yukagires, Koriaks, Yakuti, or Kamtehadales. There is no other difference amongst them than in the embroidery of their clothes, or the richness or poverty of the wearers; and these I shall take occasion to notice in treating of a different tribe."

5th, *Fins.*] We have no proof that the Finnish nation was originally Asiatic; but a considerable number of Finnish tribes are scattered throughout the northern regions of this continent. The *Permians* or *Biarmians*, amount to about 20,000.—The *Syrjanes* or *Komi* inhabit Perm and Tobolsk.—The *Woguls* live between the Tobol, the Berezof, the Obi, and the Uralian mountains. They call themselves *Mansi*.—The *Tschwasches* inhabit Kasan, Simbirsk, Orenburg, Wiatka, and Tobolsk. Their numbers have been estimated at 200,000. They are partly Christians and partly Shawans.—The *Tscheremisses* are a pretty numerous Shawan tribe.—The *Wotjakes* are more given to the practice of domestic arts than any of the other Finnish tribes just enumerated. Their numbers in 1783 were estimated at about 100,000.—The *Mordwines* speak a Finnish dialect thickly interspersed with Russian and Tataric words. Their numbers amount to above 100,000.—The *Obi-Ostiaks* assert that they are descended from the Permians. They possess the country from Surgut to Berezof. "The Ostiaks," says Soyef, "are small and feeble. Their physiognomy has no distinguishing characteristic. Their hair is generally of a reddish or a light yellow cast. They wear a tight dress, which is made of skins and furs



The men make a mark upon their skin; the women sew figures on the backs of the hands, the fore arm, and the fore part of the leg. Their summer cabins are of a pyramidal form; the winter ones are square, and built of wood. The Ostiaks are properly fishermen, but in winter they engage in great hunting expeditions. The rich possess flocks of rein-deer. Nothing is so dirty and disgusting as their appearance and manner of living; yet they enjoy good health. They generally die of scorbutic, nervous, and other chronic diseases. The Ostiaks are still pagans. In swearing allegiance to a new emperor, they are made to go on their knees before a bear's skin, or an axe with which a bear has been killed; each Ostiak is presented with a piece of bread on the point of a knife, and takes his oath in the following terms: 'If in the course of my life I become unfaithful to my czar, if I do not pay my tribute, if I desert my canton, &c. &c. may a bear devour me! may the morsel of bread which I now eat suffocate me, this axe cut off my head, and this knife pierce my heart!' This is a ceremony used among all the idolatrous people of Siberia. The bear enjoys among them a religious veneration. They make sacrifices before going out to hunt this animal; and after having killed one, they celebrate his memory by an expiatory fete, and by songs addressed to his manes."—The *Teptjares* or *Teptari* are a mixed race whose numbers, in 1796, amounted to about 50,000 souls.

6th, *Samoiedes*.] The Samoiedes, properly so called, occupy an immense extent of territory covered with heath and morasses. Their country is bounded in Europe by the river Mesen, and in Asia by the Olenek. They are a race of very diminutive stature: seldom exceeding 5, and often measuring only 4 feet. They have short legs, a large flat head, a flat nose, a wide mouth, large ears, and a scanty beard; their eyes are small, black, and angular; and to these attractions they add an olive-coloured skin perpetually smeared with grease, and very black bristly hair. Their women, however, are said to have an easy shape and mild features. It is thought that the whole Samoied race has moved down the course of the Yenisei. Their numbers were estimated in 1796 at 30,000.

The *Yakouts*.] The Yakouts are a numerous tribe of Siberians, amounting, it is said, to between 2 and 300,000 souls, who tend their herds and flocks on both sides of the river Lena, from between the mouths of the Witim and the Olekma, on the W., and from the Aldan, on the E. side of that river; extending along the arctic ocean, from the mouth of the Kowima as far as that of the Indigirka. The origin of these people is involved in the same obscurity as that of other nations; and as they possess neither written records nor oral tradition on this point, we are left to draw our conjectures from their physiognomy and language alone. As in the former, they resemble more the Tatar than the Mongol race; and as the latter has evidently an affinity to that of the Krasnojarski and Barbinski Tatars, although containing many Buriat, Mongol, and Tungousian words, we are inclined to pronounce them a branch of the great Tatar race: an opinion which is farther confirmed by the circumstance of a Tatar tribe near Krasnojarsk, bearing the name of *Ssagai* (being also very similar to the Yakouts in manners and customs,) and the national name of the Yakouts being *Socha*; for the former name was given to them by the Russians, and has no meaning in their own tongue. They are divided into two tribes, the *Batilinski* and the *Khangalasski*, which had both been compelled, for some reason, to emigrate at about the same period, from a more southern country, to the cold and dismal regions in which they are

now found. A people, called the *Khorinzi*, whose dwelling places had been on the other side of the lake Baikal, joined the former of these tribes, among whom they long preserved their language, customs, and manners, till they became gradually so blended with the people among whom they had settled, that it would now be nearly impossible to distinguish them. The religion of this people is obviously founded on the old tenets of the Mongols, or Shamanism: but it has undergone so many changes—owing to their being ignorant of writing, and therefore compelled to trust all their knowledge to oral tradition, and to their migratory life—that it presents now such a mass of confusion and absurdity, that it is difficult to discover any thing like a system in it. It would seem, however, that they believe in a Creator, whom they name *Ar-toion* ‘gracious Lord.’ His wife is called *Kjubei Khotun* ‘great lady,’ who, they believe, appeared to their ancestors under the form of a swan, for which reason many of them do not eat that bird. There is, moreover, a god, commanding thunder and lightning, called *Ssjuga-toion* ‘hatchet lord;’ and a ‘giver of all good,’ such as children, cattle, and other property, who is named *Shessjugai-toion*; and who has likewise a wife named *Akssut*. They also believe in a sort of mediator, who receives their prayers and presents them to the divinity, and who is named *Aksskit*. This personage is said to assume various animal forms, such as those of a white-mouthed, long-haired stallion, a crow, an eagle, &c., the flesh of all of which is in consequence excluded from their board. Their principal worship, however, is directed to the sun and fire; for they never take a meal without first throwing some of the best meat, and pouring some sour mare’s milk into the flame. Their principal feasts are about the beginning of June, when the fillies have been separated from the mares, and the latter have been milked. The milk, mixed with water, is put into a trough made of cow-skin, in which it is shaken for four or five hours, till it has fermented and forms the *kuimuis*, a beverage sufficiently strong to intoxicate. When a sufficient quantity—with rich people sometimes amounting to above 1000 pails—is thus collected, each man invites his friends and relations, and is sure to receive, on the morning appointed, a great number of guests, invited and uninvited, all drest in their best attire. The shamans take the seats of honour in the *yoort* (hut) on horses’ skins adorned with branches from the birch-tree; and the rest of the party being likewise seated, the eldest of the sacred band commands two young men, who must not have touched a corpse during the month, or be known to have ever taken a false oath, to take the cup. These cups are made of wood, in the shape of a barrel, differing in size from the eighth part of a pail to a whole pail. Having filled one of these vessels with *kuimuis*, they place themselves, their faces turned towards the east, before the embers of an expiring flame, and after having held the cup for a few minutes against their breasts, they pour part of the liquid three times on the worshipped element, in honour of the creator; and then, turning a little to the right, they perform as many libations to his wife. The next libations are for the members composing the assembly, in a southern direction. The fourth are made in a western direction, in honour of the spirits of the air, of whom they enumerate thrice nine, together with a chief, who has a wife, and children of both sexes. The fifth are for the subterranean spirits—of whom they reckon eight tribes, males and females—in a northern direction. The sixth are offered to the manes of the deceased priests and priestesses, who, according to the universal belief of this people, either become united with, or are changed into, demons.



The last are intended to gain the favours of an old female spirit, who superintends the birth and growth of calves. These sacrifices being over, the chief shaman, turning to the E., offers up prayers for the prosperity of the people, and these being concluded, he takes off his cap, and waving it towards him, cries *urni!* (give or bestow) an exclamation which is thrice repeated by all the people present. He then takes the above-mentioned vessel, and having drank out of it, hands it round for the same purpose to the other shamans and head men, excluding all those who have been polluted by the recent touch of a corpse, or are thought guilty of theft or perjury. Women are excluded, not only from drinking out of this cup, but from the whole ceremony. The assembly now betake themselves into the open air, where they seat themselves, in a semicircle facing the E., and opposite two sacred birch-trees, called *bagakh*, before which all the vessels containing the *kuimuis* are placed. The cup is now filled, and goes three times round, a ceremony in which the course of the sun is strictly observed. By this time the gentry begin to get merry; and starting up, they commence wrestling and foot-matches; for which each family produces its own champion. These sports are followed by horse-races; and the joy and hilarity of the day are thus continued till all the liquor is drank; after which the company separate. These feasts are continued till about the 25th of the month, when the people begin to lay in their stock of fir-bark for the winter; which is succeeded by hay-making, gathering of berries, &c. The shamans are of both sexes. When any one wishes to become a member of the holy community, he begins by playing the mad-man, throws himself into fire and water, cuts and half strangles himself, obliging his friends to watch him. These paroxysms being over, he declares that the devil has elected him a priest, and one of the brotherhood undertakes his initiation, which is generally completed in three days. Their principal employment is in the character of exorcists; and in order to excite the surprise of the multitude, they have recourse to the most disgusting exhibitions, in which, however, they display no little skill. Thus they pretend to cut their throats, chop off their legs, and suck their marrow, plunge knives into their bodies, mouths, eyes, &c., and then shaking them out of their boots, &c. The Yakouts calculate by the lunar year, and are very assiduous observers of the stars, as a great part of their work is done at night, and it is chiefly by observing the heavenly bodies that they are enabled to compute the probable length of the winter, and make provisions for their cattle accordingly; often by purchasing hay from the Russians at very high prices. Nevertheless their losses in cattle are very great, chiefly owing to the snow occasionally melting and then again freezing so hard over the surface that the animals cannot get at the grass: when the people have recourse to willow and birch-branches, with which they subsist their animals till the return of spring. Their wealth consists chiefly in horses; but their herds are much reduced. Of horned cattle they have much less than formerly. The Yakouts seem a much more observing people than many of the neighbouring tribes; and their memory is remarkably acute. Polygamy is practised; although the first wife alone is considered as the legal spouse. If a man wishes to marry, he sends his agent to the girl's father, to arrange with him both for the *kalum* or price to be paid for the female, and the portion to be given to the daughter, both consisting of horses, cattle, meat, peltry, &c.; and the contract is void, unless the latter consents to the marriage. There being always a quantity of beaten mare's flesh among the marriage-portion, the arrival of the bridegroom is generally

fixed for the beginning of the winter, when that meat keeps best; and during the first days after a new moon, as being most lucky.

7th, *The Koriaks.*] The *Koriaks* proper live near the Anadyr and Olutora rivers. The *Tschuktsches* appear to be a branch of this people residing farther N.; and the *Youkagirs*, who inhabit the mountains in which the Indigirka and Kowima take their rise, may also be classed under the general head of *Koriaks*.

8th, *The Kamtschadalians.*] The last family into which the population of Asiatic Russia may be divided, comprehends the population of the peninsula of Kamtschatka and the adjacent islands, who will afterwards come more particularly under our review.

*General Summary.*] Gaspari thus estimates the numbers of these different nations:

1. Russians, Cossacks, and Colonists . . . . .	7,586,000
2. Caucasian tribes . . . . .	808,000
3. Tatars . . . . .	1,800,000
4. Mongols . . . . .	300,000
5. Mandschurs . . . . .	80,000
6. Fins . . . . .	630,000
7. Samoiedes . . . . .	30,000
8. Koriaks . . . . .	24,000
9. Kamtschadalians . . . . .	6,000
Total . . . . .	11,264,000

Or, classing them according to their religion:

Christians of all sects . . . . .	8,224,000
Mahommedans . . . . .	1,600,000
Lamaïtes or Buddhists . . . . .	300,000
Shamans . . . . .	1,140,000
	11,264,000

Little has yet been done for evangelizing the heathen in Asiatic Russia. Indeed many obstacles have been thrown in the way of the few missionaries who have visited that country, on the ground of an old existing law, that no heathen under Russian sway shall be converted to Christianity and baptized but by the Russo-Greek clergy.

*Foreigners.*] A considerable number of foreigners are settled in Asiatic Russia. The number of *Germans* was estimated in 1793 at 38,710 individuals, chiefly located in Saratof. A number of *Swedes* are resident in Tobolsk. The *Poles* are most numerous around Irkoutsk. *Armenians* are pretty numerous in Astrakhan and Orenburg. Their total numbers have been estimated at 42,000 souls. *Tadschicks* are located in Astrakhan and the Caucasian districts. A few *Hindoos* reside in Kislijai and Astrakhan. The *Ziguenes* or Gypsies are chiefly found in Georgia. Their numbers do not exceed 3,000. The Jews are not more numerous.

#### CHAP. IV.—THE KINGDOM OF KASAN.

IN compliance with Russian geographical nomenclature we shall describe the provinces of Kasan, Perm, Penza, Simbirsk, and Wiatka under the



general head of the kingdom of Kasan, which was created by Peter the great in 1714.

GOVERNMENT OF KASAN.] The government of Kasan is bounded on the N. and E. by that of Wiatka; on the E. by Orenburg; on the S. by Simbirsk, and on the W. by Nishni-Novgorod. Before the Tataric invasion this country was called *Volgaria*. The khan Sain, a grandson of Ghengiz-khan, founded the town of Kasan in 1257, and it became the capital of the empire of Kaptchak. In 1441 the khan of Kasan declared it an independent state, and erected it into a kingdom, which existed till 1552, when Joan IV. conquered the khan Edigues, and annexed this country to Russia.—The surface of this province is undulated; its highest parts lying towards the E. where they are connected with some ramifications of the Ural chain. It is watered by the *Volga*, which here receives the *Kokchaga*, *Sviaga*, and *Kama*. The soil is fertile though unskilfully cultivated. The climate is very severe in winter; the rivers are usually frozen from November to March inclusive. In the middle of April, however, the spring has clothed all the plains with a fine and floral vegetation. The principal vegetable productions are barley, sarrasin, and millet; tobacco is plentiful. A great part of the eastern districts are covered with large forests which supply timber for the Russian navy on the Caspian. The rivers abound in fish; and bees are numerous here, though they do not exist in Siberia. There are a few mines of iron and copper in this province, but they are not remarkably productive. The inhabitants are in general industrious. The Volga and the Kama favour the commerce of the country which chiefly consists in corn, honey, wax, potash, soap, hides, and horses.—This government is divided into 10 circles. The revenue is said to amount to £700,000. The Tatars do not pay a territorial impost, but merely a capitation-tax.—The population is reckoned at 900,000 souls, of whom 500,000 are slaves, or *adstricti glebæ*, four-fifths of them belonging to the crown.—The city of *Kasan* is situated about 3 miles from the Volga. It contains nearly 40,000 inhabitants, of whom 12,000 are Tatars. It was nearly wholly destroyed in 1820 by the explosion of the powder-magazine in the citadel, but is fast rising in greater magnificence from its ashes. It already contains 41 churches and 4 convents. The university of Kasan was founded in 1803, and is a highly flourishing institution, being resorted to by the youth of 14 governments for instruction. There is also an academical gymnasium in which all the principal languages of Europe are taught, and a military school for 350 cadets, in this town. The marine arsenal is a considerable building in the suburbs; and there is a dockyard in which ships of war are built for the Caspian fleet. Kasan conducts a brisk trade with St Petersburg, Archangel, Tobolsk, Astrakhan, Irbit, Moscow, and Orenburg.—The other towns in the government of Kasan are: *Zarevo-Kolschaish*, with 3,300 inhabitants; *Kosmodem-jansk* with 2,500 inhabitants; *Jadrin* with 1,000, *Tscheboksary* with 5,500, *Tzyvilsh* with 1,500, *Sviashsh* with 3,500, *Tejuschi* with 1,000, *Spask* with 800, *Laischef* with 600, *Tschistopolse*, and *Mamadisch* with 350 inhabitants.

GOVERNMENT OF WIATKA.] The government of Wiatka is bounded on the N. by Wologda; on the E. by Perm; on the S.E. by Orenburg; on the S. by Kasan; on the S.W. by Nishni-Novgorod, and on the W. by Kostroma. It is a wild and uncultivated province. The principal stream is the *Wiatka*, a tributary of the Kama. In 1820 the population amounted to 1,265,900.—The principal town, which gives its name to the pro-

vince, contains about 12,000 inhabitants. *Orlof* is a town of 3,000 inhabitants. *Kotelnitsh* contains 4,000 and *Jaransk* 5,000 inhabitants. The other principal towns are *Urshum*, *Jelabuga*, *Sarapul*, *Nolinsk*, *Slobodsk* and *Glasof*.

GOVERNMENT OF PERM.] The province of Perm receives its name from the *Biarmians* or *Permians* already noticed. It is bounded on the N.W. by Wologda; on the N.E. and E. by Tobolsk; on the S. by Orenburg; and on the W. by Wiatka. The soil is not good, especially in the northern districts. The face of the country is generally level, till it approaches the Siberian frontiers, at the base of the Ural mountains. In the district of Ochansk a considerable number of Spanish sheep are reared. The principal river is the *Kama*. The population is estimated in the Petersburg *Zeitschrift* of February 1825, at 1,143,902 souls, of whom 601,218 were females, and 54,416 paid no taxes. The Bashkirs in this province are a numerous and handsome race, fond of ornaments and gaudy dresses. The revenue in 1829 was 11,117,000 rix-dollars. The mines of iron and copper produced in the same year 1,616,000 rix-dollars—The capital, *Perm*, was founded by Catherine. It stands on the right bank of the *Kama*, and is covered on three sides by a thick forest, whose trees reach to the very gates of the city. It is regularly and handsomely built, and contains about 8000 inhabitants. From Perm to *Koumgour*, a distance of 91 versts, the road, says Cochrane, is good, and the country fertile, with hills traversing it in all directions, and valleys filled with thriving villages. *Ossa* is a town of 1,000 inhabitants. *Solikamsk* has 5,000; *Irbis* 3,500; *Ekatherineburg* is a well-built city, founded by Catherine near the source of the *Izett*, and containing 15,000 inhabitants, who are generally, even those who may be styled opulent, bondsmen to government or to private individuals. It is 2,496 versts from Petersburg, and 358 from Perm. There are large iron and copper-foundries in the neighbourhood, the latter of which supply the mint of the city with metal for coining 3,000,000 of rubles annually. These are badly executed, and the metal itself is very impure. Cochrane says that 6,000 fine young men are constantly employed here washing the sand of the river for gold. The Yakoooleff iron-foundry is a magnificent establishment employing above 6,000 persons.

GOVERNMENT OF SIMBIRSK.] This government is bounded on the N. by Kasan; on the E. by Orenburg; on the S. by Saratof; on the S. W. by Pensa; and on the N. by Nishni Novgorod. Its population may amount at present to 1,200,000 souls, of whom 48,000 are Tatars of the Kasan stem; and 18,000 Tcheremisses governed by their own *sotnieks*. Hermann says that 220,399 peasants in this government are serfs of the crown, and 234,586 belong to the nobles. So that we may suppose, including the wives and families of these peasants, there are 900,000 souls in a state of servitude. Public instruction is much neglected in this government. According to law every chief town of a government should possess a gymnasium, and every town of a circle should have a central school; but there were only two schools in this government when Dr Erdmann visited it in 1824. In the same year there were 43 distilleries, 31 tanneries, 4 linen and 3 cotton manufactories, 5 cloth manufactories, 7 soapworks, and 5 manufactories of potash. Grain, lint, fruit, horses, cattle, skins, and tallow are largely exported upon the Volga. Its principal town is *Simbirsk*, which is situated at the foot of a mountain between the Wolga and Swiaja, and contains 15,000 inhabitants. The houses are



mostly built of wood. *Singileje* has a population of 2,500 souls. *Staf-fropol* and *Samara* are towns of about 2,500 inhabitants.

GOVERNMENT OF PENSA.] *Pensa* is bounded on the N. by *Nishni Novgorod*; on the N.E. and E. by *Simbirsk*; on the S. by *Saratof*; and on the W. by *Tamboff*. *Hassel* estimated the population of this province in 1820 at 1,044,824 souls. The town of *Pensa* contains about 12,000 inhabitants. The other principal towns are: *Nishni-Lomoff*, *Kerensk*, *In-sara*, and *Saransk*.

#### CHAP. V.—KINGDOM OF ASTRAKHAN.

THE kingdom of Astrakhan belonged in the middle ages to the Tatarian khunate. It was conquered by the Russians in 1554, and now embraces the provinces of Astrakhan, Saratof, Orenburg, and Caucasus.

GOVERNMENT OF ASTRAKHAN.] This government is bounded on the N. by Orenburg; on the E. by the river Ural, which divides it from the country of the Kirghissian Kaisacks; on the S.E. by the Caspian; on the S. by the government of Caucasus; on the W. by the country of the Don Cossacks; and on the N.W. by the government of Saratof. Its general appearance is that of an immense naked steppe, traversed from N.W. to S.E. by the Volga. The other rivers are the *Ural*, *Sarpa*, *Kuma*, and the two *Ouzes*. The principal lakes are these of *Kamitch*, *Bogdo*, *Tragannos*, and *Kakhi*. The atmosphere is generally pure and serene; the spring commences so early as February; summer is scorching; the autumn is short; and winter, which is very rigorous while it lasts, commences in September. The soil is in general arid; but a great variety of plants are found in the islands formed by the mouth of the Volga, and excellent tracts of pasture-land occur along the banks of the rivers. The principal productions are: wheat, barley, tobacco, fruits of an exquisite flavour, melons, and mulberries. The population amounts to about 190,000 souls, and consists of Russians, Tatars, Cossacks, Calmucks, Armenians, Hindoos, and Kirghissians. The Russians, Armenians, and Hindoos, chiefly inhabit the towns; the Cossacks—who are divided into the Astrakhan and Ural Cossacks—are stationed in and around the fortresses: the Tatars and Calmucks are nomades; and the Kirghissians inhabit the steppes. The principal manufactures consist of silk, cotton, saltpetre, and caviar. An excellent wine resembling Champagne is manufactured in the neighbourhood of Astrakhan. According to the Petersburg Gazette, the fisheries of Astrakhan employed 6,680 men, with 1847 boats in 1815; but, the value of these fisheries was not stated. The articles of export are: fish, morocco-leather, seal-skins, oxen, tallow, fruits, and wine.—The only town of importance is *Astrakhan* which is built upon an island in the main mouth of the Volga. The edifices are chiefly constructed of wood; the archiepiscopal palace, cathedral, and bazars, are handsome stone buildings. Cotton manufactories, and dye-works are numerous; there are also considerable manufactories of powder and salt. The situation of Astrakhan is highly favourable for commerce with Persia and Bucharía. The ancient town of Astrakhan, the capital of the Tatar kingdom, was situated some miles farther up the river. The inhabitants of the modern city have been recently estimated at 50,000.—*Krasnojarsk* is a town of about 2000 inhabitants. The Ural Cossacks belong to the circle of *Krasnojarsk*.

GOVERNMENT OF SARATOF.] This province which originally be-

longed to Astrakhan, was erected into a separate government in 1780. It is bounded on the N. by Simbirsk; on the N.E. by Orenburg; on the E. and S. by Astrakhan; on the W. by the country of the Don Cossacks, and Voronetz; and on the N.W. by Tambof and Pensa. The river Volga divides it into two parts,—the *Obtschei syrt* or highlands, and the lowlands or southern district. The climate is mild. Siablofsky reckons the population at 884,000; Wichmann at only 718,000, of which a considerable portion are German and Polish colonists; but Dr Erdmann estimated the total population of this government at 1,305,000 souls, of whom 210,038 were crown serfs, and 249,653 peasants of the nobles. The villages of the German colonists in this government display greater appearance of comfort than those of the Russians. There are two large salt-lakes in this country: that of *Elton* or *Altan-nor*, where between 500 and 600 persons are employed by government in manufacturing salt, and another near the foot of mount Bogdo. The original cost of the salt of Elton is about 7 kopeks per pood; it sells at Saratof for 60 kopeks and at Kasan for 120. There was 52 distilleries, and 33 tanneries in this government at the period of Erdmann's visit. The principal towns are: *Saratof, Wolsk, Kusnetz, Petrowsk, Balaschef, Kamyschinsk, and Zarizyn.*

PROVINCE OF CAUCASUS.] This province takes its name from the Caucasian chain, from which it is indeed separated by a fertile plain, but the Bechtan, a ramification of this chain, runs into the S.E. quarter of this district. The principal rivers are: the *Terek* which forms its eastern boundary, the *Kuban*, and *Kuma*. The principal lake is the *Bolchei-Imen* which separates this country from the territory of the Don Cossacks. The heat would be insupportable in this district during the summer, were it not tempered by breezes from the Caspian. Hurricanes are frequent, and the plague often commits great ravages in this province. The country is generally flat and filled with marshes and salt lakes. About 895,476 arpens are thus occupied; 344,136 arpens are quite sterile; and 9,283,467 arpens are pasture districts occupied by nomade Calmucks, Turcomans, and Nogais. On the banks of the rivers are many fine pieces of well-cultivated land, which produce maize, millet, lint, sesame, and tobacco. The vine is cultivated in the districts of Mozdok and Kisliar. The province of Caucasus is naturally divided into two distinct regions: 1st, the frontier, or military district, which is occupied by fortresses, redoubts, and other military stations, garrisoned by Cossacks, and commanded by the general of the Georgian army; and 2d, the province of Caucasus properly so called, which is likewise protected by a chain of ancient forts running along the military frontier, and the Kuban, Kuma, Malka, and Terek. The Russian villages in this part of the province have all been founded by colonists from European Russia since 1786. The total population does not exceed 130,000 souls. The principal towns are; *Stavropol, Georgievsk, Alexandrofsk, and Kislijar.*

PROVINCE OF ORENBURG.] This province is bounded on the N.W. by Wiatka; on the N. by Perm; on the N.E. by Tobolsk; on the E. and S.E. by the Kirghissian steppes; on the S.W. by Astrakhan and Saratof; and on the W. by Simbirsk and Kasan. It is divided into two districts: that of Ufa, and that of Orenburg, which are subdivided into 12 circles. The town of Ufa on the Velaja contains about 6,000 inhabitants; the population of Orenburg on the Ural, is said to amount to 20,000. *Sergievsk* is a miserable town, but celebrated for its sulphurated waters, which have their source in a valley watered by the Surgut.—The salt lake of *Iltski*



near the Ileik, 68 versts from Orenburg, is 602 sagues from E. to W. and 982 from N. to S.

#### CHAP. VI.—THE KINGDOM OF SIBERIA.

IN 1242 the Tatars under Scheibani, a relation of the khan Batu, entered Siberia, and founded the khanete of *Sibir* or *Tura*. The last khan of this Mongolo-Tatarian province was Kutschum. In 1563 Ivan II. added Siberia to the titles of the Russian czars; and in 1587 the Russians founded Tobolsk. The Don-Cossack, Yermak, conquered Western Siberia in 1581; and although this enterprising chief perished in 1584, within the short space of a century thereafter the whole of Siberia, from Europe to the Eastern ocean, and from the Frozen sea to the Chinese frontiers, was annexed to the Russian empire. The Russians were extending their dominions along the Amoor, and continuing to subdue the Tungousian tribes when they encountered the Chinese, who had been drawn thither by the same object. Jealousy of each other's conquests involved these two powers in war about the year 1680, and the fortresses on the Amour became alternately the property of each as the chances of war dictated. At length however, the Chinese power prevailed; and by a treaty of peace in 1689 the Russians ceded a considerable territory, together with the navigation of the Amour. This ceded territory, and other valuable points, Russia has never since been able to regain: as, with little exception, the two empires have remained at peace with each other since the signing of the treaty of 1689. This vast territory is divided into the governments of Tobolsk, Tomsk and Irkoutsk.

**GOVERNMENT OF TOBOLSK.]** This government, forming the western part of Siberia, extends along the banks of the Obi, the Irtysh, and the Tobol. It is bounded on the N. by the Polar ocean; on the E. and S.E. by the government of Tomsk; on the S. by the Kirghissian steppes; on the S.W. by Orenburg; and on the W. by Perm, Vologda, and Archangel. The climate is on the whole severe,—no part but the southern districts producing grain; but the summer-heat is often very intense, and the climate is upon the whole healthy. The soil is chiefly marl and chalk, except in the N. which is covered with immense tracts of sand. In the vast district of Beresof, which extends to the gulfs of Kara and Obi, there is no agriculture; at the mouth of the Obi nothing is to be seen but morasses overgrown with rushes intermingled with dwarf willows; and on the borders of the ocean the only species of plant to be found is a kind of bramble. Upon the whole this province is so unproductive as only to yield a revenue of £150,000 to government.

**Circle and Town of Tobolsk.]** This circle is situated on the junction of the three principal rivers of this government, in the midst of an immense plain intersected by some lines of elevated rock. The principal town of this circle is situated on the left bank of the Irtysh, at its junction with the Tobol. The inhabitants are estimated at 20,000. It is the see of an archbishop who has jurisdiction over all Siberia, and the seat of the governor-general of Western Siberia. The streets are paved with wood, and in general the buildings are of the same material, but the town is upon the whole clean and neat. The upper part of this town is 223 feet higher than the lower, and they communicate by an ascent of 290 steps. "The view of the surrounding country from the residence of the governor," says Cochrane, "is really sublime, preserving still its ancient wild

magnificence. In front are the noble Irtysh and Tobol, joining their waters from the east and south, and continuing their united course through the black and impenetrable forests, till lost on the verge of the horizon. The numerous pasture lands on the opposite bank of the river, with here and there a smoking chimney, enliven the scene, and render the place, with all its surrounding but distant deserts, a really enviable retreat. Immediately under the eye is the river and lower town, with its regularly intersecting streets; all these afford ocular demonstration the Tobolsk is far from being a dull place; yet, even in summer, the situation is very cold and bleak, being in the latitude of near 59°, and the thermometer, during winter, at times falling as low as 40° and 42° of Reaumur; while, on the other hand, it is not always free from the opposite unpleasantness of extreme heat." *Sibir*, the capital of the Tatars while they ruled Siberia, was situated about 10 or 11 miles from Tobolsk, on the little river Sibirka. It is with difficulty that some obscure ruins of it can now be found.

*District of Ischim.*] The district of Ischim lies to the S. of Tobolsk and comes in contact on the S. with the great steppe of Issim or Ischim, in which the Kirghisses of the middle horde wander. To repel the invasions of these wild tribes, a line of military posts extends here from the Tobol to the Irtysh.

*Circle of Kurgan.*] The circle of Kurgan, S.W. from Tobolsk, has been called Siberian Italy. It is a fine fertile country. Kotzebue thus describes the amusements in which the young women of Kurgan indulge: "Along the rivers there are places where the young women come together to wash linen, and to bathe; these baths are converted by them into admirable gymnastic exercises; they cross and re-cross the Tobol, swimming gracefully and without effort, leaving themselves for a time to the force of the current, and lying on the water with their face upwards; they often pursue one another, or pelt one another with sand, duck, and upset one another, and plunge together; they remind a spectator of the Naiads of ancient fable; and so far do they carry their sport that one not used to see them would apprehend every moment they should see them go the bottom. The whole is conducted with the utmost decency; the head alone appears out of water, and were it not for a slight glance of the form of the bosom, one might doubt of their sex."

*Tatar inhabitants.*] Cochrane has sketched a pleasing picture of the Tatar inhabitants of this government: "These Tartars," says he, "are of the Bashkire race. I could not help observing the perfect cleanliness of their houses, the civility of the people, and the good economy of their lands. I slept most contentedly in these dwellings; feeding upon milk and cakes, but seldom tasted animal food. The dress of the Tartar women is light, if not neat; being merely a plain white shift, with a sash round the waist to support the bosom; besides this they have not a vestige of apparel, except the handkerchief on the head. The young girls had the hair plaited and hanging down like the Biscay girls, or brought up under the left arm, and fastened to the fore part of the shift by a riband. Such is the simple summer-dress; the winter, or gala one, is, however, more tawdry. Their features appear delicate, but their limbs are strong, and their complexion very dark. At Kamenski I quitted the great Siberian road, not far from Tara, passing several neat Tartar villages, whose white plastered chimneys and ovens reminded me a little of those in my own country. The furniture consists of a few earthenware utensils, and a set of tea-things; one half of the room is elevated above the other about fourteen inches, and that half



serves them alike for sitting, sleeping, and store-room. They are particular in having clean bedding, and many pillows; the latter of which are always presented to a stranger to raise and soften his seat, as they have neither chairs nor stools. A Tartar dwelling has always, if possible, attached to it the convenience of a vegetable garden. The women, I observed, never presume to eat or drink till their better or worse half has finished, and then but seldom while in their presence."

GOVERNMENT OF TOMSK.] This government, comprehending the countries situated on the Upper Obi and on the Yenisei, is bounded on the N. by the Polar ocean; on the E. by Irkoutsk; on the S. by Chinese Mongolia; on the S.W. by the Kirghissian steppes; and on the W. by Tobolsk. This district contains about 500,000 inhabitants, of whom 80,000 pay taxes. The gross revenue is about 3,000,000 of rubles.

*Town of Tomsk.*] The town of Tomsk is built on the right bank of the Tom, near its mouth. It is greatly subject to inundations from the river. Its population amounts to about 10,000. Malte Brun thinks that the central position of this town will perhaps render it one day the capital of Siberia; but Cochrane says it appears an ineligible place as the seat of a government. There is here a military school with 400 students, and a provincial college without masters or scholars.

*Circle of Biisk and Chinese frontier.*] The circle of Biisk, to the S. of Tomsk, is the most southern part of this government, and enjoys a mild climate. It is bounded on the S. by the Little Altai and on the S.W. by the Irtysh. Cochrane skirted this district along the Chinese frontier line. He describes *Semipalatinsk*, as a neat garrisoned town, surrounded by a rude uncultivated country. At *Poyanoyarsk* beyond the Irtysh our traveller first saw melons in this country. They are of a prodigious size, and form, with cucumbers and bread, the general summer-diet of the inhabitants. At *Ubinsk*, according to Cochrane, may be said to commence that chain of lofty mountains which divides the empires of Russia and China. The country on the W. side of the Irtysh here presents some fine hills and dales, with mountainous breaks in the background, while the Russian side is still a level steppe. At *Uvarova* "that unproductive and endless flat, which extends from Ubinsk to Tobolsk and the Frozen sea, and from the Ural chain far eastward of Tomsk, is succeeded by a beautiful variety of hilly country, much cultivation, and some forest-spots." *Ustkamenagorsk* is placed in a vast level, bounded E. and W. by lofty distant mountains. From this point to Boukhtarma the road leads along the banks of 'the rapid Ulba' through a romantic country. "Boukhtarma," says Cochrane, "stands on the right bank of the Irtysh, in one of the most romantic spots in the universe. It is environed by the noblest mountains, which yet appear to have no other connexion with each other than that of standing together on the same globe; they are in fact so many beautiful hills placed on a perfectly level plain, so that a traveller may go round them without an ascent or descent of ten perpendicular feet. From this may be imagined the romantic beauty of the valleys which intervene; not a tree, nor a shrub, nor a habitation, is to be seen, save only in the fortress—nothing but grass. The valley is one continued carpet of herbage, forming, in contrast with the sterile mountains, a picturesque solitude, undisturbed, except during the night, by the barking of the wolves and other wild animals. From the Boukhtarminsk to Naryn in the circle of the same name is a distance of 160 miles through a beautiful country. *Malaya Narymka* is the last Russian spot on the frontier. "An officer and a few men placed here are all that

are left to mark the boundaries of two such mighty empires as Russia and China." Cochrane describes the scenery here as wild and deserted: "some of the loftiest granite mountains spreading in various directions, enclosing some of the most luxuriant valleys in the world,—yet all deserted! all this fine and fertile tract abandoned to wild beasts, merely to constitute a neutral territory." The first Chinese settlement is 80 miles distant from this spot.

**PROVINCE OF IRKOUTSK.]** The ancient government of Irkoutsk comprehended more than one-half of Siberia. It was bounded on the N. by the Polar ocean; on the E. by the straits and sea of Behring; the Eastern ocean, and the sea of Okhotsk; on the S. by the Chinese empire; and on the W. by the government of Tomsk. In 1823 it was divided into the government of Irkoutsk, the province of Irkoutsk, the district of Kamtschatka, and the country of Tchoukotsk. The population of this ancient government in 1820 was 510,000 souls.

**Government of Irkoutsk.]** Of the above population about one-half belongs to the new government of Irkoutsk. It is composed of Russians, Cossacks, Tungusians, Mongols, and Buriats. This government is divided into the six districts of Irkoutsk, Kirensk, Nertchinsk, Nishni-Udinsk, Selenginsk, and Vershni-Udinsk, comprehending a total superficies probably double that of the kingdom of France.—The town of Irkoutsk has a population of 15,000, including 2000 soldiers. Cochrane says that "it scarcely deserves the name of city, except for its public buildings, which are good; yet though I confess it is upon the whole a fine town, I could not but feel disappointed from its total want of original plan, as well as its present want of regularity, which must retard its advancement for a long time to come. Tobolsk is certainly its superior in every thing except its situation, and the singularly fine appearance of a few buildings, public and private. The streets are wide, and run at right angles, but there are in some of them gaps of two and three hundred yards, without a building. There are, however, many fine points of view; and when it is considered that Irkoutsk has been raised into a government and city only within these forty years, its progress towards improvement must be acknowledged. The houses are for the greater part of wood, though many are of brick, and constructed in a superior style of architecture. Of the churches there are at least a dozen, which not a little contribute to the splendour of its appearance; the exchange and public bazars are a fine range of buildings, with a superb saloon in the centre, where public balls and masquerades are held, at least as often as once a-fortnight during the long winters, besides numerous private balls. Of society there is but little, but that little is good, and mostly German."

**Vershni-Udinsk and Selenginsk.]** *Vershni-Udinsk* is a large, populous, and flourishing town, on the right bank of the Selenga, 200 miles from Irkoutsk. It is the grand mart between the latter place and Kiakhta, "and has risen" says Cochrane, "upon the ruins of Selenginsk. A very lucrative and considerable trade," continues the same author, "is carried on round the neighbourhood, with the Buriats, who are very numerous and wealthy, in furs and cattle. There is a strong garrison kept up, it being considered as a frontier place, and a daily communication, by a formal report, is held with Selenginsk. The town contains 400 houses, and about 2,600 inhabitants. The situation is considered healthy, and is so far pleasant, that there is a very good, though small, circle of society. From it to Selenginsk are 70 miles, which I performed, along the transparent Se-



lenga, in 7 hours. The banks of the river bore the most romantic appearance, the hills rising above one another into the loftiest mountains, but presenting no appearance of habitation or cultivation, except in the low valleys. The villages are, however, within four and five miles of each other, along both the banks of the river. The city of Selenginsk, standing upon the right bank of the river, is, indeed, a miserably decayed place,—art and nature seeming to do their utmost to bury it in oblivion. A garrison of one thousand men is still kept up,—to no purpose; for the locality of Verchney-Udinsk must soon complete its ruin. Selenginsk has also suffered much, of late, from two serious fires, and is, in other parts, tumbling down from the encroachment of the river, which annually makes great inroads. It is but twenty years since the present centre of the river was the centre of the city: the inhabitants have continued to recede as far as possible. Some embankments they made, in the early part of last year, were washed away in the autumn; and the foundations of many houses will, no doubt, be destroyed on the next breaking up of the river. There are about 200 dwellings, and 1000 inhabitants, independently of the military. The vicinity is, however, very well peopled; and there is much corn raised by some colonies of Poles, who were transplanted hither, by the Empress Catherine, about 1791. They are the only people I have seen in Siberia, who apply manure to their lands, and doubtless receive it again with interest."

*Nertchinsk.*] The town of Nertchinsk is about 500 miles from Nishni-Udinsk. It is ill built and contains only about 1000 inhabitants. It is situated on the frontier of the Shilka and Nertcha rivers, whose confluent streams unite with the Amoor. The mines belonging to this place are worked by convicts whose number are said to amount to 2000.

*Kiakhta.*] Kiakhta is a neat and regularly built town upon the right bank of the little stream Kiakhta, in the district of Nishni-Udinsk, 18 leagues S. from Selenginsk. The little brook of its own name serves as the boundary of Russia and China, and the trade betwixt the two empires is chiefly conducted here. The place of commerce is called *Old Kiakhta*. None but merchants are allowed to reside in it. About 200 fathoms from Old Kiakhta is the residence of the Chinese merchants called *Maimatchin*. Kiakhta was founded in 1728; the present number of its inhabitants is 1200. We have described the trade conducted here with China in a preceding chapter.

*District of Okhotsk.*] The most easterly parts of Siberia are comprehended in the district of Okhotsk, which may be generally described as a hilly country, covered with marshy woods. It is bounded on the N. by the Polar ocean; on the N.W. by Behring's straits; on the W. by the sea of Kamtschatka and sea of Okhotsk; and on the S. and W. by the modern province of Irkoutsk. The chief town is Okhotsk situated in the N. E. part of a bay formed by the rivers Okota and Kouktui, and containing a population of about 1500 souls. The surrounding country produces fine timber, in consequence of which a dock-yard has been built. The duty upon imported goods here does not exceed £300 per annum, although the American company import their goods here. "The produce arriving at Okotsk," says Cochrane, "has to choose betwixt the dangers of a bad roadstead, and of a very difficult port. From Okotsk to Irkoutsk and Kiakhta, are near three thousand miles of the most difficult and dangerous land carriage in the world; a journey which cannot be accomplished during the season in which the vessels generally arrive at Okotsk; consequently

one year's interest of the money is sunk, besides the exposure of the goods to the ignorance and negligence of warehouse-keepers, and the dampness of the atmosphere. The only period in which the port of Okotsk can be approached or departed from, is between the months of July and October, or only four months. The general period for vessels arriving is the latter part of July or beginning of August; too late in the season to admit of their cargoes being forwarded to Yakutsk in time to take the winter road, and reach the fair of Kiakhtha during the same season, as the fair commences in February."

*Country of the Tschuktsches.*] The province of Okhotsk comprehends the country of the Tschuktsches, which extends from Behring's straits to the country of the Koriaks, and between the 64th and 71st parallels. The valleys are here filled with morasses and small lakes; the mountains are of moderate height. The inhabitants are fishers and hunters, and live in a state of extreme poverty; their numbers, according to Sarytschef, amount to about 10,000. There is a tradition among the Tschuktsches, that the strait which separates them from the opposite shore towards the N. was not formerly covered with ice, and that the inhabitants passed it in their *baydars* or boats.

*Country of the Koriaks.*] The Koriaks inhabit the country between the Anadyr and the peninsula of Kamtschatka. They are divided into two classes,—the one of which are located, the other pursue a nomade life. The former are chiefly found on the shores of the sea of Okhotsk, where they dwell in villages resembling those of the Kamtschadalians. Their numbers amount to about 1600, and they live in a state of extreme misery. The nomade Koriaks pay no tribute to Russia, and often commit depredations on their more pacific neighbours. Cochrane says they have the same features, manners, customs, and language, as the Tschuktsches.

*Peninsula of Kamtschatka.*] This large peninsula formerly formed a subdivision of the province of Okhotsk, but must now be regarded as belonging, with the Little Kuriles and adjacent islands, to the province of Irkoutsk. It extends from 51° to 63° N. lat. and between 155° and 173° 10' E. long., terminating towards the S. in cape Lopatka. A magnificent chain of volcanic mountains, with numerous peaks, which seem to be connected with the Jablonnoi mountains on the N. and with the Kurile islands at their southern extremity, traverse the whole length of the peninsula, and give birth to several rivers, of which the Kamtschatka is the only navigable one, admitting vessels of 100 tons as far as 150 miles inland. There are also a number of lakes of considerable size. The soil is volcanic and stony. The winter is of ten months duration, and the soil at the depth of 24 or 30 inches is always frozen; but the cold is never very intense, the sea-fogs keeping up a humid and comparatively mild state of atmosphere. Spring is the most agreeable time, but the greatest heat occurs in July. Potatoes never ripen, and pease only flower; but turnips and radishes thrive amazingly, and grass grows to a great height. Fine timber is found on the banks of the Kamtschatka and Yelofka; and along the eastern coast wild berries and wild garlic abound. "The principal riches of Kamtschatka," says Cochrane, "may be said to consist in the animals of the chase, of which there is so prodigious a number, that there are not sufficient inhabitants to take them. The most valuable are foxes of various colours, a few sea and more river otters, with an immense number of sables. Bears, wolves, and mountain-sheep, and sometimes a few lynxes, are a

l. The number of skins



annually exported and consumed in the peninsula may be about thirty thousand, of which sables and foxes form the principal part. The sables are considered at once the warmest and the coarsest known; the foxes, however, especially the fiery red, are of the finest species. Next to these furs, the dogs of Kamtschatka may be considered as forming a great part of their riches. These faithful and useful animals are employed to transport fish, supply the house with water, the cattle with hay,—in short, to do all the work that horses perform in England. They are fed as circumstances may dictate, being always left to shift for themselves from June to October. They are of a coarse appearance, in shape resembling a common house-dog, but endued with great sagacity; and it is to be regretted that they are not relieved a little by the importation of horses. Independent of fish and wild animals, the Kamtschatdales derive also a considerable benefit from the surprising quantities of geese, ducks, swans, snipes, and wild cocks. They are preserved by dipping them in water, which freezing, they will be good as long as winter continues; at other times they are salted." The same authority informs us, that the whole native Kamtschatdale population does not exceed 2760; in 1784 it amounted to 2843. The number of Russians was 1260. "This population," says Cochrane, "is now established in villages, all built in the old Russian style, which are clean and comfortable. During the summer, or fishing season, they leave their winter residences for the *balagans*, or places which they use for drying their fish. Thus the summer is employed in preparing food against the winter, which latter is taken up in the chase. Beyond this, the Kamtschatdale is still the same lazy, drunken, servile animal as formerly. Their ancient language is not forgotten, but is so far out of use, that there are few who do not speak Russian. Most of the aborigines are baptized, and may be said to live as the Russians do. The number of real Kamtschatdales who retain their ancient usages is small. They reside on the northern coasts beyond Tygil and Nishney Kamtschatsk. Hospitality is the most striking feature in their character; but they are also distinguished by their strict adherence to truth, and their honesty is proverbial. Without being forward to complain of ill treatment, they will fearlessly recount it when questioned. They are in part governed by their own *toions* or chiefs, but an annual visit is made to each village by the *ispravnick*, or chief judge, as well for the purpose of collecting sables, as of administering justice and deciding quarrels. Their dress is the same as formerly, that for the winter season being made of the skins of beasts; but in summer they wear nankeens, and at present there is hardly a Kamtschatdale who does not wear a shirt. The women have also adopted the Russian head-dress, the articles for which are procured from the pedlars at a most exorbitant rate. It is surprising that this people, who have now been feeling the extreme of oppression from neglect and mal-administration for 120 years, should not have become wiser and more economical in their habits; on the contrary, one might suppose they were a people but yesterday discovered. They will part with the most valuable furs for a trifling article or a glass of spirits."

ISLANDS IN THE EASTERN SEA.] The islands we are about to enumerate are now comprehended in the province of Irkoutsk. *Imoglim* and *Igeljim* are two small inhabited islands in Behring's straits: the former about 24 miles long by 3 in breadth,—the latter of less size.—The island of *St Laurence* was discovered in 1764; it is of considerable size, and lies nearly under the parallel of 64°.—The island of *Ajah*, to the E. of the

latter island, belongs to the American continent.—The *St Matthew* islands form a small groupe in the sea of Kamtschatka.—The *Pribylofschen* groupe in the same sea are chiefly valuable as fur-islands.—The *Aleutian* islands have been assigned by Malte Brun and some other geographers to America. Their number exceeds 150, of which above 40 are inhabited. Schubert has calculated their total superficies at 482 German square miles, and their total population at 5600 souls. They may be arranged under three groupes : the Aleutes proper, the Andreonofski islands, and the Lisii or Kavalang islands. The principal island of the Aleutes proper is *Behring's island*, discovered in 1740. It is uninhabited, and seems to consist of a mass of granite, rising in some of the inland hills to the height of 6400 feet.—The *Kuriles* are 26 in number, and present a total superficies, according to Schubert, of 145.5 German square miles. The islands of this groupe belonging to Russia support a population amounting to nearly 1000. They form what is called the *Little Kuriles*; the *Grand Kuriles*, at the S.W. extremity of the groupe, belong to Japan, and enjoy a much more hospitable climate. The Russian Kuriles were first discovered in 1713; they pay a yearly tribute in furs.

#### CHAP. VII.—THE CAUCASIAN DISTRICTS.

WE now proceed to survey the first portion of the Russian possessions in Asia, comprehending the nations, countries, and towns, of the Caucasian region which have submitted to the authority of the czars. But, before entering upon topographical details, we shall take a rapid survey of the progress of Russian conquest in this part of Asia. At the accession of Peter the Great, Russia was in possession of the port of Astrakhan on the Caspian, but had not dreamed of conquest beyond her existing limits; the seas of Azoff and the Euxine were wholly surrounded by the dominions of the Osmanli sultans and the Crimean khans; and even the northern gulfs of Finland and Bothnia owned the naval sway of the successors of Gustavus Vasa. Peter first roused the energies of his country, and premeditated those gigantic schemes of conquest which his successors have been so steadily pursuing up to the present moment. With his infant navy he captured Azoff; and the retention of this port, with that of Taganrok at the peace of Carlowitz in 1699, gave the Russians their first footing on the shores of the Mæotis. With the decline of Swedish power, that of Russia acquired extension and consolidation; while the distractions of Persia afforded the ever-watchful czar a favourable opportunity of extending the Russian dominion on the shores of the Caspian, and annexing part of the provinces of Daghistan and Shirwan to his empire. The treaty of Kainardji, dictated by Romanzoff, secured for Russia a firm footing on the shores of the seas of Azoff and the Euxine, and led to a farther cession on the part of Turkey of all the country between the Don and Kuban rivers. By the peace of Teflis, in 1797, Russia completed the acquisition of Daghistan and Shirwan. By the peace of 1813, she obtained from Persia the whole of Georgia, the khanates of Karabagh and Gandscha, the Mogan plain, and the northern part of Talishin; and the treaty of 1828 with the same power put her in possession of the khanates of Nakhtschivan and Erivan, or in other words, of all that remained of Persian Armenia to the N. of the Araxes. By the treaty of 1829 with Turkey, Russia has acquired the whole coast of the Euxine, round about from the mouth of the Kuban to the port of St Nicholas, near the mouth of



the Apsarus. This cession includes the important fortresses of Anapa and Poti, which latter commanded the mouth of the Phasis. In addition to these, she has also obtained the fortresses of Uttsighur, Akhalziche, and Akal-Kalaki, the line of the new demarcation, stretching straight east from the port of St Nicholas, along the north frontier of Guriel, till it strike the mountains at the western source of the Kur, and which divide Immeretia from Guriel. The line goes due east, passing two hours journey to the south of Akhalziche, and then south-east, passing the same distance to the west of Akal-Kalaki, till it strike the old Persian and Turkish frontier, at the source of the most eastern branch of the Arpa-Shai. But as all our maps of this region are remarkably inaccurate and deficient, it is not easy to form an accurate idea of the new frontier. No European travellers have explored this tract except Chardin, who went from the port of Batoumi across the country, crossed the mountains, and went down the western branch of the Kur to Akhalziche, from thence to Uttsighur, where the Kur bends to the north-east, and travelled along its banks to Teflis.<sup>a</sup>

Let us now take a brief review of what Russia has thus gained in this quarter of the Asiatic continent, and of what she is still likely to gain here, and of the consequences which may result to Europe and the cause of civilization generally from Russian aggrandizement in these regions. We have seen that she is now complete mistress of the navigation and commerce of the Euxine, round about from the mouth of the Danube to that of the Apsarus. The whole coast of the Euxine is hers; and at no distant period, the whole southern coast from that river to the city of Constantine, and from thence to the mouths of the Ister, will own the Russian sway. The gates of the Bosphorus and the Hellespont are now permanently open to her ships. The Euxine will no longer, but to the barbarous subjects of a barbarous prince, be a *Mare clausum*, as for ages past; and the shores of that inhospitable sea will enjoy the benefits of reciprocal commercial intercourse with the enlightened nations of the west. The humiliated descendant of Osman will no longer have it in his power to shut or open the Dardanelles or the Bosphorus as formerly at pleasure; or if, in a moment of infatuation, he should presume to exercise his wonted power, his expulsion from 'the City of the Seven Hills' will be the inevitable consequence. Placed as he now is, between renovated Greece on the south, and Russia on the north, he must prepare himself for his final removal from the palace of the Caisars and the throne of Byzantium, and for flight across the Bosphorus to the desolated plains and ruined cities of the Asiatic peninsula; where, like another Marius amidst the ruins of Carthage, he may take up his abode in that vast necropolis of departed grandeur.

The cession of the Turkish fortresses at the southern foot of the Caucasus, and the coast of the Abcassian Tartars, and the cession of Poti at

<sup>a</sup> Till we obtain better and more accurate maps,—and it is from the Russians only that we shall ever obtain them,—it is impossible, from such maps as we at present possess, to form a clear and accurate idea of the new boundary on the side of Asiatic Turkey. Klaproth, indeed, traversed the Caucasus and Georgia, then new acquisitions on the side of Turkey and Persia; but he never explored this new-ceded territory, nor ever visited the pashalicks of Tehildir or Akhalziche. The reason is obvious. No traveller can traverse any part of Asiatic Turkey with freedom, nor without exciting the jealousy of the pashas, and is besides in constant danger of being robbed or murdered, in a country totally destitute of any efficiency to protect its own subjects, and much less a Christian European, travelling to gratify his own curiosity, or wishing to make observations.

the mouth of the Phasis, the only fortress the sultan possessed in Mingrelia, will produce another important consequence,—the abolition of the Turkish slave trade,—one of those happy consummations so ardently desired by the enlightened friends of humanity. From Circassia and Georgia the harems of the Mahomedan sovereigns, and their wealthy subjects, have been replenished in every age with a crowd of captive beauties. From the same regions thousands of unhappy captives, taken in the wars which the rude mountaineers incessantly waged with each other, were sold by their barbarous captors to the Turks and Persians, to be disposed of in the bazaars of Constantinople, Erzeroum, Bagdad and Cairo, Ispahan and Teheran.<sup>6</sup>

Further, Russia wished to establish a commercial intercourse between the port of Odessa and the city of Teflis in Georgia, but it was impossible this design could be accomplished whilst the Turks held the fortress of Poti, at the entrance of the Phasis, and on the left bank, and perpetually molested and stopped all merchant-ships under the Russian flag. This obstacle is now removed by the capture and cession of that fortress, and the commercial intercourse between the places above mentioned will suffer no other impediments but those which arise from the mountainous nature of the country at the heads of the Phasis and Kur.

Again, by the cession of Poti, and the opening up a maritime inter-

<sup>6</sup> The continual demand for slaves, by the Mussulmans of Turkey and Persia, encouraged and maintained a continual system of petty warfare amid the innumerable tribes of the Caucasus, in order to supply the demand. The Russians, by their conquest of Georgia and Mingrelia, put an end to the traffic in that quarter. It is a well known fact, that the Mamelukes, sovereigns of Egypt for more than six centuries, were Circassian slaves imported into that country by the Ayoubite sultans to recruit their armies, and that these slaves deposed their masters, and divided the country amongst themselves; and that their numbers were annually recruited by importations from the mouth of the Phasis, or the slave-market of Constantinople. It is also well known, that from the stoppage of the slave trade in Mingrelia by the Russians, the Mameluke beys of Egypt could no longer, as formerly, keep up the number of their slaves by annual importations, and that the number and power of these lords of the soil of Egypt gradually diminished since that epoch; and, amongst other causes, paved the way for their downfall and expulsion from that long misgoverned and miserable country. After the loss of the Crimea, and the country N. of the Kuban, the Turks erected the fortress of Anapa, 30 verst (20 British miles) from the mouth of the Liman of the Kuban, and 80 verst, or 54 British miles, from Tmoularakan, the ancient Phanagoria, in 1784. By means of this new fortress, and a few other small forts between this and the frontiers of Mingrelia, the Turks were enabled to maintain a communication with the Circassians, Abcazians, Lezgians, and other Mussulman tribes in the Caucasus, who subsisted by plunder and robbery, and particularly by the sale of Russian subjects, whom they carried into slavery in the very midst of peace. By the treaty of Bucharest in 1812, Anapa and Poti were restored, and the rest were promised to be restored, on condition that the garrisons should cease to support the banditti, and that no Russian should be sold as a slave in these forts; but it was refused to deliver them all up without sufficient security that the conditions would be fulfilled. The Turks, however, still continued the old practice of buying Russian subjects as slaves, and Anapa was the grand emporium of this nefarious commerce, the inhabitants of which exported all the prisoners which the mountaineers took in their incursions into Georgia and the Russian territories. From this place Turkish officers went openly into Circassia, to encourage brigandage and the traffic in slaves; and as Constantinople was the chief mart, it was the grand focus of the perpetual war for which the Caucasian tribes kept up with those under the Russian dominion. General Yermoloff, governor of Georgia, maintained an active and persevering war with these banditti; but they always found a secure refuge beyond the Kuban, in the Turkish dominions. The capture of Anapa, therefore, with the other forts along the coast, was a principal object in the campaign of 1828; and in order for ever to prevent all Turkish intercourse with the mountain-tribes of Caucasus, and deprive these latter of every inducement to carry on an endless warfare, either mutually, or with those under Russian domination, by finding a ready market for their captives, as heretofore, at the Turkish ports and fortresses on the coast, the whole of that maritime tract has been retained by the Russians, and formally ceded to them by the peace of Adrianople. Thus a final close will be put to the slave trade so long and so disgracefully carried on at the mouth of the Phasis and the fortress of Anapa.



course with the intermediate regions of the Euxine and Caspian, Russia can now transport her armies from the mouths of the Danube, the Dneister, and the Dnieper, by sea to the mouth of the Phasis, and march them to the east or south as she sees fit, in any future war with Turkey or Persia. By means of a constant naval communication with the ports of Southern Russia, her armies can at all times be supplied with reinforcements, provisions, and military stores, to facilitate her warlike operations and plans of future conquest; while, by the secure possession of naval stations at the head of the Euxine, her power will be invulnerable to any attack from the undisciplined rabble which generally composes the mass of a Turkish or Persian army. The easy communication which in ancient times subsisted between Constantinople and the eastern coast of the Euxine, was of vast advantage to the count of Byzantium. By its means the successors of Constantine were enabled to keep up a constant intercourse with the Christian princes of Colchis and Iberia, and with the Armenians, a people always attached to the interests of the Byzantine emperors by the ties of a common faith; in consequence of which the Persians, all-powerful under the auspices of the great Nushirvan, were always baffled in their attempts to establish a footing in Colchis. By means of a fleet, the renowned Heraclius was enabled to transport an army to the friendly shores of Colchis,—explore his way over the mountains of Armenia,—penetrate into the heart of Persia,—and compel the great king to recall his hitherto victorious armies to the defence of his crown, his throne, and his capital.

By means of such a naval intercourse, Russia will no longer be under the necessity of marching her vast armies into Western Asia by the circuitous route of the Don, and across the vast steppe which extends to the base of the Caucasus. Her forces will no more be compelled to toil their way up the long, steep, narrow, and rocky glens of that mighty range, and cross its hoary summit amongst the brink of precipitous and unfathomable abysses, to arrive at the banks of the Kur. Nothing more will be requisite but a fleet of transports to convey them to the mouth of the Phasis—which is navigable 40 miles for large vessels, and 80 miles more for small craft to Sarapana or Shaoorapo—from whence, over the Iberian Pass, it is five days' journey to where the Kur becomes navigable. In this defile, according to Strabo, were precipices, deep abysses, mountain-torrents, and deep glens; but this pass was made practicable even for elephants by the celebrated Nushirvan, when he marched his armies into Colchis in the 6th century. A voyage of a week, or at most ten days, will waft the Russian armies to the Phasis, and fourteen days more will march them to Teflis. This will cause a vast saving of toil, expense, and time, and even of lives, as many must have undoubtedly perished in the long march from the Don to the Kur, both of men, and carriage, and cavalry-horses. By this way all the battering and field-artillery were formerly brought, and any one who is the least acquainted with the difficulties of a mountain road, may conceive the immense toil that must have been incurred in dragging them up the steep slopes of the Dariel, and across the mountain-barrier which separates the sources of the Terek and the Aragwi, and which in winter is wholly impracticable.

Further, by her late acquisitions on the side of Asiatic Turkey and Persia, Russia is now complete mistress of the whole isthmus between the Caspian, and the seas of Azoff and the Euxine. The whole range of the vast Caucasus—that monarch of mountains—with all its passes and late-

ral ranges, as far south as the plains of the Araxes, the Apsarus, and the source of the Kur, is now under her control. That mighty bulwark which, from immemorial time, separated the civilized regions of the south from the innumerable rude and warlike tribes of the north, which roamed in the wilds and deserts of ancient Scythia and Asiatic Sarmatia, is now laid open to conquering bands, more powerful by discipline and science than the congregated hordes of the martial Attila, or those which composed the immense host of that greatest of conquerors, Ghengiz Khan, or his successor in the path of destruction and carnage, the savage Timour. In no antecedent period of past history was any sovereign possessed of the whole of this isthmus; neither the Persians, nor the Macedonians, nor the Romans, ever possessed it but in part. Beyond the southern slopes of the Caucasus their dominions never extended; the mountaineers of that range always asserted and retained their rude and wild independence, and the nations of the south were in constant dread of the warlike Scythians, who wandered on the extensive plains at the base of the Caucasus, or who dwelt on its northern slopes.

We shall have occasion to notice the Russian claims to acquisitions in Independent Tartary in a future part of our work.

#### I. PROVINCE OF GEORGIA.

*Boundaries.*] Georgia is bounded on the N. by those parts of the Caucasus which are inhabited by the Ossetians, the Mitzdjeghi, and the Lesghians; on the E. by the principal chain of the Caucasus, which running S.E. separates this country from Daghestan; farther to the S. it touches upon the khanate of Scheki; on the S. it now reaches to the Aran river; on the W. it is bounded by Imeritia.

*Name.*] Some authors have derived the name of this country from that of the *Georgi*, a people who, according to Pomponius Mela, dwelt on the N.E. of the Caucasus; but this is an error, for the Georgi never occupied the country now known by the name of Georgia. Its name is certainly derived from the appellation *Gurdji*, by which the Georgians are known in the East at the present day, and which is the origin of the name *Gurdjistan*, given to the country which they inhabit. The name of the *Gurdji* does not occur in the Eastern historians earlier than towards the end of the 11th century, and it is probable that it was not given to the inhabitants of this country before the great Persian invasion under the Seldshuck sultan, Malek Shah. Georgi II. the son of Bagrat, was king of Georgia at this epoch, that is between 1072 and 1089; and after a long and fierce struggle, he was compelled to submit to the Persian conqueror, and to receive his paternal kingdom as a fief from the crown of Persia. According to some modern authors, the name of both the country and its inhabitants is derived from that of the river *Kur*, which waters this fine region; and the people ought rather to be named *Korgians* or *Kurgians*. The denomination, *Grusia*, under which this country is known to the Russians, is merely a corruption of *Gurdji*. The Armenians call this country *Urastan* or *Vrastan*, and the inhabitants *Virk*.

*History.*] The Georgians pretend to an antiquity as high as that affected by the Chinese. Adopting the Armenian genealogies, they trace their origin to Kargamos, a grandson of Noah. Setting aside fable, it would appear that this nation was first located in the mountains of Pam-baki. Their earliest emigrants turned their steps northwards, and peopled



the fertile valleys which extend from this chain to the Caucasus. Georgian history informs us that the country lying betwixt the right bank of the Kur and the Bedroudji, called *Debete*, was the residence of Karthlos, one of their earliest chiefs. Their chronicles likewise inform us, that Mtskhethos, the son of Karthlos, built a city on the confluence of the Aragwi and Kur, to which he gave his own name, and which became the capital of his dominions. After his decease, each valley, or distinct district, was governed by its own chief; but the chief who resided at Mtskhetha was acknowledged by them as their head, under the title of *mama-sakhli*, or 'father of the household.' A people called Khazar, who dwelt on the N. of Caucasus, devastated the whole country betwixt the Black sea and the Caspian, during what might be called the ages of the chiefs; and their inroads were succeeded by an invasion from the people of the East, who were governed by the descendants of Nebrod or Nimrod, that is, the Persians. Their king, Aphridoun, or Feridoun, we are informed, sent one of his satraps called Ardam into Georgia, at the head of a large army; he expelled the lingering Khazars from the country, and annexed it to the dominions of Persia; but the Georgians regained their independence during the commotions which followed the death of Aphridoun. In a few years, however, Georgia was again subjected to Persian dominion, and continued tributary to that country until the time of Alexander the Great. The Georgian chronicles represent the Macedonian conqueror as having personally won the country from the Persians; but add that Pharnavaz, a young hero of the race of Mtskhethos, expelled the Greek governor whom Alexander had left in Georgia, and was thereupon raised to the throne by a grateful nation. His son Sourmag having died without issue, a king or queen of the race of Nebrod was elevated to the crown, and the new dynasty were called Nebrothiani. To this dynasty succeeded that of *Archak' houniani*, of Armenian origin, and founded by Archakh, which dynasty lasted 300 years, or down to the year 265 of our era. After the death of Aspaghour, the last of this dynasty, the Persians invaded Armenia and Georgia; but the Georgian chiefs, unable to resist the invader, proposed that the Persian king should allow one of his sons to marry the daughter of Aspaghour, and become their king. King Khasre acceded to this request, and his son Mirian received the Georgian crown. Mirian embraced Christianity, and his example was generally followed in 318. One of his most celebrated descendants was Vahtsng Gourg-aslan, who engaged in a series of wars with the Greeks, and subdued the whole country between the Eastern Caucasus and Black sea. He built the city of Teflis in 455, and made it the royal residence. The last rulers of the dynasty of Khosroniani, or of that of Mirian, were Joane and Djouancha, who died without issue. The next dynasty was that of the Bagrations, a family supposed to be of Jewish origin, and which existed here till 1801. Under this family, Georgia was alternately a free and a subject state. It fell successively under the dominion of the Arabs and Persians, the emperor of Constantinople, Ghenghiz Khan, and Timour. Nevertheless, king George VII. drove all the Mahommedans out of this country in the 15th century, and re-established the Christian religion in his dominions. His second successor, Alexander I. entailed many miseries on his country by the impolitic division which he made of his kingdom among his three sons: the first receiving Imeritia, the second Karthli, and the third Kakheti and Shirwan. These princes, or their successors, unable individually to prevent the aggression of neighbouring

powers, fell successively into a state of vassalage. The successors of the Turcomans in Persia seized first upon Karthli or Georgia Proper, and then upon Shirwan and the eastern Caucasian districts; while Imeritia and the western districts fell into the hands of the Ottomans. The religious feelings of the Georgians prompted them to cast themselves upon the protection of their fellow-christians in Russia, when that power had extended its influence to the foot of Caucasus. By a chain of posts, erected at convenient distances from the mouth of the Terek, W. to the sea of Azoff, Russia had been enabled to preserve a communication between both seas, and to protect her southern frontier from the incursions of the Caucasian tribes, and maintain a permanent footing on the western side of the Caspian. By the increasing weakness of Persia, prince Heraclius became independent of Persian power; and, to secure himself against all future attempts of the Persian sovereigns to regain their influence in Georgia, in 1586 he declared himself a vassal of the Russian empire, and obtained a body of Russian troops to maintain his authority, which was greatly fettered by the feudal nobles of Georgia. This consequently produced a close and constant correspondence between Russia and the country to the S. of the Caucasus. The invasion of Georgia by an army of 60,000 Persian cavalry, under that active but cruel tyrant, Aga Mohammed Khan,—the sack of Teflis, and the return and death of Heraclius,—rendered it necessary for Russia to interpose. A Russian army of 50,000 men, under Zuboff, was sent across the Caucasus, to defend a people unable to protect themselves; but the Persians had retreated, and on the death of Aga Mohammed Khan, his imbecile successor, the reigning monarch, to secure his own succession to a disputed sceptre, in 1797, made a peace with the Russians, by which the latter power gained all Daghestan and Shirwan, to the mouth of the Kur. In the meantime, the Russians seized Georgia, and partly by intrigue, and partly by force, obtained from the family of Heraclius, and from the sovereigns of Imeritia, a renunciation of all regal authority; and thus deprived the Georgians even of nominal independence,—a boon which they had enjoyed under the Turkish and Persian yoke. In 1801, the pass from Mosdok to Mskett, at the junction of the Aragwi and Kur, was, for the first time, occupied by a military force, and the present road planned, and ultimately executed. By the peace of 1813, Russia obtained a legal and political right to the countries she had already seized and maintained in despite of Persian power, and a further extension of her southern frontier, namely, all Georgia, Imeritia, and Gurjel, the whole of Mingrelia, or the valley of the Phasis, the khanates of Gandscha and Karabagh, the steppe of Mogan, and the district of Talish, from the mouth of the Kur south to Astara. In the subsequent peace of February 1828, the remaining portion of Persian Armenia, N. of the Aras, containing the khanates of Naktschivan and Erivan, were yielded to Russia; so that Russia has gained, on the side of the Caspian, a maritime tract of 5 deg. of lat. from the Sulak river S. to Astara; or a space of 400 miles and upwards, including the windings of the coast; whilst inland, it extends from the summit of the Elboors and the pass of Dariel, S. to the Araxes, a meridional extent of more than 3 deg. by 5 of long., exclusive of Mingrelia, Imeritia, and Gurjel. This extent of territory, gained from Persia successively in 1797, 1813, and 1828, comprehends a surface of 60,000 British square miles; and the three latter 20,000 more, or a total of 80,000 square miles. What the entire population of these districts, taken in whole, is, we do not



know. According to a recent census, the population of Georgia is 2,375,487 persons, unequally scattered within the five principalities, which, under the name of Modern Georgia, extend 50 leagues from Ntos, or from the cross on the summit of the Dariel pass, to the mountains of Pembek, or from  $42^{\circ} 25'$  to  $40^{\circ} 35'$  N. lat. and 125 leagues from the mouth of the Enguri into the Black sea, to the junction of the Alayan with the Kur; that is, from W. to E. in its greatest length.

*Divisions.*] Georgia, properly so called, was divided when first incorporated with the Russian empire, into :

I. Province of Karthli { 1. Gori 2. Lohri 3. Doucheti.	II. Province of Kakheti { 1. Thelavi 2. Signakhi or Signach
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In 1810 this government was divided into 6 circles : viz.

1. Teflis 2. Jelisavethpol 3. Signach	4. Thelavi 5. Ananuri 6. Gori.
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*Physical Features.*] The climate, soil, and face of Georgia, render it one of the most beautiful and highly favoured regions in the world. It is watered by the *Kur*, and its confluent the *Aras*, and their tributary streams. The lakes of Georgia are inconsiderable, with the exception of those of *Taparavani*, *Skhomo*, and *Modatapa*, on the frontiers of Akhal-ziche. This country is very mountainous. In the N. the lofty peaks of *Milvani*, *Neginvari*, and *Kokhi*, lift themselves into the regions of eternal snow, in the chain of glaciers called *Sekara* and *Brouts-sabdzeli* which runs W. to the sources of the Patza, where it joins the Kedela chain, separating the Ratcha from Ossetia. The Oloumba chain forms the southern prolongation of that of Kedela, and runs S.W. towards the Kur, in the neighbourhood of which it receives the name of *Asmis-mtha*. This chain is very lofty, but snow remains on it only during a part of the year. On the right bank of the Kur it reaches the mountains of *Goudjaretho*, with which it forms on the frontiers of the pashalik of Akhal-ziche, the defile of Bedra. The Goudjaretho mountains are a branch of the lofty *Pambaki* chain, which runs towards the N., and from which another runs out under the name of *Didgora* eastwards, along the Kur, towards Teflis. The Pambaki mountains are very elevated, and at one period formed the southern frontier of Georgia. Two branches, between which the Yori flows, detach themselves from the Caucasus at the sources of that river, and run S.S.E. towards the Kur. Of these the western branch sinks into the fertile plains of Karaya; the other and more elevated is called *Kakhthis-mtha*. In the centre of this latter chain the lofty Gombor rises, to the S. of which it takes the denomination of *Tsivi*. Between all these various mountains we find large and fertile valleys and large forests.

*Climate.*] Georgia enjoys a mild temperature; and in general is very healthy. The winter is snowy, and commences about the middle of December, but generally terminates with the month of January. The dry season generally commences in the month of May, and ends in November. The air at all times is dry.

*Productions.*] Cotton, rice, wheat, maize, (*holcus sorghum*), goni, (*holcus bicolor*) hemp, and flax are grown in the valleys of Georgia. Peaches, apricots, almonds, quinces, cherries, figs, and pomegranates, thrive with very little care. The wine of Kakheti is excellent and effervesces;

but does not keep well, being made by a defective process. The mountain-forests furnish excellent timber; but the finest oaks and firs are here suffered to rot. There is little doubt that this country contains copper and lead, but the only mines wrought are at Somkethie. The southern flank of Caucasus is rich in iron. Marble of different colours, and jasper occur in the mountains.

*Inhabitants.*] The population of Georgia, according to the last return, included 52,950 families, which, estimating 9 individuals for every two families, would give a total population of 238,275 souls. This population is composed of Georgians, Armenians, Jews, and Turks. The Georgians are considered as the most powerful body of Caucasian mountaineers. They call themselves *K'arthouli*, and differ considerably both in personal appearance and language from all the other tribes of the Caucasian isthmus. The Georgian nation occupies a large part of the country betwixt the Alazan and Black sea; but it would appear that the natives of Georgia Proper are the most ancient branch of the family, and have preserved their original idiom and manners more pure than the inhabitants of Imeritia and Mingrelia. They are a handsome active race; and generally carry arms upon their persons. Their manners and their costume also resemble those of the Persians. The beauty of their women is not less celebrated than that of the Circassians, although their complexion is not so exquisitely white; but they are said to have imbibed an extreme spirit of licentiousness and depravity. The Armenians are very numerous in Georgia, and are called *Somakhi*. The Turks or *Tahthari* are chiefly found on the southern frontiers. Besides these people, the Ossetes and other mountain tribes contribute to the population of Georgia; and we also find here a race of Bohemian nomades called *Matqouari* or *Bochi*. The inhabitants of Georgia were compelled to profess Islamism on the conquest of their country by the Persians in 1639; but since it came under the dominion of Russia, they have again avowed themselves Christians, and follow partly the rites of the Armenian, but chiefly those of the Greek church.

*Trade and Commerce.*] There is very little industry in this country. A small quantity of linen, cotton, and silk stuffs, is manufactured, also morocco-leather, and shagreen; but the greater part of these articles are of very bad quality, and unfit for exportation. Excellent arms, however, are manufactured at Teflis. It would appear, from the return of customs at Teflis, that the annual importation into this country amounts in value to about £125,000, and that this sum exceeds the value of the exported articles by about one-third. Russian money and assignats have currency in this country. The moneys of the country are: the *abazi*, which is worth about 8*d.*; the *tchaouri*, worth 2*d.*; the *ousaltouni*, equal to 2 *tchaouri*; the *sami-abazi*, equal to 3 *abazes*: and the *pouli*, a piece of copper-money worth about  $\frac{1}{4}$ *d.* The Georgian *kharvari* is equal to 20 Russian poods.

*Circle of Teflis.*] The circle of Teflis embraces the ancient district of Sancheti. It is bounded on the N.W. by Gori; on the N.E. by Ananuri; on the E. by Signach, on the S.E. by Jelisavethpol; and on the S. and W. by the districts lately conquered from Turkey.—The city of *Teflis*, the capital of Georgia, is situated on the right bank of the Kur. Its population is estimated at 30,000 souls. Dr Lyall describes it as "a miserable gloomy town, by the side of a muddy river, surrounded by black sterile hills, and parched corn-fields." The climate he says is fine, but unhealthy.



## II. THE PROVINCE OF IMERITIA.

*Boundaries.*] The province of Imeritia, including the districts of Guria and Mingrelia, is bounded on the N. by the Caucasus, which separates the territory of the Imeritians from that of the Circassians; on the E. by Georgia and the Oloumba chain; on the S. by Asiatic Turkey; and on the W. by the Black sea.

*Physical Features and Productions.*] This country has a general declination westwards to the Black sea; and comprehends the basin of the *Rioni*, the ancient *Phasis*. It is bounded, except towards the W., by ranges of snowy mountains, and presents a very unequal and highly diversified surface. The vegetation, favoured by a delightful climate, is luxuriant; and the mountains are covered with trees of great size. The soil is fertile, and produces wheat, barley, sorgo, gomi, maize, and tobacco. Fruit is likewise plentiful. Iron is extracted from hematites near Zadis. The commerce is chiefly in the hands of Armenians, Greeks, and Jews. It was here that in ancient times the Phasis had 120 bridges over it, across which a continual transfer of merchandise was constantly going on, betwixt this river and the Cyrus, or the Caspian sea. The indolence of the inhabitants now allows the rich gifts of the soil and climate to perish in the most useless manner; but now that Russia has obtained possession of the forts on the Black sea, there seems reason to hope that the resources of this fine country will be brought into action.

*Inhabitants.*] The Imeritians are a handsome race, of Georgian descent, and speak the Georgian dialect. Their dress consists of a little cap peculiar to them, long hair, a shaved chin, elevated mustachios; clothes scarcely reaching the knees, and forming a great many folds upon the haunches, ribands rolled round the calves of their legs, and large girdles. Bromsen stated the total population of this country at 220,000 souls; in 1805 it was estimated at 165,000. A very recent calculation assigns only 81,000 inhabitants to the 4 districts into which Imeritia Proper is divided: viz. *Kotais*, *Radscha*, *Schorapana*, and *Vacca*. The former estimates evidently include the population of the two other general divisions of Imeritia: viz. *Guriel* and *Mingrelia*.

*GURIEL.*] Guriel, a part of the ancient *Colchis*, was detached from the kingdom of Iberia in the middle ages, and was long governed by the *Gourieli*, a noble and native family, under the protection of the Porte. In 1812 Turkey ceded the suzerainty of this country to Russia, and we believe the descendants of the Gourieli still govern this country as the representatives of the czar. Previous to the recent conquests from Turkey, the western coast of Guriel comprehended the shore of the Black sea from the Rioni to the Tchorokhi, but a considerable portion of the southern part of the country was considered as belonging to the Porte. The inhabitants are Georgians, Armenians, Turcomans, and Jews.

*MINGRELIA.*] The territory of the Mingrelians is bounded on the N. by the Circassian districts; on the E. by Imeritia Proper; on the S. by Guriel, on the S. W. by the Black sea; and on the N. W. by the territory of the Abasses. "Mingrelia," says Malte Brun, "is still as damp, hot, and subject to fevers as when Hippocrates described it under the name of *Colchis*. In summer there are pestilential diseases, which are destructive both to men and animals. Vegetation is very rapid, and all the fruits are produced without the care of grafting; but it must be allowed that their

flavour is not always the finest. Chesnut and fig-trees are in abundance. The wine alone can be praised, which is wholesome and full of spirit. There is also rice, millet, and gomi. The Mingrelians do not now cultivate flax, which, in the time of Herodotus and of Strabo, furnished the Colchians with the means of an important manufacture, of which Chardin observed some remains. The only object to which they appear to give any attention is the management of bees. The honey of some cantons, where the *Azalea Pontica* abounds, is bitter, as was observed by Strabo. It was beyond the Phasis, in *Guria*, that Xenophon found a kind of honey which caused a species of delirium in those who eat of it, an effect which Pliny attributes to the rhododendron, a shrub which abounds in the forests where the bees swarm. The Mingrelians are very superstitious: the missionaries of the 17th century were unable to suppress a *fête* which was celebrated in honour of an ox, and which reminds us of the worship of Apis. The prince of Mingrelia assumes the title of *dadian*, or master of the sea, though he possesses not even a fishing boat: he generally moves about with his suite from place to place, and his camp is the scene of licentiousness as well as poverty. The noblemen of Mingrelia are addicted to the chase, and they are acquainted with the art of training birds of prey, which they make use of to kill the game. According to a Mingrelian proverb, a good horse, a good dog, and a good falcon, are three indispensable things for human happiness. The chase furnishes the Mingrelian with abundance of venison. In their repasts they also eat pheasants, with which the country near the Phasis abounds. The Mahomedans are in great numbers in Mingrelia; they regard with great indignation the quantity of wine and pork which are produced, while they are unable to procure good bread. From the east of Odishé and Mingrelia, is situated the small Mingrelian province of *Leshkum*, where the inhabitants live in huts of stone."

*The Suanes.*] A large ravine, which extends from S. to N., separates the Mingrelians from the Suanes, who live near the Elboors. They are a fierce rude set of people, and amount to about 5000 families. They speak a dialect of Georgian.

### III. THE COUNTRY OF THE ABASSIANS.

*Boundaries.*] The *Abasses*, or *Abasgiens*, sometimes called *Abchassians*, dwell above the Suanes and Mingrelians, in a country situated at the foot of the Caucasus, and bounded on the S. W. and N. W. by the Black sea, and on the N. E. and E. by Mingrelia. It is divided into two regions: *Great Abassia*, a very fertile country, although mountainous,—and *Little Abassia*, sometimes included in Circassia, and extending between the Kuban and Terek.

*Physical Features.*] Abassia is traversed by various chains shooting out from the Caucasus, which are partly covered with forests, in which the heat and moisture keep up a rank vegetation, although their summits are covered with snow during six months of the year. The coasts of the Black sea present several excellent ports.

*Inhabitants.*] The Abassians, who call themselves *Abzne*, are a well made and vigorous race. "Their national physiognomy," says Malte Brun, "is very remarkable, they have an oval face, a head very much compressed on each side, a short chin, a large nose, and hair of a deep chesnut colour. The Greeks formerly knew them as cunning and formidable pirates, by the name of *Aschæi*. Under the name of *Abasgi* they



were described amongst the Byzantines as infamous for their traffic in slaves. The Circassians once invited the Abassian princes to an assembly, and after having won them over, they murdered the chiefs of this free people. Since that period the Abassians, abandoned to civil wars, have lost the little civilization which they had received from Constantinople. We find, however, in the celebration of Sunday, a slight trace of Christianity which they formerly imbibed. Some of them wander peaceably through their forests of oaks and alders, which cover the country, while others support themselves by a little agriculture; all however are more or less inclined to robbery, and sell each other to the slave merchants. The language and customs of the Abassians very much resemble those of the Circassians; while Pallas affirms that their language appears to have no relation with any known one. It is supposed that there are mines in those parts, but they are not worked. The situation of the inhabitants is adapted to navigation and fishing, but they do not take advantage of it. The chief trade of the Abassians consists in mantles of cloth and felt, in skins of foxes and pole cats, in honey, in wax, and box-wood, of which the Turks make considerable purchases. The Turkish and Armenian merchants, who bring them salt and stuffs, are obliged to be constantly on their guard against the attacks of these perfidious savages, who, whenever they are strong enough in numbers, rob friends and enemies without distinction."

#### IV. CIRCASSIA.

*Boundaries.*] The country inhabited by the Circassian tribes is bounded on the N. by the government of Caucasus; on the N. E. by the Caspian sea; on the E. by Daghistan; on the S. by Georgia, Imeritia, and Mingrelia; on the S. W. by Abassia; on the W. by the Black sea; and on the N. W. by the country of the Tchernomorski Cossacks. According to Lapie's map, the superficial territory included within these limits amounts to 1535 square miles of 15 to a degree, or 32,800 British square miles.

*Physical Features.*] Numerous branches running out from the Caucasian chain northwards intersect the face of this country, and sink gradually towards the Terek and Kuban rivers, which are the principal rivers of Circassia, and form nearly the entire northern boundary. With the exception of the Kuma and the Koison, all the Circassian streams belong to the Terek and the Kuban. In the mountain-districts a number of small lakes occur, one of which is a salt lake. The southern part of the country is covered with lofty mountains, among which are the Elboors, the Mainioari, and the Kochi.

*Productions.*] The climate of Circassia is highly varied. In the valleys and in the mountains of mean height it is temperate, and the soil fertile. Millet, rice, maize, and cotton, are grown in the more fertile tracts; and the vine is reared in some districts. Cattle are extensively reared; and iron is wrought.

*Inhabitants.*] "The Circassians of the present day," says Dr Clarke, "are a horde of banditti inhabiting the region whence the Cossacks originally descended. Continually repelled from their ancient boundary, the Tanais and Lake Mæotis, and ultimately driven beyond the Kuban and the Terek, they hang upon the northern sides of Caucasus, or carry on predatory incursions from the swampy plains at its feet, about 200 miles above Tcherkask." The Circassians dwell in slightly constructed timber-huts. Their principal riches are goats, sheep, oxen, and horses. The peasants, or bondmen, and prisoners taken in war, are charged with the

care of farming and looking after the cattle. Within the last half century they are become for the most part Mahommedans, being previously little other than absolute heathens. Their language is affirmed to be 'totally different from every other.' There is no writing in it. Their political state is completely feudal. There is a class called princes. Each of these is the proprietor of a number of families by courtesy called nobles; and these nobles inherit the men-cattle beneath them. There are no regular taxes; whatever is required by the upper people, is furnished by the lower. These requisitions are not seldom as oppressive as they are arbitrary. The highest value is set on the true ancient quality blood, inso-much that no man is deemed to be 'of noble blood whose family is ever known to have been ignoble, even though it may have given birth to several kings.' A prince commits his son, when only a few days old, to the care of one or other of his nobles, and never sees him till the time of the young man's marriage. "Hence," says Klaproth, "results the utmost indifference between the nearest relations." "A prince reddens with indignation when he is asked concerning the health of his wife and children, makes no reply, and commonly turns his back on the inquirer in contempt."

The Circassian nation embraces the following principal tribes :

	Families.	Individuals.
Circassians Proper, . . . .	48,000	192,000
Lesghians, . . . . .	36,000	144,000
Nogaians, . . . . .	17,000	51,000
Midzhagi, . . . . .	10,700	42,800
Kumyks, . . . . .	5,000	20,000
Ossetinians, . . . . .	4,000	16,000
Basians, . . . . .	2,050	8,200
	122,750	474,000

To these we may add about 2,500 Armenians and Jews, and as many Russians and Georgians. All these tribes are virtually independent, and governed by their own princes, although Russia now claims the sovereignty of their country.

*Lesghians.*] Of all the Circassian tribes, the Lesghians, inhabiting the mountains ranging nearly parallel to the western coast of the Caspian, bear the worst character, and are most formidable by their inveterate habits of plunder. Their women are no less distinguished for courage than for beauty. Several of the Lesghian tribes profess Mahommedanism; others less civilized worship the sun, moon, trees, and stars. Their language is said to bear some affinity to that of the Finlanders.

*Ossetinians.*] The Ossetinians differ from the surrounding tribes in language and features.

#### V. PROVINCE OF DAGHISTAN.

*Boundaries.*] Daghistan, or 'the Mountain-land' is bounded on the N. by the province of Caucasus; on the W. by Circassia and Georgia; on the S. by Shirwan; and on the E. by the Caspian sea. According to Lapie's chart its superficial extent is 435 German or 9,787 British square miles; but all such admeasurements are yet founded on extremely vague data in this quarter of the world.



*Physical Features.*] As the name imports this is a very mountainous district. The Caucasian system enters it on the W. and S. in the branch of the *Kochma-Dagh*, which throws out numerous ramifications on all sides; but in the N. and E., and especially along the sea-coasts, we find extensive and fertile plains. Daghiestan is the Switzerland of this part of the world; like that country it abounds in lofty mountains, profound valleys, glittering lakes, rushing torrents, eternal snows and glaciers. Its rivers, which discharge themselves into the Caspian, are numerous; but the principal are the Koison, the Samour, the Terek, and the Bouam.

*Climate and Productions.*] The climate is very mild in the plains, and temperate at a mean altitude. Rains are frequent. The necessity of artificial irrigation, and the continual forays of the Lesghians, oppose the progress of agriculture in this country, otherwise it might be very productive of grain. Besides the cerealia, saffron, tobacco, and lint, are cultivated. The fruits are delicious, and the vine grows without culture. The Tatar and the Persian horse, the camel, the mule, and the large-tailed sheep, are the principal domestic animals; several places are infested with reptiles and pernicious insects. There are extensive mines of lead and iron in this country, and pretty large manufactories of arms and utensils have in consequence been established here.

*Population and Territorial Divisions.*] The population of Daghiestan consists of detached tribes of Lesghians, and Nogais, of Turcomans, Greeks, Armenians, and Jews, whose united numbers amount to about 200,000. This country is divided into Northern and Southern Daghiestan: the former comprehending the khanates of Tarku and Otemich,—and the latter the territories of Derbend and Tabasaran, and the khanates of Koura and Kouba. The Russian authority is still extremely precarious in this country, except in and around Derbend where a military government is established.

#### VI. THE PROVINCE OF SHIRWAN.

*Boundaries.*] The province of Shirwan is bounded on the N. by Daghiestan; on the E. by the Caspian sea; on the S. by the Persian province of Ghilan; on the S.W. by the Persian province of Aderbeizghan; and on the W. by Georgia.

*Physical Features.*] This country is a southern terrace of the Caucasian system. In the N.E. it runs out in a peninsular form into the Caspian; and on the S.E. it forms an island—the *porta portarum* of the ancients—at the mouth of the Kur. The districts of Mogan and Telisch separate it from Aderbeidjan. The high Caucasian peaks of the *Shalamat-Dagh* and *Baba-Dagh* belong to this country. The principal river is the *Kur* or *Mktvari*, the ancient *Cyrus*, which here separates Carabagh from the khanates of Chekin and Shirwan proper, and discharges itself into the Caspian by two arms,—one running S.E. and the other S. Its tributaries are the Kani, Eldighani, Geldighilani, Goktschai, Aksai, and Aras. The climate is mild; the heat of summer is tempered by breezes from the Caspian; the N. wind brings a few cold days in December and January, but spring covers the country with verdure in February. The pestilence occasionally appears in the districts lying along the Kur. The country of Shirwan is naturally divided into three physical districts: 1st, The steppes stretching along the Kur, from the mouth of that river to the mountains;

2*d*, The mountainous districts; and, 3*d*, The most elevated lands. The cerealia are abundantly produced in this country, and the wine of this province is esteemed the best of the whole Caucasian wines. Saffron and tobacco are largely cultivated. The fisheries on the Caspian were valued at 60,000 silver rubles in 1812. The principal mineral production is naphtha.

*Inhabitants.*] This country was once very populous; but the successive domination of Mongols, Tatars, Arals, Persians, and Russians, has tended to check its resources and population. At present we cannot estimate its total number of inhabitants at above 120,000. This population consists in the towns chiefly of Armenians, Tadschiks or Persians, and Jews; the steppes are inhabited by Turcomans who lead a half nomade life; the high lands are in the possession of Lesghian tribes.

*District of Baku.*] This little khanate was originally ceded to Russia in 1723, but in 1735 it was restored to Persia. In 1801 the Russians again seized upon it; and in 1805 the khan of Baku was compelled to swear allegiance to Russia. Since that period it has been under military government. It is bounded on the N.W. by Daghistan; and on the S.W. by the khanate of Shirwan. It is traversed by a branch of the Caucasus which terminates in cape Apcheron. The *Soumgaite* is the only river; but there are numerous salt lakes, and naphtha-springs, particularly in the neighbourhood of Balaghan. Not far from thence is 'the field of fire,' a piece of ground about six furlongs square from the soil of which an inflammable gas is constantly emitted. The whole district comprises 33 villages and about 19,000 inhabitants.—*Baku*, or *Badkou*, the principal town is built on the southern coast of the peninsula of Apcheron. It is a well-built and fortified place, with a good port. Its commerce is chiefly with Astrakhan, to which it exports opium, wine, silk, salt, naphtha, and saltpetre. The population consist of Turcomans, Armenians, Jews, and a Russian garrison.

*Khanate of Shirwan.*] This district is bounded on the N. by Daghistan; on the N.E. and E. by Baku; on the S.E. by the Caspian; on the S. by the Kur which divides it from Carabagh and the Mogan steppe; and on the W. by Scheki. Its population, including that of the islands of Sallian and Kura does not exceed 60,000 souls; the prevailing language is Tataric, intermingled with Persian words and idioms. It is divided into 7 districts: viz. Schamakhie, Cabalah, Kabestan, Rudbar, Kerach, Jalyn or Lebiderjah, and Sallian. *New Schamakhie*, a trading town of 5000 inhabitants, is considered as the capital of Shirwan.

*Khanate of Scheki.*] The district of Scheki extends northwards to the lofty Szalawat mountains; on the E. it is bounded by the Goktschai river; on the S. by the Kur; on the S.W. by the Alasan; and on the W. by the Kanik which divides it from Dschar. The northern parts of this district are mountainous and unfruitful; the southern are fertile and enjoy a fine climate. The total population consists of about 8000 families. The town of Scheki on the Geldighilani contains about 500 houses. It is now called New Ruschi.

*THE STATE OF DSCHAR.*] This state is altogether a mountainous district, bounded on the N. by Daghistan; on the E. and S. by Scheki; and on the W. by the Alasan. The inhabitants are Lesghians of the tribes of Dschar, Kachia, and Zeighur, amounting to about 2,500 families.

*The Khanate of Carabagh.*] Carabagh, which is marked *Sinshi* in Arrowsmith's map, and is sometimes called *Schuschi*, is bounded on the N.



by the Kur, which divides it from the khanate of Shirwan proper and Chekir; on the E. and S. by the Aras which divides it from Talisch Persia; on the S.W. and W. by Russian Armenia; and on the N.W. by Georgia. Its principal rivers besides those already mentioned, are the Terter a branch of the Kur, and the Bergouchet a branch of the Aras. This territory produces lint, rice, the cerealia, and sesame. The inhabitants are Turcomans and Armenians. 'This country is celebrated in the history of Timour. It takes its present name of *Carabagh* or *Karabagh*, that is 'the black garden,' from the ancient residence of that great Tatar prince, of which only the ruins now exist. The *Mogan* or *Mugan* steppe is politically attached to this khanate. It extends between the Kur, Aras, and Caspian, around the bay of Kisyl-agatsch; and is inhabited by wandering Turcomans of the Schaissewani and Mugami stems.

*Talischin.*] The country which Klaproth calls *Talischah* or *Taulischan* lies between the Mugan steppe on the N. the Caspian sea on the E. the Persian province of Ghilan on the S., and that of Aderbeidjan on the W. The whole country is Persian in physical features, climate, and inhabitants. *Astara*, the residence of the khan, now a vassal of Russia, is situated on the Caspian, 13 leagues N.E. of Ardebil. It was formerly a flourishing town; but is now reduced to a trifling sea-port.

#### VII. THE PROVINCE OF ARAN.

The two khanates of Erivan and Nakhtshivan, under the name of the province of Aran, formerly made the extreme N.W. corner of the Persian empire. They compose an elevated tract of country watered by the Aras, and extending to about 10,000 superficial square miles. This district is bounded on the N. and E. by a chain of mountains which separate it from the Russian province of Georgia; on the S. by the Persian province of Aderbeidjan, from which it is for a great extent separated by the Aras; and on the W. by Asiatic Turkey. The Aras here receives the *Harpasou*, the *Adaran*, the *Senga*, the *Arpatchai*, and the *Kaparatchai*. The loftiest mountain-summits are those of the *Ararat*. The climate is healthy; the winter is severe, and spring mild. The soil is fertile and well cultivated, and the high lands afford excellent pasturage. Minerals are said to be scarce: the principal articles of export are rice and grain of different kinds. The population is said not to exceed 150,000 souls, so that this new Russian province has about as many inhabitants as the Grand-duchy of Weimar. The Armenians are the most numerous tribe in this population, which likewise consists of Persians and Jews. The nomades are chiefly Turcomans and Kurds, of the sect of Omar. One of the most important points of view, perhaps, in which the cession of Aran to Russia ought to be regarded, is as respects the religious faith of the Armenians. With the khanate of Erivan, Russia has obtained possession of the monastery of Etchmiadzine, the residence of the chief patriarch of the catholic Armenians, who enjoys extraordinary respect in the east. This monastery is also in great esteem as a place of pilgrimage. In a military point of view likewise, the cession of this territory is a very important matter. A Russian army may now, if circumstances should require it, march upon Erzerum, in three columns, without touching the Persian territory. The first way is from Teflis through Kars; the middle one, into the vale of the Araxes by Kagzeman; the third is by Bajazid, Kara-killissiah, and

Tobraokalen, through extremely fertile countries. From Erzerum is the great road to Scutari.—The city of *Erivan* or *Irevan*, is situated on the left bank of the Senga or Zenghi, 61 leagues E. from Erzerum. It consists of about 2000 houses finely situated in the midst of fertile fields and gardens, and is defended by a very strong fortress built upon a lofty perpendicular rock. The population is about 10,000 souls. This city was built in its present situation in 1635. In 1724 it was taken by the Turks with considerable loss. In 1748 it was retaken by the Persians. In 1806 the Russians were repulsed in an attempt to storm it; but in 1829 it was ceded to them without a struggle.—The khanate of Nakhtshivan forms the southern part of this province. Its chief town of the same name contains about 2000 inhabitants.

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*Authorities.*] Pallas's Travels.—Bell's Travels.—*Statische Beschreibung von Sibirien*, St Petersburg, 1810. 8vo.—Sir Robert K. Porter's Travels.—Klaproth's Travels, 4to. London, 1814.—Cochrane's pedestrian journey.—Von Halen's Travels.—Bronefski's geographical and historical description of Caucasus, 2 vols. 8vo. 1823.—*Reisen in Innern Russland*. J. F. Erdmann, 8vo. Leipsig, 1825.—*Geographie de l'Empire de Russie* par A. Rabbe, Paris, 1828.—*Tableau historique, géographique, et politique de Caucase*, Par M. Klaproth, 1828.—*Des Peuples de Caucase*, Par M. C. D'Ohsson. 1828.—Dobell's Travels in Siberia, 2 vols. 8vo. London, 1830.



## ASIATIC TURKEY.

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*Boundaries.*] ASIATIC TURKEY is bounded by the Mediterranean sea, the isthmus of Suez, the Syrian and Arabian deserts, and the Persian gulf on the S.; by the Persian dominions on the E.; by those of Russia, and by the Black sea, on the N.; and by the Black sea, the Bosphorus, the sea of Marmora, the Hellespont, and the Archipelago on the W. On the S. and W. these boundaries are clear and distinct, following those of Nature. On the side of Persia they have continued much the same since 1638. A line drawn southwards from the Loristaun mountains, in  $34^{\circ}$  N. lat. and  $46^{\circ}$  E. long. till it strike the left bank of the Tigris above Koot-al-Hamara, in  $32^{\circ}$  N. lat. forms the boundary of Khuzistaun and Iraca-Arabi. Thence it is continued along the left bank of the Tigris, to its junction with the Euphrates at Korna, and from thence to the sea. From the point in the Loristaun mountains above specified, the boundary runs nearly due N. along the extensive range of mountains called Aiagha-Dagh—the ancient *Zagros*,—till it strike the Koordistaun mountains in  $36^{\circ}$  N. lat. passing in its progress the sources of the Diallah, the Tahite, and Little Zab. From thence it runs N.W. along that range, passing to the N.E. of the sources of the Great Zab, as far as N. lat.  $39^{\circ}$ . Thence it runs due N. passing to the E. of Baiazed, and across the summit of Ararat in  $45^{\circ}$  E. long., and from thence N.W. to the junction of the Aras and Harpasu in  $40^{\circ}$  N. lat. and  $44^{\circ}$  E. long. But if Morier's map of Aderbeidjan be right, the Turkish boundary along the Zagros must be placed a degree farther E. than in Arrowsmith's map, which places the E. side of the lake of Maraugh in  $46^{\circ}$ , while that of Morier places it  $47^{\circ}$  E. long. Since the late cession to Russia of all Persian Armenia, N. of the Araxes, what was once the Persian boundary on that side is now the Russian, and therefore in this part, Asiatic Turkey is separated from the Russian dominions on the E. by the Harpasu, as far as its source in the Tchildir-Dagh, which divides the basin of the Kur from that of the Araxes. We have in a previous article sketched the northern boundary of Asiatic Turkey on the side of Russia.

*Extent.*] The greatest extent of Asiatic Turkey from W. to E. or from cape Baba in  $25^{\circ} 51' 40''$  E. long. and in  $39^{\circ} 40'$  N. lat. to the western base of Ararat in nearly the same lat., and  $45^{\circ}$  E. long. is upwards of 1000 British miles; and the greatest breadth, or from the head of the Persian gulf, to the mouth of the Natonabi, is 920 miles in a N.W. direction. But as this extensive region consists of two great integral divisions—Asia Minor or the peninsular division, and the eastern or continental division—the length and breadth are exceedingly various. The western division as far as the Euphrates, contains a superficies of more than 200,000 British square miles, and the eastern upwards of 300,000 or a total of 500,000 square miles.

*Divisions.*] Asiatic Turkey naturally forms, as already remarked, two great divisions,—the peninsular, and the continental. The latter may be subdivided into three others, namely: the upper basin of the Euphrates and Tigris, comprehending Armenia and Koordistaun,—the region of the Orontes and mount Lebanon, comprehending Syria, Phœnicia and Palestine,—and the lower basin of the Euphrates and Tigris, containing Mesopotamia or Al-Jezeerah, together with Babylonia and Chaldæa, now denominated *Iraca-Arabi*, or the Arabian Irak, in contradistinction to *Iraca Ajemi*, the ancient *Media*. For the sake of greater perspicuity, each of these four divisions shall be described under their respective heads, beginning with Asia Minor or the peninsula.

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#### I. ASIA MINOR.

*Name.*] This peninsula was so called to distinguish it from continental Asia, which was denominated Asia Major, and the Upper Asia. The appellation *Asia* was originally given by Homer, Herodotus, and Euripides, to a district of Lydia, watered by the Cayster, between mount Tmolus and mount Messogis, where dwelt a tribe called Asiones, and where a city denominated Asia by geographers of a later age was situated. It is probable that the Greeks, in proportion as their knowledge was enlarged, gradually extended this name from the small district to which it was first applied, to the whole of the peninsula, and successively to the other extensive regions of the East. It was afterwards denominated, during the time of the Byzantine emperors, *Anatole*; and the appellation of the *Thema Anatolicon* was applied to Asia Propria, or the proconsular Asia. *Anatole*, signifies 'the rising sun,' and was applied to Asia Minor, because it fronted Europe on the E. From the Greek *Anatole* arose the modern Romaic appellation *Anadoli*, which is applied to the northern and western part of the peninsula; whilst that of *Caramania* is appropriated to the southern and eastern part. The modern Turkish appellation of the whole peninsula is *Room-ili*, or 'the country of Rome,' because it originally belonged to the emperor of Rome.

*Boundaries and extent.*] Asia Minor is bounded on its northern and southern sides by the Euxine sea and the Mediterranean; and on the W. by the Hellespont, the Propontis, and the Thracian Bosphorus. On the E. its boundaries are a line drawn from the head of the Issic gulf, N.E. across the Amanus or Almadagh, to its junction with the Taurus; thence along the mountainous belt which forms the western limit of the basin of the Euphrates, in a N.E. direction, to the source of the river of Ashkela, a western tributary of the Euphrates; thence along the mountain-belt which forms the eastern limit of the valley of the Apsarus, till it meets the range that forms the southern boundary of Guriel; and thence W. to the Euxine, and N. of the mouth of the Apsarus. The course of the Euphrates is generally assigned as the eastern boundary; but it is certainly preferable to make the basin, and not the channel of that river, the eastern limit. According to the political division—which is still recognized in the Turkish geography of Hadji-Khalfa—Armenia Minor, and N. Western Syria are included in the peninsula, in defiance of all reason: for Armenia Minor is in reality a part of Armenia, being the western part of the valley of the Upper Euphrates, and clearly separated from the peninsula, by a very elevated mountain-belt. As for Comagene and Cyrrhestica, they are if pos-



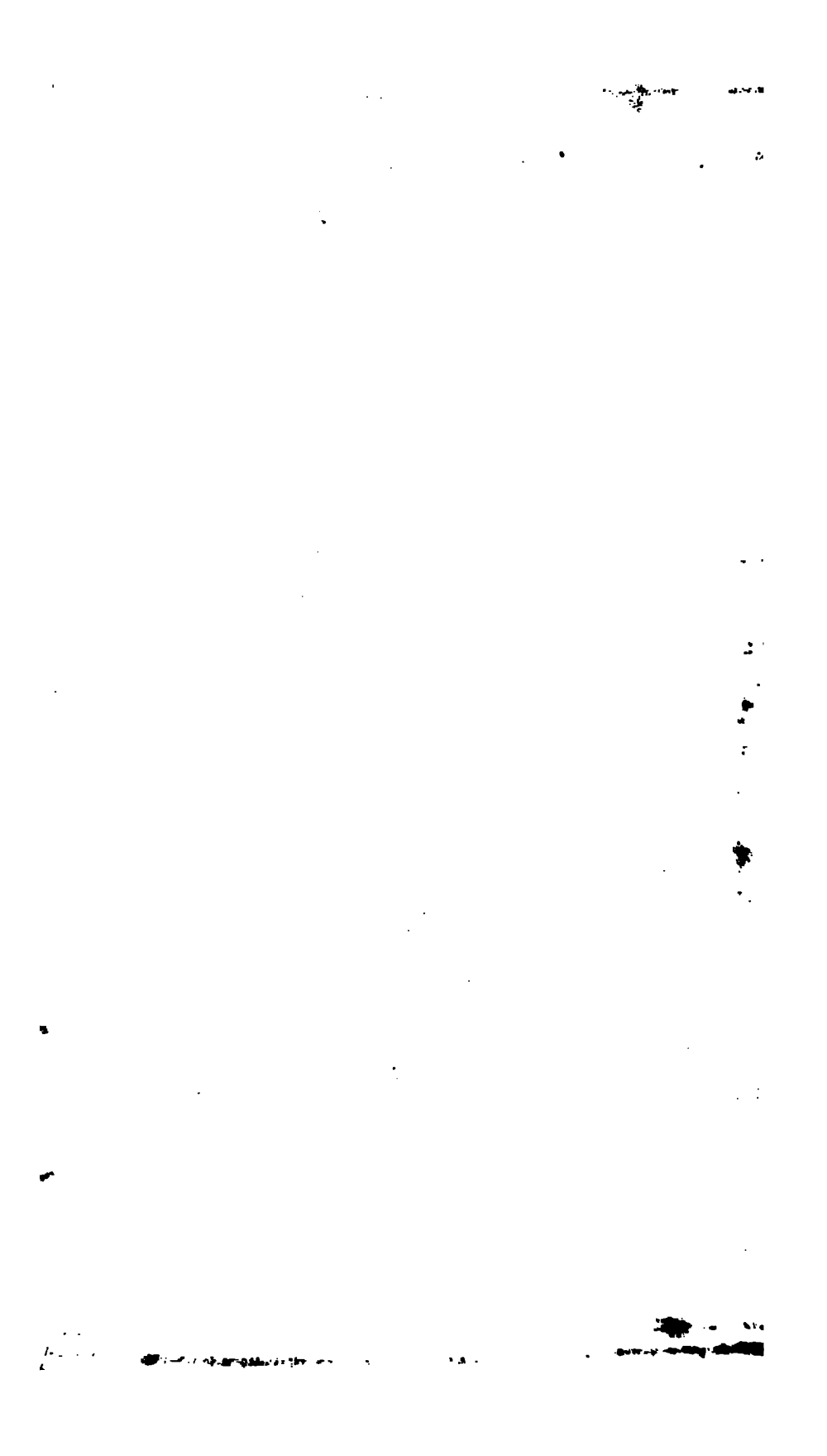
# ASIA MINOR

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## TURKEY IN EUROPE



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sible more clearly provinces of Syria, being separated from Cataonia or the circular valley of Bostan, by an equally high ridge of mountains. According to the boundaries we have assigned, Asia Minor extends 14 degrees of long. in its greatest breadth, which in the parallel of 40° N. lat. is 750 British miles. Its greatest breadth is from cape Anamur to Kerempe Burun,—a space of 440 British miles.<sup>1</sup>

*Political Divisions.*] As these are always varying with the political state of a country, so Asia Minor has had as many successive political divisions, as it has suffered political revolutions. In the most early times it was divided into a number of independent kingdoms, of which *Phrygia* was the chief; and which comprehended the great body of central Asia Minor, besides the whole maritime tract from Lycia, round about to the Propontis. On the extinction of the Phrygian kingdom, the Lydian empire comprehended all the tract from the Hellespont, eastward to the Halys; whilst the Medes possessed the rest, extending from the Halys to the Euphrates; so that, politically speaking, the whole of the peninsula was possessed by the Lydians and Medes. On the subversion of the Lydian empire by Cyrus, all the peninsula became subject to the Persian empire, by the sovereigns of which it was divided into 6 satrapies. Subsequent to the death of Alexander the Great, Asia Minor became again a province of the Syrian empire; and on the decline of that power a number of independent kingdoms arose in the peninsula, which were all successively subdued by the Romans. By Augustus, Asia Minor was divided into three provinces: namely, *Proconsular Asia*, or the western part,—*Prætorian Asia*, or the northern part,—and *Consular Asia*, or the Interior. Different political subdivisions were successively made by Constantine and his successors, to detail which would occupy much more space than we can afford. Under Theodosius the younger, Asia Minor was subdivided into 11 provinces, 3 of which constituted Proconsular Asia, and 8 Diocesan Asia. The former consisted of Maritime Lydia or Ionia, the great-

<sup>1</sup> It may be remarked that it is only of late that the true configuration and just dimensions of the Asiatic peninsula have been ascertained. Herodotus, Eratosthenes, Strabo, and Pliny, narrowed the breadth of Asia Minor by more than one half; whilst Ptolemy made it full 2 degrees more than the truth. All the modern maps adopted the error of Ptolemy down to the time of D'Anville: these maps being in fact almost mere transcripts of those of the geographer of Alexandria. D'Anville on the contrary made it a full degree too narrow, or 3 degrees narrower than Ptolemy. By placing Sinope in 41° 4' instead of 42° 2' N. lat. and making the N. coast of Asia Minor take a deep bend from Sinope to the S. as far as Trebisond, and run up the gulf of Amisus or Samsoun into the interior of the country, to the lat. 39° N. he made the breadth of the peninsula, between the heads of the two opposite gulfs, Amisus and Issus, only 200 British miles, whereas 300 is the true breadth; and this is in fact the narrowest part of the peninsula, except the most western portion between the head of the gulf of Badroun and the sea of Marmora. Not only was the Black sea made 100 British miles too wide in its eastern basin, between Sinope and Trebisond, by D'Anville, but 2 degrees were also added to its length. These and other errors respecting the geography of the Asiatic peninsula were more owing to the want of observations of long. and lat. taken on the spot, than to any fault on the part of D'Anville, who could only work from such materials as were then possessed. But these errors have been corrected by the labours of Beauchamp, Eaton, Kinnier, and Beaufort. The first of these gentlemen corrected not less than 14 longitudes and latitudes along the coast, from Trebisond to Constantinople; and a survey of the same coast, in an opposite direction, from Constantinople to Kerempe Burun, was made by Mr Eaton, who was the British consul at Constantinople. Mr Kinnier traversed the coast from Samsoun to Trebisond, and has fixed several longitudes and latitudes in the intervening space. The result of these is, that from the mouth of the Halys to Trebisond, the coast runs almost straight E. without any deep indentings, and the gulf of Samsoun has disappeared from the map. A survey of the southern coast of Asia Minor was executed in 1811 and 1812, by captain Beaufort, by orders of the British government. The collective labours of these gentlemen have given us the true figure and dimensions of this peninsula.

er Mysia and the Consular Hellespönt; the latter included the provinces of Interior Lydia, Caria, Phrygia Salutaris, Phrygia Pacatiana, Pamphylia, Lycia, Lycaonia, and Pisidia. Asia Minor was subsequently divided into *themata* under the Byzantine emperors. In the 11th century the interior of the peninsula with the S. eastern coast was seized by the Seljookian Turks. On the downfall of their power, the Turkish part was subdivided into 4 independent sovereignties, of which Caramania formed the chief. Since its conquest by the Osmanli Turks—who rose into power on the ruins of the Seljookian dynasty—the whole peninsula to the Euphrates, called *Nadalii* by the Turks, has been divided into 6 pashalics, and the moutsellimlick of Cyprus: namely, *Anadoli*, *Sivas*, *Tarabozan*, *Kouieh*, *Marash*, and *Adona*. These pashalicks, or great governments, are denominated *beglerbeglicks*, and the pashas who govern them are all pashas of three horse tails, and called *beglerbegs*, or ‘lord lieutenants,’ to distinguish them from the other pashas, or *sanjiaks*, of two and one horse tails, who hold their governments under them. We shall give two tables of Asia Minor, the former containing its most ancient divisions amongst the Greeks, and the latter its present divisions according to two eminent Turkish geographers, who compiled the geography of *Anadoli* in the middle of the 17th century, during the flourishing period of Othman power, namely, Abu Bekir Ben Behram, and Hadji Khalfa. The former of these authors died before he completed the geography of *Anadoli* or Asia Minor, the remainder of which was executed by the latter, who also compiled the geography of Syria, Armenia, Mesopotamia, &c. The whole work is entitled *Jehan-Numa*, or ‘Mirror of the world;’ and a manuscript translation of it is preserved in the royal library at Paris. This table has been given by the late eminent geographer Malte-Brun, in his description of Asiatic Turkey, from which we have taken it with some corrections.

## TABLE OF ASIA MINOR,

ACCORDING TO THE MOST USUAL DIVISIONS AMONGST THE ANCIENT GREEKS.

Grand Divisions.	Subdivisions.	Principal Cities.
Mysia.	Mysia Major. Theutrantia. Mysia Minor and Troas.—N.E. These two formed Phrygia Minor. Eolis. Island of Lesbos.	Pergamus, Antandrus, Assos, and Adramyttium. Lampsacus and Cyzicus Troy and Alexandria Troas. Cyme, Phocæa, and Elæa. Mytilene.
Lydia.	Interior Lydia. 1. Lydia. 2. Mæonia. 3. Asia or Asia. Maritime Lydia or Ionia. Islands of Samos and Chios.	Sardis, Philadelphia. Thyatira, Magnesia ad Mæandram. Asia. Smyrna, Erythræ, Clazomene, Teos, Lebedus, Colophon, Ephesus, Priene. Myus, Miletus.
Caria.	Caria, Interior. Maritime Caria or Doris. Islands of Coos and Rhodes.	Alabanda, Stratonicæ, Mylasa. Halicarnassus, Cnidus, Ceramus. Coos, Rhodes.
Lycia.	Lycia Proper or the Peninsula. Milyas and Cabalia (Inland.)	Patara, Myra, Telmissus. Isionda.
Pamphylia.		Attalia, Aspendus, Coracesium.
Pisidia.	Pisidia Proper. Canton of Etenensia. Homonada. Oroanda. Isauria.	Apollonia, Antiochia Pisidia, Selga, and Salagassus. Homonada. Misthium, Pappa. Isauria, Lake of Coralis, Lystra.



<i>Grand Divisions.</i>	<i>Subdivisions.</i>	<i>Principal Cities.</i>
Phrygia.	Phrygia Proper.	Synnada, Apamia, Cotyæum, Ipsus.
	Phrygia Epictetus.	Cibyrta, Laodicea, Hierapolis, Dorylaeum, Midaïum, Gordium.
	Lycaonia.	Iconium, Laodicea, Combusta, Amorium.
Bithynia.	Galatia (Gallgræcia.)	Ancyra, Tavium, Pessinus.
	1. Trocmi (Tavium.)	
	2. Tectosages (Ancyra.)	
Paphlagonia.	3. Tolistobogi (Pessinus.)	
	Bithynia.	Prusa, Nicæa.
	Thynia.	Nicomedia, Chalcedon.
	Maryandinis.	Heraclea, Bithynium.
	Leucosyrians or White Syrians.	Gangra, Pompeiopolis, Amastris, Sinope.
	1. Gadilonitis.	Amisus.
	2. Saramene.	
	3. Phazemonitis.	Amasia, Comana Pontica.
Pontus.	Galatian Pontus.	
	1. Themiscyra.	
	2. Phanarata.	
	3. Daxemonitis.	Sébastia, Neo-Cæsarea, Cenoë, Polemonium.
	Polemonic Pontus.	
	1. Sidene.	
	2. Calaupene.	
	3. Chalybes (Western.)	Pharnaceæ, Cerasus, Trapezus, Rhizæum, and Apsarus.
	Cappadocian Pontus.	
	1. Tibareul.	
	2. Mosynæci.	
	3. Colchos (Western.)	
	Heptacomete (Seven Cantons.)	
	Macrones or Zani.	
Cappadocia.	Cappadocia Proper.	Mazaca, Archelais, Nazianzum, Tyana, Nigde, Cybistra.
	1. Morimene.	
	2. Garsauritis.	
	3. Kammamene.	
	4. Tyanitis.	
	5. Cilicia.	
	6. Sargaransene.	Gaurana, Sabalassus.
	Cataonia.	Comana Cappadocia.
	Melitena.	Melitena.
	Armenia Minor.	Zimara, Aziris, Satala.
Cilicia.	Cilicia Proper or Campestris.	Tarsus, Mopsuestia, Adana.
	Cilicia Trachea (Aspera.)	Seleucia, Soli.
Island of Cyprus.	Kingdom of Salamis, or Salamina.	Salamis.
	Amathusia.	Amathus.
	Paphia.	Paphos.
	Lapethia.	Lapethus.

## ASIA MINOR,

ACCORDING TO THE TURKISH DIVISIONS, OF THE JEHAN-NUMA.

<i>Turkish Divisions.</i>	<i>Chief Towns.</i>	<i>Ancient Divisions corresponding.</i>
I. <i>Pashalic of Anadoli.</i>		
1. Sangiacate of Kutaiah	*Kutaiah (Cotyæum.) Degnislû (near Laodicea upon the Lycus.)	Western and Central parts of Proper Phrygia.
2. Sarou-Khan	*Magnisa (Magnesia ad Sipylum.) Ak-hissar (Thyatira.) Fotchia (Phocæa.)	Northern Lydia. N.B. Sarou-Khan is the name of a Turkish prince who reigned over this division.
3. Aidin	*Tireh. Guzelhissar (Magnesia ad Mæandrum.) Allasheher (Philadelphia.) Ayasuluk, Sart, &c.	Central and Southern Lydia. Parts of Ionia.
4. Mentesche	*Mullah. Mentesche (Myndus.) Melazzo (Mylasa.)	Caria and perhaps part of Lycia.
5. Tekieli.	*Autaliah (Attalia.) Kopribazar (Perga.) Iliger (Olympus.)	Lycia and Pamphylia.
6. Hamid	Isbarte (Sagalassus Lacedæmon.) Bardah. Aksheher.	Milyas and Cabalia.

<i>Turkish Divisions.</i>	<i>Chief Towns.</i>	<i>Ancient Divisions corresponding.</i>
7. Karahissar-Sahib	*Karahissar (Prymnesia.) Bulwurdun (Polybotum.) Sandoukli.	S.E. part of Phrygia.
8. Sultan Eugny	Eski-Sheher (Dorylaeum.) Kodgia-Sheher (Nacolia.) Ilin-Eugny.	Phrygia Epictetos. Parts of Galatia.
9. Angouri	*Angouri (Ancyra.) Canton of Haimaneh.	Central Galatia (Tectosages.)
10. Kiangari	Kiangari (Gangra.) Toussieh (Tocia.) Tcherkia.	Interior Paphlagonia.
11. Costamboul	Tokhat (Berisa.) *Kastamooni (Germanicopolis.) Sinoub (Sinope.) Tash-Kupri (Pompeopolis.) Inehboli (Ionopolis.)	Maritime Paphlagonia with Mount Olgasys.
12. Boli	*Boli (Claudiopolis.) Ammasserah (Amastris.) Bend Erekl (Heraclea.) Viransheher.	Eastern Bithynia, and part of Paphlagonia.
13. Khudavendkiar	*Broussah (Brusa ad Olymum.) Jegnissheher. Bergamah (Pergamus.) Bazar Keul.	Southern Bithynia, and Interior Mysia Major.
14. Karassi	*Bale Kesri (Miletopolis.) Edremit (Adramyttium.) Sandarghui.	Maritime Mysia and Æolis, and part of the interior
15. Kodja-Ili	Ayazmend (Elæa.) *Iandemid (Nicomedia.) Isnic (Nice.) Kadikeui (Chalcedon.) Iskudar (Chrysopolis.)	Western Bithynia.
16. Bigah	*Bigah (Zelela.) Sultanieh. Kapoudagouli. Bournabashi.	Troas and Mysia Minor.
17. Sogla	Isnir (Smyrna.) Ourlah. Menimen (Temnus.)	Part of Ionia.
II. <i>Pashalic of Siwas.</i>		
1. Sangiacate of Siwas	*Siwas (Sebaste) and Cabira. Tokhat (Berisa.) Sebastopolis (Turcal.) Zumenik (Comana Pontica.) *Masaoom (Amisus.) Unieh (Enoe.) *Arabkir (Arabrice.)	Calaupe in Pontus Polemoniacus.
2. Janick		Daximonitis in Galatian Pontus.
3. Arabkir		Maritime Pontus between the Halys and the river of Sidene.
4. Divriki	*Divriki Arabkir (Taphrice.)	Armenia Minor, and Pontus, part of.
5. Tchouroum	*Tchouroum (Tavium.) Osmanjik (Pimolia.)	Eastern Galatia.
6. Amassiah	*Amassiah (Amasia.) Marsawan (Phazemonium.)	Chilicoome and Phanaræa in Galatian Pontus.
7. Bouzok	*Ooscatt (Mithridatium.)	Confines of Pontus, Cappadocia, and Galatia.
III. <i>Pashalic of Tarabozan.</i>		
1. Sangiacate of Tarabozan	*Tarabozan (Trapezus.) Keresoun (Cerasus.) Irizah (Rhizæum.) *Gounieh (Apsarus.) Athina (Athenæ.) Soumlah. Vikah. Batooni.	Cappadocian Pontus.
2. Gounieh		Western Colchis.
3. Batooni		Southern Colchis.
IV. <i>Pashalic of Konieh.</i>		
1. Sangiacate of Konieh	Konieh (Iconium.) Jorgan Ladik (Laodicea Combusta.) Erekl (Archelais.) Nigde or Nidegh (Cadyna.) Bustereh (Cybistra.) Yengi Bar or Nour (Nora.) Tchekisla (Tyana.)	Central and Southern Lycaonia.
2. Nigde	*Beysheher (Isauria.) *Serghi-Seral (Derbe.) *Aksheher (Thymbrium.) *Akserai (Archelais Colonia.) Kaisarieh (Cæsarea Mazaca.) Kirsheher.	District of Tyantites in Southern Cappadocia and on the northern confines of Cilicia.
3. Beysheher		Isauria.
4. Aksheher		Western Lycaonia.
5. Akserai		Eastern Phrygia Major.
6. Kaisarieh		S.W. Part of Cappadocia.
7. Kirsheher		
V. <i>Pashalic of Marash.</i> †		
1. Marash	*Marash (uncertain.)†	Cataonia.

† N.B. The pashalic of Marash comprehends the ancient Armenia Minor, between the Antitaurus and the Euphrates. Its modern name is Alsudlia, from Alaïdulet, a Turcoman chief subdued and put to death by Selim I. in A. D. 1515. The province is called Dhułgadir or Zuokadir-İli by the Turks from a race of Turcoman beys, of whom Alaïdulet was the last.



<i>Turkish Divisions.</i>	<i>Chief Towns.</i>	<i>Ancient Divisions corresponding.</i>
2. Kara	Ul-Bostan (Comana Cappadocia.)	
3. Aintab	*Kars Zulkadry.	
4. Someisat	*Aintab (Deba.)	
5. Malathya	*Someisat (Samosata.)	
	*Malathya (Melitene.)	Cyrrhestica. Comnagene. Melitene in Armenia Minor.
VI. <i>Pashalic of Adana.</i> †		
Sangiacates of		
1. Adana	Adana (Antiochia ad Sarum.) †	
2. Tarsus	Tarsous (Tarsus.)	Maritime Cilicia.
VII. <i>Moutsillemik of Cyprus.</i>		
A. Island of Cyprus		
No subdivisions.	Lefcosiah (Nicosia.)	
B. District of Itchil ‡		
Sangiacates of		
1. Itchil	Selefkch (Seleucia.)	
	Silenti (Selinus.)	Cilicia Trachea or Aspera.
2. Alanieh	Alaueh or Alaiah (Coracesium.)	Pamphylia.

† The pashalic of Adana was also a Turcoman principality, governed by beys of the house of Ramadan the founder of the race, hence called Ramadan Oglou, or 'sons of Ramadan,' and hence also that part of the Taurian range which bounds Cilicia on the N.W. is denominated Ramadan Oglou Balakklar.

‡ When the state of Karaman was subdued in 1482 by Bajazet II. it was divided into two parts, the interior called Kharidge on the N. of Taurus, and the maritime called Itchil on the S. of Taurus, between Celendri and Karaman.

#### CHAP. I.—PHYSICAL FEATURES.

*Face of the Country.]* Asia Minor is a country of which, though much has been said and written, the interior is still very imperfectly known. Though the ancients were very inaccurate and confused in their conceptions of its magnitude and configuration, yet they possessed a far more minute knowledge of the interior than the moderns, who are still unable to describe the face of its interior, or to verify the descriptions of ancient geographers. We can only say, in very general terms, that the interior of the peninsula is an elevated plateau, surrounded by mountain-ranges of great though various height; that the western part presents vast saline plains, and lakes which have no outlet, whilst the eastern part has a diversified surface of ridges, valleys, and plains; and that the general slope of the plateau seems evidently to be to the N. of the Euxine, as appears from the course of the rivers. The northern part—which has been repeatedly traversed from the Euphrates to Constantinople—has a highly delightful and diversified aspect, being well-wooded and intersected with mountain-ranges, romantic glens, charming dales, and numerous gardens and plantations. Nothing can exceed the beauty of the prospect which here salutes the traveller in every stage of his progress. The same may be said of its western and south-western sides. But the southern side towards the sea possesses no attractive charms; being a narrow, barren plain, bounded by the steep and rugged brows of mount Taurus.

*RIVERS.]* The peninsula of Asia Minor contains few considerable rivers; and even these are of less celebrity than the small and short streams which descend to the Propontis and the Ægean sea.

*The Halys.]* The Halys is by far the largest river. It is composed of two main branches,—the one from the E. and the other from the S. The eastern Halys rises to the N. of Siwas, from the southern slope of the range of Paryadres, which separates Cappadocia from Pontus. The southern Halys rises from the northern slope of mount Taurus, near Ere-

li. But such is our ignorance of the geography of the interior, that, though both D'Anville and Rennel concur in fixing the sources of the eastern and southern Halys in accordance with Pliny, yet Kinnier in his map fixes the source of the southern Halys at the N.W. foot of the Kauler-Dagh, to the S.E. of Ul-Bostan, and places that city on its banks. In fact, in the itinerary of Mr Bruce, subjoined to his travels, the southern Halys is made to water the delightful plain of Ul-Bostan, instead of the Sarus or Seihoon, as in the maps of D'Anville and Rennel. Now this is more than  $2\frac{1}{2}$  deg. to the E. of Erekli. Instead of the plain and city of Ul-Bostan being placed to the S. of the Taurus, in a valley encircled by its various branches, they are now discovered to lie to the N. of the Taurus. Cataonia—which corresponds to the above district—is by Strabo assigned to Cappadocia, and is separated by the Antitaurus from the elevated plain of Mazaca. The southern Halys, therefore, flows through the districts of Cataonia, Tyanitis, and Garsauritis, in a N.W. direction; whilst the northern flows to its junction in a S.W. direction. The whole course of the Halys exceeds 400 English miles, exclusive of windings. After separating Cappadocia from Phrygia, and Pontus from Paphlagonia, it enters the Euxine in  $41^{\circ} 32' 52''$  N. lat. and  $36^{\circ} 11' 45''$  E. long.

*The Iris.*] The *Iris*, now called the *Jekil-Irmak*, or 'green river,' is little inferior to the Halys, and is composed of three principal branches,—the *Scylax*, the *Iris* properly so called, and the *Lycus*, the largest of the three. This last branch is composed of two streams, the *Ovadmish* and the *Kalkhet-Shai*, the former from the S.E. and the latter from the N.E. Both these unite at a considerable distance below the lofty and romantic city of Karahissar, and the united stream passes by Koulihissar and Niksar, under the name of the *Carmili-Su*, and joins the *Iris* below Amasia. In Kinnier's map, however, Niksar, or Neo-Cæsarea, is placed at the source of the *Iris*. This latter, called the *Isher-Su* and *Toczan* river, runs by Niksar, Comana Pontica, Tocat, and Turcal, and meets the *Scylax* or southern branch a little above the city of Amasia; and the combined stream enters the Euxine 70 miles below Amasia, and 10 below Charsumba, the ancient Magnopolis. At Charsumba it is more than 200 yards broad. From the source of the *Lycus*, its largest and remotest branch, to the Euxine, the *Iris* has a course of more than 200 British miles.

*The Fatsa, &c.*] E. of the *Iris* is the *Fatsa* or *Valisa Sou* of D'Anville, the *Sidine* of the ancients. It rises on the N. W. slope of the Paryadris or Aggia Daghir, the 'Bitter Mountains,' which separates the sources of the *Scylax*, *Iris*, *Lycus*, *Fatsa*, and *Karshoot*, from those which descend to the *Euphrates*; and after performing a N. W. course of 160 British miles enters the Euxine between the ancient cities of *Cenoe* (Unieh) and *Cotyora* (Orda).—E. of the *Fatsa* is the course of the *Lori-su* or river of *Gumish-Kand*, now called the *Karshoot*, which enters the Euxine to the W. of *Trebisond*, between *Tireboli* and *Euloi*.—The *Apsarus* is the most eastern river of what is politically denominated *Asia Minor*. It rises on the N. W. slope of the *Scydisses* Paryadres, or the *Cop-Dagh*, and runs N. W. to *Byaboot* or *Baiburd*, the ancient *Varutha*, where it is joined by another branch from the same range. Though of no great magnitude at *Byaboot*, it becomes by the accession of many tributary streams one of the finest rivers in *Armenia*, and waters the valley of the *Macronians*, which is separated from *Armenia* by the *Cop-Dagh*. This river, in addition to its name of *Apsarus*, has also the various appellations of the *Tehorah*, the



*Shorak*, *Boas*, *Acanipsis*, and *Hispiratis*. Its whole course, which is very winding, but generally to the N. and to the E. and thence to the N. W., is upwards of 220 British miles. It anciently obtained the Greek appellation of *Bathys*, or 'the Deep river.' Under the name of the *Boas*, Procopius, the friend and companion of Belisarius, understood the Phasis, which was supposed by several of the ancient geographers to have its sources in the Moschian mountains, which led the learned Reland to suppose the Phasis to be the Pison of Moses, whereas the Phasis originates in that branch of the Caucasus which separates its source from that of the Kur in Georgia.—The *Sangarius*, now the *Sacaria*, rises in Phrygia Salutaris, 35 geographical miles N. W. of the salt lake of Tuzla (the *Tatta Palus* of Strabo), and runs N. W. till it is joined by the *Thymbrius* or *Poursac* coming from the Morad-Dagh, which may be called its southern branch. From this junction it runs N. W. and N. to the Euxine, which it enters after a course of 230 geographical miles.—The *Gallus*, another large and deep stream, runs N. E. from the region of Olympus to the Sangarius. The *Billaius* and *Parthenius* are also rivers of some note, particularly the latter, which waters the ancient Paphlagonia, and which is one of the finest rivers of Asia Minor. It is now called the *Bartin-su*.—The streams that descend to the Propontis are: the *Rhyndacus* now the *Susughirli*, the *Æsipus*, the *Granicus* now the *Oostrola*, and the *Horisius* now the *Horsui*, which waters the delightful plain of Broussa.—The *Scamander* which waters the Ilian plain is now called the *Boyne Minder*, whilst the *Simois* is called the *Kutchuk Minder* or 'the Little Minder.' The streams which descend into the Ægean are: the *Caicus*, the *Hermus*, the *Cayster*, and the *Mæander* now the *Grimakli*, the *Sarabat*, the *Kutchuk-Minder*, and the *Minder-Su*. All these descend from the long range of Temnos or the Moorad-Dagh that separates maritime Asia Minor from the interior. The other rivers of Caria, Lycia, Pamphylia, and Cilicia, with the exception of the *Sarus* and *Pyramus*, are little more than mere torrents. Even the *Calycadnus*, which is the largest stream on the south coast of Asia Minor, has not a direct course of more than 70 British miles direct from Mount Taurus. It is navigable up to Selefke (Seleucia), and is composed of two streams,—the *Erminak*, and the *Gerama*, or Mout Soui, or river of Mout (Philadelphia). The junction of these branches is a little below the village of Mout. Both these run S. E. courses to their junction, and both are rapid and unfordable except at particular seasons. It is customary, when the waters are full, to cross over on inflated bladders. The ford of the Erminak, where Kinnier crossed it, was 260 yards wide; the stream ran with great rapidity, and our traveller had nearly lost one of his horses, which, being carried away by the force of the current, with extreme difficulty gained the opposite bank. The name Erminak is bestowed on this branch from a village so called placed on its banks, which, in Kinnier's opinion, corresponds to the ancient *Homonada*, the capital of a district in the ancient Pisidia.—The *Sarus* or *Seihoon* rises from the base of a mountain range in the narrow valley of Tchikisla. This ridge separates the source of the Seihoon from the plain of Nidigh watered by the southern Halys, coming from Ul-Bostan. This stream pierces the Taurus, through which it passes at its northern base, and passing by Adana it enters the sea not far below. Its whole course does not exceed 100 British miles in a direct line. Xenophon states its breadth, where he crossed it, at 300 feet; whilst Kinnier, who crossed it at the same place, does not make it much more than half that breadth,—so much for the guesses of travellers! Its

course is very rapid, and must be so considering the shortness of its course, and the elevation of its source. The Pyramus, now the *Jeihoon*, (not the *Seihoon*, as Malte Brun by mistake calls it,) is a much larger stream than the former, and rises at the southern base of the range which separates Cilicia from Cataonia or the plain of Ul-Bostan. Its course is from N. E. to S.W., and it enters the sea at Mallos, where it is 160 yards broad.

*Mountains, Plains, and Valleys.*] Asia Minor is a highly diversified country, having large plains in the interior, alternating with mountain ranges, whilst on every side the interior plateau or upland is surrounded with belts of mountains. But from modern ignorance of its geography, it is impossible to describe with accuracy and clearness the various mountain ranges which diversify the interior, or to delineate the extent and bearing of their courses, or to tell their elevation and breadth. It is not here as in Christian Europe, where travellers possessed of literature and science can with safety and freedom explore the country at leisure, take elevations, observe bearings, and examine the geological structure and component parts of the various chains that either bound or diversify the interior. The mountains and plains of Asia Minor have never been investigated like those of Italy, France, and Germany, by professed geologists, such as a Saussure, or a De Luc, a Ramond, or a Von Buch; nor explored like the Andes of South America, and the Mexican Alps, by the diligence and science of a Humboldt. We are not in fact acquainted with a 20th part of the surface of the Asiatic peninsula. All modern knowledge of this region is derived from the writings of the ancients compared with such gleanings as can be procured from travellers journeying post haste amongst the northern line from Erzeroom to Constantinople, or from this latter to the coast of Caramania. The Turks, its present possessors, are both jealous and ignorant; and have no idea that the illustration of classical, or the enlargement of physical geography can be the object of travellers. They are not willing that the country should be explored, which moreover is so ill-peopled, so waste and desolate in many parts, so overrun with robbers, and, finally, so destitute of every species of accommodation for the necessities, not to say the comforts of travellers, that a person must have no ordinary enthusiasm who would undertake a journey into any part of the Turkish dominions for the mere purpose of gratifying his curiosity in exploring the remains of classical antiquity, or extending his geographical knowledge; for if he should, he is in constant peril of life and property, and cannot move a step out of the common road without exciting the jealousy and cupidity of the natives. Hence it is that no two maps of this peninsula, which have yet been published, can be found to agree, whether respecting the precise directions of the principal chains, their relative bearings, the connecting ridges, or the sources of the rivers; or if they do, it is because that the one is a mere transcript of the other. Of the various maps published by a D'Anville, a Rennel, a Kinnier, and an Arrowsmith, that of Rennel differs greatly from Arrowsmith, whilst that of Kinnier differs from both. D'Anville's, though the best that had then appeared, may now be considered as superseded in consequence of its many errors, and its want of discrimination in the delineation of the mountain-chains with their bearings and lines of direction. In such a case where the maps vary so much, dogmatism is presumption, and betrays great want of judgment, in as much as nothing can be determined without evidence; and where the evidence is partial and defective, precise judgment cannot be passed. To investigate the merits or demerits of the maps above-mentioned would be impos-



sible without further light, and would require a dissertation. But as dissertation neither is nor can be our present object—which is description only—we must content ourselves with merely stating, that Rennel's large map, appended to his delineation of the march and retreat of the 10,000 Greeks, is better than either the maps of D'Anville or Arrowsmith, and, except in such particulars as came under Kinnier's own eye, the best of all that have yet appeared. It is at least far more clear than the map of Kinnier, and the ranges of mountains are far more distinctly delineated than in either that of Kinnier or Arrowsmith. Great pains seem to have been taken in the construction of this as well as in that of all his other maps. We mean therefore to give it the preference in our description of the mountains and plains of Asia, occasionally employing such lights as can be gleaned from Kinnier respecting those parts which fell under his personal observation.

The chain which bounds the interior of Asia Minor on the S. commences a little to the E. of the Sigæum Promontorium, at the S.W. entrance of the Hellespont (Dardanelles), in 40° N. lat. and 26° 25' E. long., and runs in an irregular line, but chiefly S. E., to the pass of Cilicia, where it meets the Taurus, running N. The longitudinal extent of this chain is 430 geographical or 500 British miles. The N. W. part of this range corresponds to the *Mons Ida* of classical antiquity, and is now denominated *Karadgy-Dagh*, or 'the Black mountain.' This range at its commencement runs N. to the Propontis, where it separates the streams that descend to the Hellespont from those that fall into the Propontis. In this direction it extends about 46 British miles; and from Sigæum Promontorium (Cape Jannissary) to the ruins of ancient Thebe the ridge extends 35 British miles. The celebrated *Gargarus*, its highest summit, at the head of the gulf of Adramyttium (Edremit), has been found by geometrical mensuration to be 4,960 Parisian or 5,292 English feet above the level of the sea. The view from this summit is most extensive, and has been admirably depicted by Dr Clark who scaled its loftiest peak, and hence was derived the appropriate appellation of Mount Ida or 'the Prospect mountain,' from the Greek infinitive *ideiv*, 'to see.' From this culminating point or S. E. extremity of the Idæan range, the chain runs almost due E. to the source of the Rhyndacus, 90 geographical or 104 British miles, under the ancient appellation of *Mount Tunnos*: separating the sources of the Granicus (Oostrota), *Æsepus* (Sataldere), *Tarsius* (Tarsi-su), and *Rhyndacus* (Susughirli), from those of the Scamander (Boyne Minder), *Mysius*, and *Caicus* (Grimakli), which fall into the Archipelago. From hence the range runs S. E. as far as the N. W. extremity of the great plain of Iconium, 190 geographical or 220 English miles, under the modern appellations of the *Morad-Dagh* (Mountain of Desire), and *Sultan-Dagh*. In its course thither the range throws off to the S.W. a lateral ridge separating the upper course of the *Hermus* (Sarabat) from that of the most western upper branch of the *Mæander*. Another lateral ridge is thrown off the main range in the same direction, separating the *Marsyas*, or western branch of the *Mæander*, from the eastern branch. The lateral projecting ridge from the main range, bounding the western side of the valley of the Sarabat, is called the *Kondgeh-Dagh*, and that forming its eastern boundary the *Agbasher-Dagh*. The lateral ridge forming the eastern boundary of the eastern or upper *Mæander*, commences a little to the E. of the ancient *Celænæ*, and runs 92 English miles S. W. till it meets the ranges of the *Tmolus* and *Messogis*, at the point where these two unite:

35 British miles S. E. of the source of the Mæander, another lateral ridge projects S. and joins the Taurus, where it meets the Cadmius coming from the S. W. *Mount Cadmius* runs 80 British miles S. W., and then 30 British miles N. W. or 110 in whole, till its N. W. extremity is separated from Mount Messogis by the stream of the Mæander a little below the confluence of its numerous branches. To the S. E. of the valley of the upper Mæander lay the ancient *Isauria*, which is nearly of an oval form, wholly encompassed by mountains: as the lateral ridge from the Morad Dagħ on the W., and the opposite ranges of the Taurus and the Sultan Dagħ on the N. E. and S. W., the former separating it from the ancient *Pisidia*, and the latter from *Phrygia Paroreias* and *Lycaonia*. The ancient *Pisidia* is a very mountainous and narrow tract immediately adjoining to the main ridge of Taurus on the S. Beyond the ancient Apollonia at the head of the Marsyas or western Mæander, the Morad Dagħ diverges into three great ridges: the first being the lateral ridge running S. to the Taurus, and forming the western limit of *Isauria*,—the second, called the Sultan Dagħ, which, towards its S. E. termination where it meets the Taurus, is called *Bedlerin-Dagħ*,—the third ridge runs first N. E. and then S. E., where it forms an angle by its reunion with the Sultan-Dagħ. This last ridge is the lowest of the three, and is called the *Emir-Dagħ*. Between the ridges of the Sultan Dagħ and the Emir Dagħ is the tract anciently called *Phrygia Paroreias*, or 'Phrygia amongst the mountains,' a long oval elevated valley 92 miles in length from N. W. to S. E. S. E. of this is the great valley of *Lycaonia* or plain of *Iconium*, bounded by the *Colles Lycaonum* (the range of Foodal Baba), a western elongation of the *Antitaurus* on the N. E., the *Bedlerin Dagħ* on the S. W., and the great range of the *Cilician Taurus* or the *Ramadan Oglu Balakklar* on the S. and E.

The great valley which contains in its wide embrace the numerous sources and tributaries of the Mæander, is an oblong of 6000 British square miles, being 105 British miles in length, by 58 British miles of mean breadth. This extensive valley is separated from interior *Lydia* by the *Agbasher-Dagħ* on the N. W., by the *Morad-Dagħ* on the N. E., by the *Mons Cadmius* and *Mons Messogis* on the S. W., by the latter on the S. E., and by the lateral range of the *Morad-Dagħ*, dividing it from *Isauria* on the E. The vale of *Sardis* is formed by the opposite and surrounding ridges of *Mounts Tmolus* and *Messogis*, and is watered by the *Cayster*, and forms the ancient *Mæonia*. The *Tmolus* ridge is now called the *Bouz-Dagħ*, or 'the cold mountain.' On the N. W. of the vale of *Sardis* is the vale watered by the lower course of the *Hermus*, having the *Tmolus* on the S., the *Sipylus* on the W., a lateral range running N. from *Mount Tmolus* on the E., and on the N. the vale of *Pergamus*. The *Sipylus* is a small range behind the city of *Magnesia*, and to the S. W. of *Sardis*, 34 British miles in length.

*Olympus.*] The second great dividing range of the peninsular Asia is that of *Olympus* continued north-eastwards under various appellations. It commences to the S. of *Prusa* in *Bithynia*, in 40° N. lat. and 29° E. long., and runs to the vicinity of *Trebisond*, separating in its course the whole maritime tract on the southern shore of the Black sea, or the ancient *Bithynia*, *Paphlagonia*, and *Pontus*, from *Phrygia*, *Galatia*, *Cappadocia*, and the western part of *Armenia Major*. This is a very lofty ridge, little if at all inferior in elevation to the Taurus. In the vicinity of *Prusa* (*Broussa*) it is covered with eternal snow, and is much higher than the *Thessalian Olympus*. It was ascended lately by our traveller, Mr Tur-



ner, from the city of Broussa. The ascent occupied  $8\frac{1}{2}$  hours, 5 of which were on horseback; the remaining part of the ascent being too steep and rugged, he was compelled to dismount, and climb for  $3\frac{1}{2}$  hours till he reached the summit, towards which it becomes totally bare of wood, rugged, and covered with snow. Its modern appellation is *Olymbo* in Romaic, and *Domaun-Dagh* or 'the Mountain of Mist,' and the *Anadoli Dag*h or 'Eastern Mountain' in Turkish. Towards the E. a part of the range is called *Olgasys*, or the *Ulgus-Dagh* in Turkish, corresponding to the *Olyssa* of Ptolemy. It is very lofty, and covered with snow till the month of August. The Ulgus Dag with its numerous branches—one of which is called *Sandaracurgium* by Strabo—fills all the space between the Sangarius and Halys rivers. The Billaius and the numerous branches of the Parthenius originate on the N. slope of the Ulgus-Dagh, which is a granitic, not a limestone, range, like the other ranges above described. The whole length of this second great range is 520 geographical or 600 British miles. At its eastern extremity it becomes connected with the *Colchian mountains*, which run parallel to the eastern shore of the Black sea, for nigh 150 British miles, till they join the range that gives birth to the Kur, and which shuts up on the W. the valley of Aghalzighe or Akhiska, and the basin of the upper Kur. This range is called *Mesjidi* by Hadji Khalfa and *Koat-Dagh* by the Turks. Not less than four ranges successively occur between the Koat Dag and the sources of the Northern Euphrates, running parallel courses, and connecting that range which runs from cape Jorus to the source of the Araxes with the Khaldar-Dagh, which separates the basin of the Kur from that of the Phasis. The highest of these parallel chains is the *Cop-Dagh* or ancient *Scydisse*s, which forms the N.W. boundary of the plain of Erzeroom. All the way from Trebisonde to the foot of this range is a continued ascent, though the distance be more than 100 British miles direct. Its elevation must consequently be very great, perhaps not less than 10,000 feet, as Erzeroom itself, which stands in the plain bounded by its base, is 7000 feet above the level of the sea.

*Taurus.*] The third grand range of peninsular Asia is the celebrated *Taurus* of the ancients, a name which in several languages has one common root, and simply signifies *the Mountain*, by way of eminency. Modern geographers, in concurrence with the ancients, fix its commencement at the Chelidonian promontory. As a lofty mountain-range extends S.E. from the head of the gulf of Halicarnassus, (Badroun,) in a winding direction—though considerably inland—all the way to Patara, gradually approaching the shore, and then skirting it as far as the Chelidonian promontory, and therefore in reality connected with it, as a part with the whole, we see no reason why it should not be entitled to the same name, but merely political usage and change of direction. But this latter circumstance is perfectly analogous to the direction of the coast, as the Taurus runs all the way from the head of the gulf of Badroun to that of the gulf of Issus, almost uniform with the sinuosities of the coast, and therefore should be viewed as one continued chain, and consequently entitled to one and the same name. But in this case ancient usage and general consent, fortified by classical dictation, have, as in many similar instances, run counter to strict propriety. We choose, therefore, to commence the Taurus at the head of the gulf of Badroun, and to denominate this western part of the chain the *Carian* and *Lycian Taurus*. This latter is of great elevation and generally covered with snow. It is visible, says Dr Clark, at the distance of full one-third

of the whole breadth of the Mediterranean, or 135 B. miles. The whole of this part of the Asiatic coast has a most sublime aspect, the stupendous range that lines it being merely the buttress of a very high elevated upland, separated on the N. from Phrygia, by the range of Cadmius. After having run a course of 150 B. miles S.E. and E. to the Chelidonian promontory, the Taurus runs 70 B. miles due N., presenting its eastern front to the Pamphylian sea, and is of great elevation: the *Takhtalu-Dagh*, or the *Mons Solyma* of the ancients, rising 7,800 feet above the sea, which is only 5 miles from its base, whilst the ranges of Taurus, rising behind, are elevated 10,000 feet above the same level. After dividing the elevated uplands of Milyas and Cabalia from the maritime province of Pamphylia on the E., the Taurus runs 220 B. miles amongst the coast, and then runs 50 B. miles N.E. where it diverges into the opposite ranges of the *Taurus* and *Antitaurus*, the latter shutting up the valley of Bostan on the N., and the former on the S.W. and E., under the appellations of Taurus and *Amanus*. This extensive valley, as delineated in Rennel's map, forms a long but narrow triangle, of which the Antitaurus forms the base, the Taurus and Amanus the two sides, and the pass of Pagræ, leading from Syria, the apex. In this sweep, the Taurus and Amanus form an immense curve of 250 B. miles. From this point the chain pursues a very irregular course of 75 B. miles to the Euphrates, at Juliopolis. Along the western bank of that stream it runs to the valley of Melitene, (Malatya,) which divides it from the Antitaurus, a direct distance of 35 B. miles, thus completing a course of 870 B. miles in whole. In the maps of Kinnier and Arrowsmith, the course of the Taurus beyond the pass of Cilicia is very differently represented. No such deep curve as that above-described is made in their maps. The Taurus is there made, after leaving the western side of Satalia, to run N.E. as far as the Morad-Dagh; from whence it runs almost due S. to the source of the Silenti; whence again it is made to run N.E. to 38 N. lat. whence its farther course is almost due E. to the Euphrates. In its course the Taurian range from the gulf of Satalia to the pass of Cilicia is subdivided into four parallel ranges inclosing three extensive valleys, namely, that of Pisidia, including Isauria, Phrygia Paroreias, and Lycaonia. These valleys form as many terraces or intermediate steps between the southernmost range, fronting the Mediterranean, and the common level of the great body of Asia Minor, each being lower than its southern neighbour. Respecting the breadth and elevation of the Taurus, it is impossible to speak with precision. Where it is crossed on the great road from Constantinople to Syria, 25 hours are occupied in passing it, from its N. western base to Geulik at its S. eastern foot, 25 Roman miles N.W. of Tarsus. Where Kinnier crossed it at the Cilician pass, it occupied near 3 days' journey or 50 B. miles. Where it is crossed on the road from Aintab to Ul-Bostan, the ascent and descent occupy 3 days. To the S. of Caraman the ascent and descent do not exceed 30 B. miles. As to the elevation it must be great, as the summits are generally covered with snow, destitute of wood, and very rugged. Major Leake calculates its extreme elevation not to exceed 6,500 feet. But this must be erroneous, as the mean term of constant congelation in the lat. of 38° N. must exceed 10,000 feet.

*Antitaurus.*] The fourth great range is the Antitaurus, which commences N.E. of the Cilician pass, running E. and N.E. separating the plain of Ul-Bostan from that of Cæsarea Mazaca, and passing thence N.E. to the source of the Northern Halys, E. of Sivas, whence it runs E. to the



Euphrates. The upper valley of the Northern Halys is formed by the two parallel ranges of the Antitaurus and the Paryadres, the former on the S. and the latter on the N., whilst the apex of the valley is at the junction of the two ranges. The Antitaurus may very properly be denominated the Northern Taurus, as it crosses the Euphrates and runs E. through Armenia, separating the valley of the Morad, or southern branch of the Euphrates, from that of the Karasu, or northern branch.

*Scydissees.*] The fifth great range of the Asiatic peninsula is the Scydissees, the most elevated of all those that run between the Euphrates and the Black sea. It runs S.W. from the sources of the Northern Euphrates as far as the Antitaurus, where the two main branches of the Euphrates unite, separating Armenia Minor from Pontus and Cappadocia. Scydissees and Paryadres are either different names of one and the same range, or the former name is applied to the N.E. part and the latter to the S.W. part of the same chain. It would seem from Strabo, that the range is subdivided into two great branches, the one running N.W. by Karahissar, and the other S.W. or parallel with the course of the Euphrates, till it meets the Antitaurian range, and then running thence N.W. as far as the source of the Northern Halys: for, according to Strabo, Cabira (Sebaste or Sivas) lay on the southern side of the Paryadres. The upper valley of the Iris or Jekil-Irmak is separated from that of the Northern Halys by the Paryadres, whilst the Antitaurus separates the latter valley from that of the Melas and its minor branches. It is impossible to enumerate and describe all the various lateral ridges that diverge from the Paryadres or Scydissees, and which form the numerous valleys of the streams that originate on their sides and which run in opposite directions to the Euphrates and the Black sea, because the country is not yet sufficiently explored to enable us to fix either the number or direction of the various ranges which connect the Antitaurus with the great range that runs S.E. from cape Jorus on the Black sea to the source of the Araxes.

*The Argi-Dagh.*] *Mons-Argæus* or the Argi-Dagh is not a range of mountains connected with any of those described above, but insulated, and rises in six peaks like the steps of a ladder, the most lofty of which bears N.E. by E. from Karahissar. The Argi-Dagh, as far as Kinnier could judge from observation, lies 10 B. miles S. of Cæsarea. It is, undoubtedly, the highest mountain in Asia Minor, being distinctly visible at a horizontal distance of from 150 to 180 B. miles. It rises, like mount Elwand, from the plain of Hamadan, but with far greater elevation, and as Kinnier observed on the 24th of October, when the whole of the surrounding country was parched with drought and excessive heat, it was enveloped in the snows of perpetual winter half way from the summit. It was believed by the ancients that from its summit both the Euxine and Mediterranean seas could be seen. They must consequently have believed it to be higher than mount Taurus, which lay betwixt it and the latter. The natives say that the Romans had a castle on its summit where Tiberius Cæsar used to sit; but they confessed, that although many had made efforts to scale its top, none had ever, within their knowledge, surmounted its frozen steep. It is very surprising that colonel Leake, who saw its lofty peaks rising considerably above the horizon from Jorgan-Ladik at the N.W. extremity of the plain of Iconium, more than 150 B. miles distant, should have estimated its elevation at only 6,000 feet, and yet he believes it to be the highest mountain in the Asiatic peninsula. No mountain of such a diminutive height can possibly be seen from such a distance, and rising so high at the same time above

the edge of the horizon. It is quite evident that if a mountain be so distinctly visible at such a distance, and be covered with snow half-way down in 38° N. lat. in the drought of autumn, that it must equal if not exceed mount Blanc in elevation, its visual horizon being more than 300 miles in diameter.

Limestone seems to be the chief component of the mountain-chains described above, except between the Sangarius and Halys, where granite predominates. But as the mountains have never been examined, but only seen, their geological structure is very little known. The marbles of Asia Minor have been much extolled by the ancients. The peninsula is much subject to earthquakes. Thirteen cities were destroyed here in one day in the reign of Tiberius Cæsar. The ancients distinguished one district as remarkably abounding in traces of volcanic eruptions. This they denominated *Katakekaumene*, or 'the burnt country,' where the earth frequently emits flames, and where the vine grows on a soil entirely composed of ashes. This district lay in Phrygia between the rivers Cayster and Mæander, and consequently lies to the E. of Thyatira and in the vicinity of the ancient Philadelphia. Modern travellers have not visited it. From this district Bochart will have it that the Greeks applied the name of Phrygia to the whole country from *φρυγιαν*, 'to burn, to consume;' and that Phrygia, the Greek appellation, is a translation of the Hebrew *Gumra*, which, in its turn, he deduces from the Hebrew *gamar*, 'to burn or consume.' In Lycia the far-famed Olympus, the Greek appellation of the Lycian Chimæra, emitted a constant flame. *Chimæra* is evidently the Phœnician *Chamirah*, 'the burnt or scorched mountain.' It was, till very lately, disbelieved that any such mountain existed in Lycia, for this very plain reason, that no travellers had ascended it, or knew precisely where it lay. But captain Beaufort, in his examination of the Lycian coast, ascertained the truth of what had hitherto been treated as a fable, that it was no 'vain Chimæra vomiting empty flame,' but a true Chimæra emitting real flame,—a constant and brilliant flame, consisting of ignited hydrogen gas, and most brilliant previous to, or during the fall of heavy rains, a phenomenon exactly resembling the Pietra Mala of the Appennines. This emission of flame is never accompanied by earthquakes or noises, and it ejects neither stones, smoke, nor noxious vapour.<sup>2</sup>—The inland plains of Asia Minor are very extensive. The whole of interior Phrygia is one vast upland. A person may travel all the way from the eastern declivity of the Olympian range S.E. to the foot of the Caramanian Taurus without crossing a hill, except the small heights that bound the N.W. extremity of the

<sup>2</sup> This mountain is two miles from the village of Deliktash, which in Turkish signifies 'the perforated rock,' from a natural gateway in one of the points of rock through which passes the only aperture to the adjacent valley, a small circular plain surrounded by an amphitheatre of mountains. It is from one of these that the flame issues, and which is called by the Turks the Yanar of Deliktash. No water can quench this brilliant and perpetual flame, which is always visible at night, and at which the neighbouring shepherds cook their victuals, and the aga of Deliktash assured Beaufort that the yanar would not roast stolen food, and that this was a known fact. To the N. of Deliktash the coast is called *Tchiraly*, 'the country of unctuous wood,' the timber of the fir-trees being considered as peculiarly inflammable, a circumstance known to Pliny. The Takhtalu-Dagh is but a few miles to the N. of the Yanar of Deliktash, and the aga told Beaufort that every autumn a mighty groan is heard to issue from the summit of the mountain louder than the report of any cannon, but unaccompanied by fire or smoke. He professed his ignorance of the cause, but believed that it was an annual summons to the elect to make the best of their way to paradise. But there can be little doubt of the truth of such internal explosions in the mountains, for the same phenomenon is said by captains Lewis and Clark to be heard in the rocky mountains, and the Spaniards affirm the existence of the same phenomenon in the mountains of New Mexico.



plain of Konieh. This latter is as flat as those of Arabia, stretching to the E. beyond the reach of vision. Neither this, nor most of the plains of Phrygia, have so much as a tree or shrub to salute the eye. In some parts these plains are very fertile, in others impregnated with nitre and crystals of salt. Salt marshes and rivers having no outlets are to be found in several of these upland plateaus, which are sometimes so elevated as sensibly to affect the climate and productions. One of these is thus described by Strabo, under the name of *Bagaudene*: "The cold there prevents the fruit trees from thriving, whilst olive-trees grow near Sinope, which is 3,000 stadia more to the N." *Lib. xi. p. 50*. It must be remarked that as the slope of the peninsula is towards the N.—as is evident from the course of the great rivers, which all run to the Black sea—the highest levels must be to the S. or the E.

*Lakes.*] Many of these exist in the peninsula which are destitute of outlets, and more or less impregnated with salt. The chief of these is the salt lake of *Tusla* (*Tatta* of Strabo) 30 miles in length from S.W. to N.E. This lake lies in the eastern part of the Phrygian plateau, and S.E. of the source of the Sangarius. In the extensive plain between the ranges of the Sultan-Dagh on the S.W. and the Emir-Dagh on the N.E. are three salt lakes without outlets. In Isauria, near Beyshehri, are other three salt lakes, bitter and saponaceous. West of Isauria is the lake of *Bourdour*, the ancient *Ascania Palus* in Phrygia. Another salt lake lies a little to the E. of Konieh (Iconium). Several other lakes, but of no great note, are found in Bithynia, as the lake of *Apollonia*, the *Ascania Palus*, the lake of *Sabanjah* (Sophon) and others.

#### CHAP. II.—CLIMATE AND PRODUCTIONS.

*Climate.*] The climate of Asia Minor has been the theme of constant and deserved praise. It enjoys a mildness of temperature not known across the Hellespont and the Bosphorus. The heat is moderated by the numerous and lofty mountains which either encircle or diversify the interior, whilst the intensity of the winter cold is diminished by the vicinity of three seas. It is to this region that what Hippocrates has said of Asia generally (a proof of ancient ignorance) peculiarly applies. There is scarcely any variation of heat and cold known here, the two temperatures are so delightfully blended together. The southern coasts, however, are liable to excessive heats, whilst the coasts of the Black sea are occasionally subjected to excessive moisture.

*Mineral Productions.*] The copper-mines of Tocat, that of Konieh near Constamboul, and that of Ghemish-Khana S. of Trebisonde, are still celebrated. There is also a silver-mine in the vicinity of Ghemish-Khana, but it does not yield a third of its wonted produce. All the mountains in the neighbourhood of the Black sea and the Euphrates exhibit indications of excellent copper. The mines of Arabkir in Armenia Minor are still rich in gold and silver. We are told by the prophet Ezekiel that Tubal and Meshech traded in vessels of brass (copper). Now these tribes inhabited the mountains above-mentioned. From the abundance of iron-stone produced in these mountains, and their manufactures of iron and steel, the inhabitants formerly obtained the appellation of Chalybians, or workers in iron and steel. The Chalybian steel was esteemed, next to Iberian, the best in Asia; it was reckoned preferable to that of Sinope, Lydia, and

Laconia. The whole mountainous region between the Upper Euphrates and the Black sea is full of iron-stone. Mount Olgasys was famous for its cinnabar, Lydia for its gold, Pontus for its rock-crystal, and the central provinces for valuable alabaster and coralline marbles. But all or most of these have either disappeared, the mines being exhausted, or they are no longer wrought under an oppressive government which paralyzes all industry. We no longer hear of the golden sands of the Pactolus which enriched the Lydian kings or the still more ancient Phrygian monarchs. Lydia was famous for producing the loadstone called by the Greeks the magnet, from the *Magnetes*, a people of that country, who inhabited the district of *Magnesia*. The Lydian stone, used as a test of gold by the ancients, was also a production of this part of Asia Minor. The fact, however, is, that we know very little of the mineral productions of Asia Minor, all our knowledge of them being derived from the ancients, who knew much more of the subject than the moderns. It is from Strabo and Pliny that any thing can be gleaned respecting the mineral wealth of this peninsula. The former tells us of the romantic Corycian cave,—the spot near Hephestion in Lycia, whence issued an inflammable gas,—the petrifying springs of Hierapolis,—and many other curiosities. It is he also who informs us that the mountain *Sandaracurgium*, a branch of Olgasys, was rendered hollow by the continual mining operations carried on in its interior. Both Sir Paul Ricaut and Dr Chandler confirm what Strabo has said above of the hot springs of Hierapolis. Chandler found a mass of rock formed by the tufa, a soft sand-stone, which these waters deposit. It resembles an immense cascade which has been suddenly frozen or converted into stone. These travellers also confirm his account of the pestilential cave, whose pernicious exhalations were so destructive to all who came within reach of their influence.

*Vegetable Productions.*] The coasts of this peninsula furnish nearly the same productions as Southern Greece. Mastic and tamarind-trees adorn the winding banks of the Mæander, whilst the wild vine climbs to the summits of the trees, hanging in graceful festoons, and forming a thousand little radiant grottoes. With greater majesty the vast shade of the plane-tree is cast over a soil covered with odoriferous flowers. The rich and alluvial soil of the Sardian plain, though destitute of trees, produces abundance of corn and cotton. Even the cold heights of Taurus are crowned with cypress, juniper, and savin-trees. Many thousand acres of this range, where Mr Brown crossed it in his route from Aintab to Ul-Bostan, are covered with cedars of great size and age, which throw around a delicious odour. On the route from Constantinople to Angora, grapes are to be found in all the towns, but those of Terekli are the best—only yielding to those of Damascus—being white, of a fine flavour, and several of them are very large. Angora, though situated in a lofty plateau, is surrounded with numerous gardens superabundant in fruit, especially pears, of the finest quality, which are sent frequently to Constantinople as presents. No part of Asia Minor can vie with the plain of Caesarea Mazaca for the quality, variety, and abundance of vegetables and fruits. The quantities of both exposed in the bazaars for sale are extraordinary. The delightful vale of Tereboli, covered with groves, woods, and gardens, produces the most delicious pears in Asia Minor. The gardens of Kirshehr near the Halys, (*Andrapa* in Galatia,) for beauty, extent, and variety, resemble those of Damascus. The whole of the northern peninsula, in fact, is one of the finest countries in nature, far surpassing the southern and



central parts in salubrity and fertility. The plain of Ul-Bostan, besides the city so called, contains 40 villages, all of which are surrounded by fine trees, cultivated fields and meadows, irrigated by numberless streamlets of the finest water. The aspect of the northern part of Asia Minor is quite different from that of the central plateau, which is tame and uniform, whereas the former is a highly diversified tract of woods and cultivated plains, romantic dells, charming vales, winding streams, and delightful undulations of surface. The vast plains of the interior present a dreary and monotonous aspect, producing only saline plants, or sage and worm-wood. Often by the side of dreary salt-marshes the plains are less humid, and derive their verdure wholly from two kinds of broom, the *spartium unciatum* and the *spinosum*. These barren districts support at present, as they did formerly, sheep and asses. Some of the mountainous parts of the interior, towards the E., contain subterranean fires, whilst the neighbouring soil is inundated with cold and stagnant water. The vegetation of the Caramanian coast is similar to that of maritime Syria, but the climate is extremely unhealthy, as the whole southern coast of the peninsula is subjected to the destructive influence of the *malaria*.<sup>3</sup> The whole country between the sea and the southern foot of the Taurus, comprehending the ancient Cilicia Trachea, is called Itchil by the Turks, and may be regarded as one immense forest of oaks, beeches, firs, and junipers. It is inhabited by a few straggling Turcoman tribes, who breed camels, horses, and black cattle,—the latter two diminutive, the former strong and covered with shaggy hair. They have no sheep, but numerous flocks of goats, protected by large shaggy dogs, remarkable for sagacity, strength, and ferocity. It was from the forests of the Taurus that the ancients procured their ship timber. The *quercus infectoria*, the oak which produces the gall-nuts used for dyeing, is grown every where from the Bosphorus to Syria and the frontiers of Persia. Oaks and pines predominate in the northern and eastern ranges of the peninsula. Many of the pines in the former range attain a circumference of 16 feet. Kinnier says that he travelled four hours gradually ascending a pine forest, the pines increasing in magnitude according to the elevation, and growing to an immense height, having their branches generally near the top, and incomparably more majestic than any he had ever seen in the N. of Europe. These pines could easily be floated down the Karasu and Kizil-Irmak into the Black-sea, but the far greater part are at present left to rot in the forests. These extensive forests, in the hands of a naval and commercial people, would furnish an inexhaustible supply of ship-timber. If ever a European power should gain possession of Asia Minor, it would never want materials for a navy. There are entire woods of walnut, beech, elm, ash, sycamore, jessamine, dwarf-oak, myrtle, apricot, plum, apple, and cherry-trees. From Sivas to Tocat, a journey of 18 hours, the mountainous surface is covered with pines and firs. From Konak to Samsom, a distance of 28 miles, the mountainous surface abounds in noble trees, and presents such a variety of beautiful and romantic scenery, that a person might imagine himself riding in the policies of an English nobleman. Evergreens, as the laurel, holly, and others, are abundant, besides willows and immense poplars, and vines, in many places as

<sup>3</sup> This is particularly the case with the gulf of Macri, the ancient Glaucus, at the N.W. angle of Lycia. The lofty mountains entirely surrounding it, leave the gulf as it were in the bottom of a pit, where the air has not a free circulation, and where the atmosphere is often so sultry that respiration is difficult: at the same time sudden gusts of wind rush down at intervals from the snowy summits around, carrying fever and death to those who expose their bodies to such refreshing but deceitful gales.

thick as the body of a man, entwining the trunks and branches of the trees even to the very top, from which they hang in beautiful and exuberant festoons.

*Soil, &c.*] The soil of Asia Minor is very variable, but a deep clay is said to be most prevalent. Wheat, barley, and the yellow durrah form the chief objects of agriculture; rice is also cultivated in some parts; but agriculture, in every branch of it, is at a very low ebb in this country. Under the present lords of the soil, there is no security of property, nor remuneration for agricultural toil. No care whatever is taken to improve the land; and indeed for this there can be no stimulus, where the farmer is liable to be turned out at a moment's warning, and is certain of being taxed or plundered by an oppressive and avaricious pasha, in exact proportion to the produce of his farm. It is quite common for the pasha, when a plentiful harvest is expected, to seize the standing crops at a low valuation and then put them up to the highest bidder. This system, so destructive of all industry, is the effect of the impolitic but favourite system of continually changing the pashas, lest, by being settled for a considerable time in their pashalics, they should revolt. Every pasha, therefore, during the short and uncertain period of his government, has not only to feed the avarice of the imperial ministers, but also to accumulate an independency for himself previous to his retirement from office. The mode of farming the revenue under the existing system of things is also most destructive to the interests of agriculture. A person who wishes to farm the revenues of a district, suppose of 10 or 12 villages, after ascertaining their value with all possible accuracy, goes to a minister and offers what he thinks proper for such term of years as may be agreed upon. As the government is always indigent, the offer of ready money is generally accepted; and nothing more is required to give him unlimited power over the district in question, and authority to augment his revenue by every means of fraud and extortion. Thus what was originally supposed to yield 15 purses, he makes to yield 40; the peasantry are thereby ruined, but this does not embarrass the *mittezim*, whose only concern is to make the most of the district during the time he holds it. Thus whilst there is, on the one hand, a strong positive motive to oppress, the stimulus to production on the part of the landholders is the most feeble and negative possible. The necessary consequence is the gradual depopulation of the country and the increase of robbers and rebels, the great body of whom are peasants and other subjects of the porte, who have been thus stripped of their property. The land-tax is very moderate, being only one-tenth of the annual income; but as the population is decreasing, whatever is deficient of the *miri*, must be made up by those who remain. There is no such thing as landed property in the Turkish dominions; all persons and property belong to the sultan. The very Turks themselves have no right in fee simple to heritable property, and are only tenants at most for life; if they die without male heirs, the sultan becomes their heir. The lands belonging to the Timariots, who hold them on military tenure, are alienable at the pleasure of the sultan. The sultan is the vicegerent of the prophet, and the pasha is the image of the sultan, and every soldier who carries an order is a representative of the pasha. Every pasha unites in his own person the civil and military powers, and joins with these very frequently the farming of the revenue; and some of them exercise judicial power, so that every pasha, in his own province, may be denominated a sultan on a small scale. This principle of successive delegation multiplies the number of oppressors, and the peasantry have to bear the whole weight.



If the sultan oppress the pasha, the latter can indemnify himself by oppressing his underlings; and they in their turn indemnify themselves by oppressing the merchants and cultivators, who cannot shift the load of accumulated weight to the shoulders of others, but must bear it all. Thus the instability of property,—the monopoly of grain,—the oppression of the cultivator,—and the impossibility of being ever able to accumulate any thing in the shape of capital for the purpose of cultivation,—all operate as a dead weight on agriculture, and have reduced it to the lowest ebb. As the insecurity and instability of property prevent the Turks from building expensive and substantial houses, so the same causes combined with the poverty of the cultivators, have prevented the erection of comfortable dwellings, and suitable accommodation for the peasantry and their cattle. Nothing but huts are to be seen in place of farm-houses, stables, barns, and graneries. The lands are constantly reverting to the state, and are let by the pashas to any who will undertake their cultivation. Thus by far the greater portion of the land lies waste for want of cultivation, and what might be deemed a paradise is reduced to a desert. The implements of husbandry are rude in the extreme: the plough being frequently not even shod with iron, and in general drawn by four oxen, though in some parts where the soil is stiff and clayey, ten and twelve oxen are yoked to a plough. The grain is thrashed or more frequently trodden by an indefinite number of horses or oxen placed abreast of each other, and driven in a circle; and advantage is taken of the first windy day to winnow the grain. The straw being then chopped by a sort of cylinder, stuck round about with sharp pointed flints and drawn by two oxen, the whole is put into sacks or baskets and carried into the neighbouring village. Most of the land is now occupied by pastoral hordes, as the Turcomans and Koords, who not only deprecate the idea of residing in villages themselves, but will not even suffer others to settle within the limits of their jurisdiction. In ancient Phrygia, nothing is almost to be seen but the vestiges of dilapidated cities, towns, and villages. It must be remarked however, that wherever the pashas have been able to maintain their independence for any length of time, such districts are invariably the richest, best peopled and cultivated, since these chiefs find it their interest to encourage the cultivators of the land, who are continually deserting those parts of the country immediately governed by the officers of the sultan, to place themselves under their protection. The prosperity of Asia Minor is in this way always fluctuating according to the actions and dispositions of its respective rulers. Sometimes the districts are well peopled and cultivated—speaking comparatively—and at others waste and forsaken. Whole villages emigrate from one district to another without much trouble or expense, since their houses are simple and of easy construction, and their articles of furniture so few and trifling, as to be easily transported on the backs of the cattle, which supply them with milk during the journey, and find every where abundance of pasture. As the Turks are much addicted to the use of opium, a vast quantity of it is produced in the plains of Ophium-Karahissar. The quantity of this drug raised here sometimes amounts to 60,000 lbs.

*Zoology.*] Very little is at present known of the animal kingdom in Asia Minor. Horses of the ancient Cappadocian breed, so famed in ancient times for strength and fleetness, still abound. They are chiefly bred by the Turcomans, who possess great droves. Black cattle, sheep, and goats, are almost exclusively the property of these hordes. The elevated

upland of Angora in Galatia is celebrated for its breeds of sheep and goats. The hair of the latter resembles silk for fineness, length, and glossiness. The goats are of great size, and each goat produces annually from 200 to 300 drams weight of this fleece. It is taken from the whole body, and not the belly alone. They are shorn once a year, and the sheep, whose wool is also peculiarly fine and long, twice. Of the silken fleece of the goat, shawls, it is reported, equal in quality to the Cashmerian, and as wide, have been made. These cost the maker 100 piastres each; but they have not yet been able to cast flowers in them. Good woollen cloth has also been made of the same material, but this manufacture has been abandoned for want of demand. A special regulation obliges the weaver of Angora shallons to work them with double thread, otherwise they might be made much finer. The cats of Angora are equally famous as the goats for their great size and the fineness of their hair. The breed of goats is said to be declining. There is here, however, a great extent of country capable of supplying food for flocks; so that, under a better government and proper management, the number might be easily augmented. This beautiful animal, according to information obtained on the spot, is only to be found within certain limits, Wulli-Khan on the W. and the Halys on the E.; and travellers have remarked, that they have never seen such fine-haired goats without these limits. Mount Taurus, as might be expected, abounds in wild animals of various descriptions; but it is doubtful if the lion is now to be found in Asia Minor, as formerly. Swans still continue to frequent the banks of the famed Cayster. Red partridges cover the coasts of the Hellespont. Every kind of game abounds in this semi-cultivated country, and there are wild sheep on mount Taurus.

*Commerce and Manufactures.*] Under such a government as that of Turkey, there is little room for expatiating on the subject of commerce and manufactures. The Turks have never been a commercial people. Their merchant-vessels are almost wholly manned by Greeks, whilst the Armenians conduct the inland commerce. Smyrna on the S.W. coast of Asia Minor, and Trebisond near the head of the Euxine, seem to be the only commercial cities of note. The former has from immemorial time been a commercial city. Ten times has it been destroyed, and as often has it risen from its ashes; and it is at this day the most commercial city in the Levant. Its central situation and the excellence of its port have continually attracted merchants of all nations by sea, and in caravans by land. The exports from Smyrna are silks, goats' and camels' hair, cotton, wool, embroidered muslins, morocco leather, coloured camlets, gall-nuts, currants, amber, lazulite, and drugs—such as galbanum, musk, rhubarb, and various gums. We find here also a variety of carpets, besides pearls, diamonds, emeralds, rubies, and other precious stones. Trebisond, in like manner, has always been a commercial city since its foundation by a Greek colony long before the Christian era. Its principal exports are silks and cottons manufactured by the inhabitants, fruits, and wines. The imports are sugar, woollens, and coffee, from Constantinople; and grain, salt, and iron, from the Crimea and Mingrelia. There is no country better fitted for commerce than Asia Minor, surrounded as it is by three seas, and abounding in excellent harbours. But as industry is the basis of all commerce, the latter cannot flourish while the former is paralyzed by an oppressive government. Labour is the foundation of wealth. But there can be no stimulus for agricultural toil and manufacturing ingenuity, where the remuneration is no more than sufficient barely to support exist-



ence. Wealth, if possessed, must be concealed here. It must not appear in the shape of capital, whether for agriculture or manufactures, or in the purchase of a comfortable house or farm, else it would excite the cupidity of a pasha or his myrmidons. Commerce being merely the exchange of the productions of one country for those of another, where there is a redundancy in either, there can be no commerce in a country where nothing more is raised from the produce of the soil, or of animals, or manufactured by human industry, than what barely suffices for existence; and for this plain reason, that there is nothing to exchange. This is nearly the state of Turkish commerce and manufactures. Were due encouragement given to honest industry, the commerce of Asia Minor would be ten times more than it is, from the natural fertility of its soil, and its capacity of supporting a dense population. Ophium-Karahissar is famous for its manufacture of black felts. A considerable quantity of silk and cotton-stuffs is manufactured at Bursa (Prusa ad Olymum) for exportation. Its satins and tapestries are highly valued, and the raw silk is chiefly imported from Persia, as the quantity raised is insufficient to supply the manufactures. Amasia, the birth-place of Strabo the geographer, is noted for its linen-manufactures; and Tocat for its manufactures of blue morocco and silken stuffs, along with copper utensils. A great many printed calicoes, brought from Bassora by the caravans, are exported from Tocat. Castamooni is also noted for its manufactures of copper-utensils and various others. Amisus still enjoys a tolerable commerce in the exportation of native copper from Tocat, linen from Amasia, and cotton from Adana. From Rize, N.E. of Trebisond, a great quantity of manufactured linens and copper is exported. Kaisaria enjoys a considerable trade in cotton, which is produced abundantly in its vicinity. A considerable article of exportation is timber from the northern coast of the peninsula. This might be increased to an indefinite extent, were encouragement given, from the immense forests that crown the mountains and adorn their slopes. Tarsus in Cilicia still enjoys some remnant of its ancient commerce. The chief articles of export are wheat, barley, cotton, and sesame, which are sent to Malta, and thence to Spain and Portugal. Copper from Maden, and gall-nuts from mount Taurus, are staple commodities. The imports are rice and sugar from Damietta, coffee from Yemen, and sometimes coffee and sugar, with hardware, from Malta. Large quantities of cotton are reared in the extensive plain of Tarsus.

#### CHAP. III.—POPULATION AND TRIBES.

THE population of this region consists of 5 classes; *Turks, Greeks, Armenians, Turcomans*, and *Koords*, with a few wandering *Arabs*. Two of these—the Greeks and Armenians—profess Christianity; the rest are Mohammedans. What proportion these classes bear to each other, it is impossible to determine. Neither registers nor censuses are known in Turkey; and, consequently, no certain information can possibly be offered respecting the amount of the population in general, nor of its various classes in particular. It is supposed that the Greeks and Armenians compose three-fifths of the whole population. The number of Armenians in the cities of Asiatic Turkey greatly exceeds that of the Greeks. They are a timid industrious race, and flock to the larger towns, where they are employed in commercial pursuits. An inordinate love of gain is their

predominant character; their ideas are sordid, and they are ready to take every advantage of ignorance or necessity in their commercial dealings. The Greeks may be divided into two classes,—those who dwell in towns, and those who cultivate the land. The former much resemble the Armenians; but the latter are active, subtle, and vindictive. The Greeks are engaged in all arts and professions. The Turks are but little addicted to commerce; but some of them are able agriculturists, and others evince considerable dexterity as cloth-manufacturers, tanners, and armourers. Their works in steel and copper, as well as in died stuffs, equal or excel, in the opinion of Sestini, the most perfect European productions in the same departments. The Turcomans are divided into a great many tribes, each governed by its own chief. They depend for subsistence on their flocks; and by the sale of their sheep, goats, horses, and black cattle, they are enabled to purchase corn and other necessities, and, at the same time, to pay a tribute to their chiefs. They are a boisterous and ignorant, but brave, high-spirited, and hospitable race; and when once they have eaten salt with a stranger, they will defend him to the last extremity. Bribery and corruption are not known amongst them. They are genuine Turks, who still retain all the rudeness, simplicity, and hospitality of their pastoral ancestors, who roamed in the plains of Toorkistaun. Unlike the Koords, they are nowise addicted to thieving. Some of their tribes in Asia Minor can raise 20,000 horsemen; Chapwau Oglou, a powerful Turcoman chief, could raise 40,000 men in one month. They may be said to be quite independent of the porte, which originally gave them lands on the condition of furnishing certain specified bodies of horse and foot for the service of the state in time of war. But the sultan is now too feeble to enforce the fulfilment of these conditions. Each horde is divided into distinct classes or families, governed by boys, all of whom are subject to the beglerbeg, or head of the horde. The Koords are numerous in the eastern parts of Asia Minor. They set a high value on birth; and in the article of marriage the bridegroom purchases his intended spouse. The Koords are universally addicted to thieving. Two hordes of them, called the *Ourragicks* and *Sunnamerlis*, wander and rob in the pashalic of Marash, and levy contributions on caravans and travellers.

#### CHAP. IV.—CITIES AND TOPOGRAPHY.

*Trebisond.*] Commencing at the N.E. angle of Asia Minor, Trebisond is the first city of importance in this region. It has always had some degree of respectability under all its political vicissitudes, and was once the seat of an empire under the Comneni. It is still a considerable city, containing, according to Kinnier, 6 gates, 18 large mosques, 8 khans, 5 baths, and 10 small Greek churches. The streets are narrow and dirty; the houses are chiefly built of stone and lime, and roofed with small red tiles.\*

*Amasia.*] Amasia, the birth-place of Strabo, is an inland city of the

\* Its population seems to be matter of mere conjecture. Kinnier states it at only 15,000, whilst Prysonnel makes it 100,000, Fourcade 30,000, San Martin 8000 houses and 40,000 inhabitants, Tancoigne 25,000 souls; and, what is most wonderful of all, Adrien Dupre assigns not less than 250,000 as the population! Such contradictory guess-work as this shows the utter futility of such vague statements as travellers and others are pleased to give for the population of Asiatic cities. Balbi seems to have adopted the statement of San Martin.



ancient Pontus, romantically situated in a valley surrounded by mountains, which rise to at least 2500 feet above its level. The valley is watered by the Iris. On one of the mountains which encompass the city stands the ancient castle, and the rock is famous for some extraordinary sculptures and excavations, supposed to be the tombs of the ancient kings of Pontus. Its computed population is 35,000 according to some, and 40,000 according to others. The inhabitants are said to be amiable and polite, and generally Christians. The environs produce excellent wine and fruits; and the women are represented as the fairest and most engaging of all the females in Asia Minor.

*Tocat.*] More to the S. is Tocat, placed in a deep valley, watered by the same stream, and surrounded with gardens and orchards. Its computed population is 60,000. The houses are generally two stories high, and each has a fountain of pure and salubrious water. The streets are well-paved,—an extraordinary circumstance in Asiatic Turkey.

*Sivas, &c.*] Sivas, the ancient *Cabira*, is famous for nothing but a town-clock. It and *Boli* are the only places where such a thing is to be found in Asia Minor.—S.W. of Tocat is *Zile*, the ancient *Zela* on the Scylax, where Cæsar obtained so rapid and easy a victory over Pharnaces that he adopted the following sententious phrase, to express it, “*veni, vidi, vici.*” It is still the seat of a Turkish pasha.—*Ghemish-Khana*, or ‘the house of silver,’ on the Karshoot river, is a tolerably well-built town, containing 7000 inhabitants. It is an extraordinary looking place, situated on the brow of a mountain, amidst rocks and precipices. The silver-mine in its vicinity does not now yield one-third of its former produce.—Three days’ journey to the S.W. over stupendous mountains, passable only in summer, is the romantic town of *Karahissar*, situated on an eminence so lofty that it takes 4 hours’ descent to arrive at the plain to the W.—*Koylahissar*, on the Carmili, represents the ancient *Colonia*, a Roman city founded by Pompey. It lies to the W. of Karahissar, and is situated on a lofty eminence commanding the plain.—Nine hours to the N.W. of Amasia is *Marzawan*, the ancient *Phazemonium*, still a large city, surrounded by well-cultivated plains, and having a silver mine in its vicinity.—*Osmanjik* the ancient *Pimotis*, stands on the E. bank of the Kisil Irmak. There is here a fine stone bridge, built by Bajazet, and an old castle on a rock.—Passing the Halys, we meet with *Tosia*, the ancient *Docia*, a large city, whose inhabitants are wealthy and agricultural.—*Vizir Kupri*, or ‘the vizier’s bridge,’ on the Halys, N.E. of Tosia, contains 2000 families and a well-supplied bazaar, as 46 villages are dependent on it.—About 60 miles W. of Vizir Kupri, is *Tash Kupri*, or ‘the stone bridge,’ the ancient *Pompeiopolis*, for a long time the capital of Paphlagonia. It lies in a most delightful valley watered by the Karasou, and well-wooded with oaks, poplars of an immense size, and walnut-trees. The inhabitants manufacture leather and cotton-cloths in sufficient quantities to supply the neighbouring districts.—About 28 miles W. from this is *Constamboul*, or ‘the city of Constantine,’ afterwards called *Castamona*, once the capital of an independent kingdom, founded by a branch of the Comneni family, and subsequently of an independent prince expelled by Ilderim Bajazet, reinstated by Timoor, and again expelled by Mohammed I. It lies in a valley watered by the Karasou. The population is computed by Kinnier at 12,000 Turk, 300 Greek, and 40 Armenian families. But by Fourcade, who has published a memoir on the city, the population is stated at 50,000 souls,—a far more probable account than the former.—*Boli*, the ancient

*Hadrianopolis*, is represented by Kinnier as a poor place of 1000 houses. *Ismil*, the ancient *Nicomedia*, is now but a small place of 700 families.—The celebrated *Nice* has also dwindled down to a village of 100 wood and mud hovels.

*Scutari, &c.*] The Bosphorus of Thrace now appears like a majestic river, having its banks studded with numerous villages, castles, and villas. At the termination of this strait stands Scutari, the ancient *Chrysopolis*, or 'the golden city.' It is beautifully situated on the slope of several hills, thickly intermingled with trees. It would be considered a large and fine city, but for the presence of Constantinople on the opposite side. Its computed population is 30,000. All the caravans from the interior of Asiatic Turkey pass through this place.—The Propontis is surrounded with the ruins of once magnificent cities, particularly those of *Cyzicus*. At the foot of the majestic and snow-clad Asiatic Olympus, stands the beautiful and picturesque city of *Boorsa*, the ancient *Prusa*, the capital of the ancient Bithynia. Its site is in a fine plain, or rather valley, inclosed within the immense ridges of Olympus. This valley is fertile and well-wooded, the verdure of which and the fine city glittering through the woods, contrasted with the cliffs and snowy summits of Olympus, present a scene at once picturesque and impressive. In point of combination of rural beauty with magnificent scenery, the site of Boorsa is unrivalled. The houses occupy the face of the mountain. They are principally built of wood like those of Constantinople, and many of them have glass windows; but the streets are so narrow in some parts that you may leap from one house to another. The city is said to be 6 miles in circumference. Some state the population at 60,000 in whole; others at 50,000; and Kinnier estimates it at only 40,000, including Greeks, Jews, and Armenians. All agree, however, that Boorsa is one of the most flourishing places in the Turkish empire. It has a very fine *bezestein* or exchange, and conducts a great commerce in silks which are manufactured by the inhabitants for exportation. As the silk raised is insufficient to supply the demand of the manufacturers, the deficiency is supplied from Persia. The most skilful weavers of all Turkey reside here, and their silks, satins, and tapestries are highly valued.

*Koutahieh, &c.*] In Central Asia Minor, descending S.E. from the ridge of Olympus, the first city of importance is *Koutahieh*, the ancient *Cotyæum*, in Western Phrygia. It stands partly on the slope and partly at the foot of the Poorsac-Dagh, on the banks of the Poorsac—the ancient *Thymbrius*—which runs N. to the Sangarius. It is supposed to contain a population of 60,000 souls, or 11,000 houses. Of this number the Armenians compose 10,000 and the Greeks 5,000 persons; the former live in plenty and affluence, the latter are poor and miserable. It is the residence of the beglerbeg of Anatolia.—S.E. of this is *Ophium Karahissar*, or 'the black city of opium,' so denominated from its trade in opium. It stands on the Akarsou, and contains, according to Balbi, 60,000 inhabitants.—S.E. of this is *Aksheher*, or 'the white city,' the ancient *Thymbrium*, and *Antiochia ad Pisidium*, in Phrygia Paroreias. It contains 1,500 houses, with many beautiful gardens in the vicinity. Here is a handsome mosque and madresa erected to the memory of the unfortunate Bajazet, who died here during his confinement by Timoor. Its site is at the northern foot of the Sultan-Dagh, which separates Phrygia from Pisidia and Isauria.—S.E. of this, across a range, is the ancient *Lycaonia*.—*Konieh*, the ancient *Iconium*, is the residence of the pasha of Karamania; and was once the resi-



dence of the Seljook-sultans of Room; and subsequently of the Aladinian princes of the house of Karaman. During these days it was a great and populous city, and it still has an imposing appearance though in a state of decay. It contains 112 mosques, two of which are very beautiful in their interior. It has, besides, numerous *madresas*, or colleges, but most of them are deserted and fallen to decay. Several of the gates of these old colleges are of singular beauty, being entirely formed of marble, ornamented with a profusion of fret-work, and a fine entablature in moresco, far excelling any thing Kinnier had ever seen. The city is surrounded with snow-clad mountains on all sides but the E., where a plain, flat as an Arabian desert, extends beyond the reach of vision. In the centre of the city is a small eminence, three-fourths of a mile in circuit, crowned with the ruins of a castle and palace of the Seljookian princes. The supposed population is 20,000 souls.—To the S.E. of Konieh, 66 road-miles, is the city of *Karaman*, at the southern extremity of a large flat plain, and near the northern base of the ancient Taurus. It was built by Karaman-Oglou, founder of the Aladinian dynasty, from the ruins of Laranda. It is also in a state of progressive decay, though still containing 3000 families, 22 khans for travelling-merchants, a number of mosques, and 6 baths. With its squares and gardens it covers an extensive area, but the houses are mean. It trades with Cæsarea, Smyrna, and Tarsus, and has an extensive manufacture of blue cotton cloth, worn by the lower classes.—N.E. of Karaman, 5 hours' journey, is the huge insulated peak of the Karadgy Dag, and 26 miles from the city to the N.E. are the ruins of *Moadin* or the *Mini*, covering a large area.

*Angora.*] In the very centre of Central Asia Minor stands the celebrated city of Angora, the ancient *Ancyra*, in Galatia. Its site is in a very elevated plain. It is to the fineness of the hair of the goats of this district that Angora is indebted for its wealth. The cats of Angora are equally famous with the goats for their great size, and the length and fineness of their hair. At a distance Angora presents a grand and imposing appearance, seemingly crowning the summits of successive eminences, and with its glittering minarets and battlements, when tinged with the solar rays, forming a striking contrast with the bleak uniformity of the plain. Kinnier not only says that the castle is in a ruinous and dilapidated state, but also that it is commanded by an adjacent height; Brown says the very contrary, and affirms that the city is commanded by no height whatever. Not less discordant are the statements of its population, varying from 100,000 souls down to 20,000, which is Kinnier's statement.

*Chapwan Oglou's Territories.*] To the E. of this pashalic, which is 160 miles long by 60 broad, and beyond the Halys, the country is overrun with the Turcoman tribes. To the E. of the territories of the Turcoman chief, Mohammed Beg, lay the territories of Chapwan Oglou, who, while he lived, was entirely independent of the Porte; but on his death in 1813, the disputes amongst his sons enabled the sultan to seize on his dominions. The chief city of Chapwan Oglou was *Ooscat* in the district of Bouzok. This city was in a manner wholly the creation of its founder, Chapwan Oglou, and contained 16,000 inhabitants, whilst his palace occupied an immense space in the centre of the city, which, by Kinnier's observations, lies in 39° 42' N. lat. in a hollow surrounded on all sides by naked and barren hills. A handsome mosque, in imitation of Sancta Sophia at Constantinople, was erected by this chief, who, according to Kinnier, sedulously studied the good of his subjects, by encouraging agriculture and

avoiding those oppressive measures which have depopulated so large a portion of Asiatic Turkey.

*Kaisariah, Galajok, &c.*] About 12 hours S. of Angora is the city of *Galajok*, containing 10,000 inhabitants, and defended by a strong castle situated on a high rock, in the district of Kiangari, the ancient *Gangra*.—Near the source of the eastern Halys is the city of *Kaisariah*, the ancient *Cæsarea Mazaca*, on the Melas; but so imperfect is our knowledge of this district, that it is not yet determined by geographers whether the river Kaisariah runs E. to the Euphrates, or N.W. to the Halys. Kaisariah is said once to have contained 400,000 souls, when pillaged by Sapor in the reign of Valerian. It lies on the S. side of a plain of great extent. In a recess of this plain, formed by two arms of the Argi Dagħ, stands the modern city, surrounded on three sides by mountains. It still contains about 25,000 souls, and enjoys a considerable commerce with Asia Minor and Syria. This city has 80 villages under its jurisdiction.—W. of Kaisariah are the towns of *Engysu* and *Karahissar*, the ancient *Cybisra* and *Castabala*, now places of small importance.—To the S.W. is *Nour*, the ancient *Nora*, the castle of the celebrated Eumenes, stated to have been 2 stadia in circumference. Jinge-bar or Nour is nearly of the same dimensions.—To the S.W. of Nour is *Nidegh*, the seat of a pasha, a place containing 5,110 souls, and corresponding to the ancient *Cadya*.—To the S.W. of this is the *Casabar* of Ketchhissar, famous for its manufacture of gunpowder, the whole country round being impregnated with nitre. It lies in the midst of a paradise of fruit-trees, several miles in length, irrigated by numberless rivulets of the clearest water. It is a place of great antiquity. A great many ruins are found here, which Kinnier justly attributes to the Romans; in his opinion Ketchhissar is the ancient *Tyana*, or *Dana*.

*Bostan*.] S.E. of Kaisariah is *Bostan*, the ancient *Comana Pontica*, and the capital of the ancient Cataonia. It lies in a large and noble plain crowned with 40 populous villages, all dependent on the city. Bostan contains a population of 9,000 souls, and has a great commerce in wheat, which is sold to the Turcomans who carry it as far as Aleppo. When afraid of an attack, they lay the environs of the place under water. So ignorant are modern geographers of the topography of this district, that whilst D'Anville and Rennel place it near the source of the Seihoon or Sarus, Mr Bruce—who travelled through it in 1812—places it on the S.E. branch of the Halys, or Kizil-Irmak. It seems to be surrounded with ranges of mountains on all sides, as on the S.E. by the Kauler-Dagħ, which separates it from the pashalic of Marash, and on the W. and N.W. by another range, by which it is separated from the district of Kaisariah, on the N., from the district of Melitene by another range, and on the S. by Cilicia. It may be remarked that the term *Ul-Bostan*, applied to this district, means 'the garden,' an appellation well-suited to the place.

*Marash*.] Though Marash be the seat of a pasha, and capital of the district of Dhulgadir-Ili, we are quite in the dark as to its site, D'Anville placing it to the S.W. of mount Amanus and identifying it with the ancient *Germanicia*, whilst an eye-witness, a German traveller of the name of Schellinger, places it to the N.E. of Amanus or the Kauler-Dagħ, and in sight of the Euphrates. It is, in fact, a *terru incognita* to Europeans.

*Adana, &c.*] Passing S.W. to the coast of Cilicia, we meet with *Messis*, the ancient *Mopsuestia*, on the Seihoon, and the ancient Pyramus, now a large village inhabited by Turcomans, and dependent on the pasha of



Adana.—*Adana*, 20 miles W. of Messis, is still a large city, nearly as populous as Tarsus. The inhabitants are chiefly Turks and Turcomans. It stands on a gentle declivity surrounded by gardens and orchards and vineyards. The bridge over the Seihoon is as old as the age of Justinian, by whom it was built.—About 28 miles S.W. of Adana is the ancient *Tarsus*, once the capital of Cilicia, and the rival of Athens, Antioch, and Alexandria in wealth and grandeur, in literature and science, and a city which will for ever preserve its fame amongst Christians as being the birth-place of the great apostle of the Gentiles. Though still a large city containing 30,000 inhabitants, its site does not occupy one-fourth of the ancient city. The extensive plain on which it stands is bounded on all sides, but towards the sea, by mountains; and at a distance Tarsus has more the appearance of a park or forest than of a city, it is so environed with gardens, vineyards, and plantations of fir-trees. No inscriptions are to be found here, as might have been expected, and the only ruin of importance is that of a large oblong building, 120 paces long by one-half of that broad, with walls 17 feet high and 15 thick, but by no means beautified or ornamented. It is supposed by Kinnier, with probability, to be the tomb of the famous but unfortunate Julian, familiarly known by the appellation of the apostate. It is the seat of a moutsellim.—From Tarsus the coast extends S.W. to the cape of Animure. No plains worthy of note occur here. N.W. of Animure is *Alaiah*, the ancient *Coracesium*, a very strong position, much resembling Gibraltar, but otherwise of no importance. Beyond this is the coast of the ancient Pamphylia. Of this *Satalia*, the ancient *Olbia*, is the chief city, having a population of 30,000 souls, according to some, and but 8,000, according to others. It is delightfully situated at the head of a gulf to which it gives name, below a forest of orange and lemon-trees, and surrounds a small harbour. The streets appear from the sea as rising behind each other like the rows of an amphitheatre. On the level summit of the hill the city is inclosed with a ditch, a double wall, and a series of square towers 50 yards apart. The stone piers which once inclosed the harbour on both sides are now ruinous.—N. of this is the *Stena Telmessi*, or 'Defile of Telmessus,' leading into the high upland of Milyas, and which Alexander the Great passed in his march from the coast into Inland Phrygia.

*Lycia.*] From *Satalia* the coast runs almost straight S. forming the eastern shore of the Lycian peninsula, and runs N.W. to the gulf of Macri, thus rounding the peninsula the whole way. No cities of importance occur on this coast of the 60 which Lycia once contained.

*Cities of Caria, &c.*] The numerous wealthy and commercial cities which studded the shores, bays and gulfs of Caria, Doris, Æolis and Ionia, have almost all disappeared, and travellers have in vain attempted to fix the sites or trace the remains of such cities as *Myus*, *Cauus*, *Physcus*, *Myousus*, *Colophon*, *Phocæa*, *Ephesus*, *Miletus*, and others too numerous to mention. *Halicarnassus* is still recognised in *Badroun* opposite to *Cos*. Though the miserable village of *Ayasaluck* be generally deemed a remnant of the ancient *Ephesus*, yet this point is not clearly ascertained. *Melazzo* the *Mylaza* of Strabo, an inland city N.E. of *Badroun*, contains a vast number of classical remains, particularly an amphitheatre, a temple of Jupiter, and the temple of Augustus.—*Guzelhissar*, the ancient *Magnesia*, on the Mæander, is still a large and commercial city, the seat of a pasha, and 4 miles in circumference. Seated on the brow of a hill, it commands a fine view of the Mæander, with its rich and extensive plains, finely inclosed,

and planted with fig and almond trees. It is more regularly built than most Turkish cities, and being full of courts and gardens, planted with cypress and orange trees, it has a beautiful appearance. Its commerce is great, especially in cotton, cotton-yarn, coarse calicoes and European goods. Guzelhissar has many rich merchants, particularly Jews, and many opulent families reside in it. The ruins of a temple of Diana, the largest next to those of Ephesus, and Dindymene are found here. It lies 50 miles S. of Magnesia on the Hermus. From the Mæander round about to the Propontis, order, peace, and increasing opulence are proofs of the excellent administration of the family of Kara Osman Oglou, who for more than 60 years have ruled here with almost absolute authority. The Greeks enjoy their schools in the ancient Æolis, where Homer and Thucydides are read. The Turcomans near the source of the Hermus are employed in agriculture. The seed is sown and the harvests gathered in every where in safety.—If the renowned *Sardis*, once the capital of the wealthy Cræsus, and the seat of one of the seven churches of Asia, is now reduced to a pitiful village, other cities, as *Magnesia* on the Hermus, *Philadelphia* and *Thyatira* still retain somewhat of their ancient fame. *Magnisa* the seat of the Oglou family is seated on the side of the Sarabat or Hermus, at the foot of mount Sipylus, or the Sipuli-Dagh, a lofty and rugged mountain, which abruptly terminates the vast plain reaching from Akhissar to this place. It is a large and well-peopled city, 35 miles S.W. of Sardis, and 18 N.E. of Smyrna.—*Philadelphia*, or *Allahsheher*—‘the city of God’—is a large and extensive city occupying the declivities of 3 or 4 hills, and exhibits many remains of a thick and lofty wall which once encompassed it. It contains a Greek cathedral and a number of churches. The inhabitants are skilful dyers, and weave a great quantity of coarse cotton. Being on one of the caravan routes to Smyrna, it has a considerable commerce and is greatly frequented by merchants. It is 30 miles S.E. of Sardis, and 5 caravan journeys from Smyrna.—*Thyatira*, now *Akhissar*, lies on the Lycos or the modern Aksu, a small stream running S.W. to the Sarabat, 25 miles N.W. of Sardis, and 40 S.E. of Bergamo. Its rich and flat plain is productive of immense crops of cotton and corn, which enrich the inhabitants, but is annually inundated by the floods of the Sarabat and Aksu. It contains 5000 inhabitants, all Mohammedans. Here was one of the seven churches of Asia, as also at *Philadelphia*.—In ascending the picturesque valley of the Mæander, the traveller discovers the site of the ancient *Laodicea*, now the abode of foxes. It is called *Eskihissar*, ‘the old city.’ It lay on the Lycus, a branch of the Hermus. It has been confounded with Celænæ. There are vast ruins here, besides those of 3 large amphitheatres, and a circus erected by Vespasian.—A few miles distant is the Turkish city of Deguislu, in a fine situation, planted with all kinds of fruit trees, well watered with pleasant streams; so that for beauty and climate it is called a second Damascus. But in 1715, the city was overthrown by an earthquake, by which 12,000 people perished. It was again rebuilt. To the E. and S. are mountains covered with snow, called Baba-Dagliare or ‘the white mountains,’ corresponding to the *Mons Cadmus* of the ancients. In the same large valley is the city of *Bambouk-Kalose* or ‘the castle of cotton,’ so called from the white rocks which encompass it. It corresponds to the ancient *Hierapolis*, a city of vast extent and great celebrity in the days of the Greeks and Romans. The whole of this large valley is volcanic, being composed of a dry soil impregnated with sulphur, bitumen, and other combustible substances,—hence its appellation of



*Katakekaumene* or 'the burnt country,' and hence the frequency of earthquakes here. In the days of Augustus it fed numerous flocks of black sheep, whose wool exceeded that of Miletus in fineness, and enriched the people of Laodicea who were accounted the wealthiest in Asia Minor. The ancient *Colossæ*, to the church of which an epistle was sent by Paul, stood a few miles to the E. of Laodicea; the village of *Ronous* now occupies part of the ancient site.

*Smyrna.*] The city of Smyrna, though often destroyed by earthquakes and devastated by the plague, still retains its pristine renown. Of the seven apocalyptic churches, that of Smyrna still remains, and is the seat of a Greek metropolitan. Ten times destroyed, she has successively like a phoenix risen from her ashes with renovated splendour, and is at this day the queen of the cities of Anatolia, as in ancient times she was styled 'the Lovely,'—'the crown of Ionia,'—and 'the ornament of Asia.' It is to the excellency and extent of its harbour, and the convenience of its situation at the foot of a hill commanding a full view of it, that Smyrna is so much indebted for its permanency as a populous, large, and commercial city. It was originally built by the Æolian Greeks according to Herodotus, who, according to a system very common among the ancients, erected the buildings on the brow of the hill facing the harbour, the hill supplying the marble, whilst its slope afforded a place for the seats rising successively behind each other, in the great theatre for the exhibition of games. Almost every trace however of the ancient city has been obliterated by the wars between the Greeks and Ottomans, and its destruction by Tamerlane in 1402. The foundation of the stadium indeed remains, but the area is sown with grain. In the course of revolutions Smyrna has slid down the hill as it were to the sea shore where it stands at present. It has under the Turks regained its former populousness. For this it has been chiefly indebted to that greatest of Turkish viziers the celebrated Kiuprili Achmet pasha, the conqueror of Candia and Camissieck. This personage, conscious of its importance as a commercial city, and of what advantage that commerce was to the revenues of his master, erected at his own expense a noble exchange, and a sumptuous caravansary, with a coffee house and stables, all built of free stone and covered with lead, except the stables. He also erected an excellent large custom-house founded on piles of wood, within the sea mark, and a stately aqueduct, by which he joined so many streams into one current, as supplied all the new buildings. He also added 73 new fountains to the 10 old ones, so that it is as well supplied with water as any city in the Turkish empire. All these works were finished in 1677. Its central situation and noble port attract merchants of almost every nation, in ships by sea, and caravans by land, and render it the great emporium of eastern commerce. It is 4 miles in circuit, and extends a mile along the shore, in approaching from which it makes a very grand appearance.—The bay is 8 leagues round, and every where the anchorage is good. It is so completely land-locked, that nothing is seen from the town but the projecting points that inclose it. In summer the heat is excessive, and but for the sea breezes, would be insupportable. Its commerce has been already mentioned. The population—as usual when treating of Turkish cities—is still matter of mere conjecture, and has of course been variously estimated, at from 90,000 to 200,000. Mr Turner who lately visited it, computes it at 100,000, thus: 60,000 Turks, 30,000 Greeks, Armenians 8000, and Europeans or Franks, 3000. The plague frequently visits this city, and in 1814 swept off 60,000 per-

sons. We cannot dismiss Smyrna, without observing, that it has been famed as the birth-place of the immortal Homer, though other cities pretend an equal right to that honour. It is equally famous among Christians as being the site of one of the seven churches of Asia, and the place where Polycarp preached, and where he was put to death. Smyrna is 35 miles direct distance N. of Ephesus.

*Scala Nova.*] *Scala Nova* is a maritime city of some importance, and supplies in some measure the place of Ephesus, from which it is 9 miles distant. The harbour is small and confined, but the city is fortified and well built, and drives a considerable trade. It contains a population of 9000 souls, of which 6000 are Turks. It was the *Neapolis* or new city of the Milesians, and still presents some magnificent ruins.

*Pergamus.*] *Bergamo*, the ancient and renowned Pergamus, still presents the remains of its former grandeur, as the capital of the Attalian dynasty. This city stands at the foot of a very steep high hill, which covers it from the N. winds, 18 miles E. of the sea or gulf of Pergamus, and a mile from the banks of the Caicus, now called the Grimakli, which in winter overflows its banks, and renders the place difficult of access. Its present population is estimated at 15,000 souls. It contains 10 mosques, 2 Christian churches, and a synagogue. In the time of Spon and Wheeler there were only 15 Christian families here, very poor, and who earned a scanty subsistence by cultivating gardens. The streets are wider and cleaner than is usual in Asiatic towns. An immensely large building, formerly a Christian church, now a mosque, is said to be the church in which the disciples met to whom St John directed his letter, and they show what is said to be the tomb of Antipas 'the faithful martyr.' Pergamus is celebrated for the invention of parchment, and for its library collected successively by the Attalian monarchs, which amounted to 200,000 volumes, all of which fell into the hands of the Romans, and were subsequently gifted to the Alexandrian library by Antony, the husband of the infamous Cleopatra. It was also the third of the seven churches of Asia.

*Lycia, the Troad, &c.*] The whole S.W. and western coasts of Asia, containing the Lycian peninsula, Peræa, Doris, Ionia, Æolis, Mysia, and the Troad, contained so many cities and maritime towns, all associated with so many historical and classical recollections, that more than a volume would be requisite to elucidate the comparative geography of this once flourishing portion of our globe, where poetry and music, architecture and statuary, once dwelt as in a loved abode. No cities of importance now exist in the Troad. This small peninsula, which once formed the kingdom of Priam, has been minutely examined of late by modern travellers; but their united labours have hitherto served not to elucidate but to embarrass the question respecting the various localities mentioned in the *Iliad*: as the plain of Troy itself,—the tomb of Ilus,—the hot and cold springs,—the Simois, and others. The grandeur of the scenery, however, viewed from Gargarus, the highest point of mount Ida, exactly harmonizes with the vivid descriptions of Homer.

#### CHAP. V.—ISLANDS OFF THE COAST OF ASIA MINOR.

HERE, as on the coast above described, the chain of islands which border it is equally famous for classical recollections. Every rock has its history; every island its age of renown,—its classical gods,—its deified heroes,—



and its men of genius. Not an island exists in this chain but what has been the theme of history and the subject of song.

*Tenedos.*] Commencing from the Hellespont, the small isle of Tenedos is the first in order. It is still the key of the Hellespont, the Turks having given it the name of *Bogtcha Adassi*. Small as it is, in connexion with the war of Troy, it has obtained a classical immortality from the pens of Homer and Virgil, and at this day produces the best wine in all the Levant. It has a small town on its eastern extremity, fortified by a castle, and possessing a harbour.

*Lesbos.*] Lesbos, or *Mitylene*, now *Metelin*, succeeds: famous in days of classical story for generous wine, beautiful women, and melodious singers—some of whom being sent for to Sparta to appease a tumult, quelled it with the sweetness of their voices! Its wine was compared by Athenæus to *ambrosia*, the food of the immortals. In all these particulars the island still preserves its fame. Here winter is unknown; the verdure is perpetual; and the abundance of evergreens gives to January the colour of June. Here the parching heats of summer are never felt: the thick shade of trees, and thousands of crystal founts, which every where arise and form themselves into numberless rivulets, joined to the refreshing sea-breeze—the constant corrective and companion of meridian heat—qualify the air, and render the year an endless May. The mountains of varied forms, covered with vines and olives, even amidst their rugged tops, rise round the numerous bays of the coast; while in the interior they are clad with mastic, turpentine trees, pines of Aleppo, and the cistus. The less agreeable verdure of the olives is here corrected, embellished, and brightened by a lively mixture of bays and laurels aspiring to the height of forest trees, of myrtles and pomegranates, of arbutus rich at once in blossom and berry, and of mulberries growing wild and loaded with fruit. Such are the natural beauties of the Lesbian isle. The houses are all square towers, neatly built of hewn stone, and so high as to overtop the trees, and command a view of the sea and neighbouring islands. The lower stories are granaries and storehouses, and the habitable apartments are all at the top, to which access is gained by a stone stair, built for the most part on the outside, and surrounding the tower; so that from this apartment the trees are overlooked, and the whole country is seen;—while the habitations themselves, which are very numerous, peering above the groves, add life and variety to the enchanting scene, and give an air of human life to these woodlands, which else might be supposed the region of dryads, of naiads, and of satyrs. This island is 36 geographical miles long by 25 of greatest breadth, and 100 in circumference. The amount of the population is variously estimated. By one estimate 25,000 souls is the number assigned; and by another 40,000, one-half of whom are Turks and the other half Greeks. *Castro*, the capital, is built on the site of the ancient *Mitylene*, many vestiges of which are still found. Mitylene formerly contained 8 cities of note, amongst which *Methymna* was celebrated for its fertile territory and excellent wines. But the island is chiefly famous for the many great men it produced: as Pittacus the sage; Alcæus the famous lyric poet; Arion the musician, fabled to have been carried on the back of a dolphin allured by his music; Terpander, who gave additional strings to the lyre; Theophrastus, the successor of Aristotle; Hellanicus the historian; and Callias the critic. Sappho, the celebrated poetess and inventress of the poetic measure called by her name, was also a native of this island. Here Epicurus read his lectures before he came to Athens; and here

Aristotle resided two years, to improve his knowledge by converse with its learned natives.<sup>5</sup>

*Scio.*] This island, the renowned *Chios*, lies 400 stadia to the S.E. of Metelin, opposite the peninsula of Ionia, from which it is separated by a narrow strait. This delightful island was indebted for its liberty under the Turkish government to its mastic plantations, in consequence of which it was assigned as the demesne of the *sultana-valide*, or 'sultan mother.' Industry, the child of freedom, had transformed this island into a garden, although it is in a great measure composed of granite and calcareous rocks; and up to 1822 the population was calculated at 110,000 souls, of whom 30,000 resided in the capital. Lemons, oranges, and cedars, together with an intermixture of figs and pomegranates, perfume the air; whilst the ever-green oak, the pine, the wild mastic tree, and the carrabe, were the only trees observed growing wild. The mastic tree was the chief produce of the island in modern times. Of these, 100,000 were raised by 22 villages, and the annual produce was 100,000 lbs: 300 chests of this gum, of 100 lbs. each, went to the sultan. The inhabitants enjoyed full liberty of conscience, and were divided into the two opposite communions of the Greek and Latin church. Nowhere indeed in all the Turkish dominions did the Greeks enjoy such liberty as at Scio. But in an evil hour, instigated by some Samiote emissaries to join in the struggle for Grecian independence with their brethren in Samos and Greece, they revolted and joined their countrymen. This drew upon them the severest weight of Turkish vengeance. In April, 1822, the capitan pasha invaded the island with a fleet, and landing several thousand men, stormed the city and castle, on which occasion all the males above 12 years of age were massacred, and the women and children carried captives to Constantinople, where the male children were circumcised, as proofs of conversion to the Mussulman faith. From April 11th to May 10th the slain amounted to 25,000, and the captives to 30,000. Such has been the unhappy fate of the beautiful Scio! This island anciently produced several great men; as Theopompus the historian, Theocritus the poet, and Metrodorus preceptor to the famous Hippocrates.

*Samos.*] S.E. 42 miles is Samos, a mountainous rugged island, about half the size of Scio, 24 miles long by 12 broad, and 70 in compass. As it is full of eminences and precipices, it was called Samos, from *same*, a word amongst the ancient Greeks denoting any high place or eminence. It contains 2 ranges of lofty mountains, the chief of which, mount Kerkhi, is 4752 feet high. Between these are rich and cultivated plains, abundantly productive of grain, vines, figs, melons, red and white pomegranates. The people of this island enjoy a sort of republican freedom, annually electing their own rulers. *Cora* is the titular capital; but *Vathi*,

<sup>5</sup> There is one singularity peculiar to the people of Metelin, and which seems always to have prevailed in this island, namely, the sovereignty of the females—to express it in the vulgar phrase, the women wear the breeches. The women here are every thing, and the men nothing; the husband is merely his wife's head-domestic, perpetually bound to her service, and the slave of her caprice. The women have town and country-houses, in the management of which the husbands have no share, nor ever dare to interfere. The husband's distinguishing appellation is his wife's family name. The woman rides astride on horseback; and the man sits sideways. The eldest daughter inherits the whole landed property, and the sons are paid off with small dowers, or what is worse, turned out penniless to seek their fortunes. The sexes seem, in fact, to have here changed their relative situations, and the women appear to have always had something masculine in their habits and propensities, and to have borne constant rule over the men. It is impossible to account for this strange anomaly, no where paralleled in the globe; the island is, to all appearance, a perfect model of an Amazonian commonwealth.



distinguished by its large and convenient harbour, is the principal city. The population is stated at 60,000. Samos is the only island in the whole archipelago where the women have no pretensions to beauty. The superb remains of the temple of Juno, the tutelary goddess of Samos, yet remain as a feast to antiquarians. In former days, Samos was famed for its earthenware, which, if we believe Gellius, was first made here, and held in great request among the ancients, who used it at their most splendid feasts; and the earth near the village of Bavonda is still esteemed excellent for potters' ware; but the manufacture has been long abandoned, and the modern islanders are supplied from Scio and Ancona with that ware. Samos is separated from the continent of Ionia by a narrow strait, not a mile broad, and from the isle of Nicaria to the south by another 8 miles wide. Both these are infested by pirates, as they were in the days of Strabo. The Samiots are at present wholly independent of the Turks; and as the latter have lost their navy, there is no probability of their recovering the island. It is noted as the birth-place of the great Pythagoras, of Chærilus the poet, of Conon the mathematician, the preceptor of Archimedes, and other eminent men too numerous to mention.

*Nicaria.*] Nicaria is a small island S. of Samos, rich in building timber, but of barren soil. The inhabitants, about 3000, are poor and proud, pretending to be sprung of the imperial blood of the Constantines.

*Patmos.*] The isle of Patmos is only famous as the place of banishment of John the divine, being mountainous, rocky, and barren. It has, however, several safe and capacious harbours, one of which, La Scala, is one of the best in the archipelago. On this account the Venetian fleet used to winter here during the war of Candia, which enriched the islanders. It has but one well-built walled town, with the monastery of the Apocalypse situated on a high eminence in the centre, and defended by several irregular towers. It was chosen by the Roman emperors as a place of exile for offenders. The soil round the town is so barren as to produce nothing, except on such spots where earth is brought from other places. The present inhabitants are about 3000 in number, and retire for safety, when attacked by pirates, to the fortified monastery mentioned above, which is inhabited by 200 Greek monks. Simonides, the famous iambic poet, was a native of this island. It lies to the S.E. of Samos.

*Minor Islands.*] Between Patmos and Leros several small rocky islets occur.—*Leros* is a small island, 18 miles in circumference, to the S. of Patmos, anciently very populous, and abounding in aloes.—Near Patmos is the small island of *Claros*, now *Calamo*, well provided with good harbours, but mountainous. The mountains are so high, that Ephesus may be seen from them, though 80 miles distant.—S.E. of Leros is *Calymnus*, now *Calymno*, celebrated anciently for its fine honey.—Opposite Miletus is the small island of *Pharmacusa*, where king Attalus was killed, and where Julius Cæsar was captured by pirates.—*Coos*, off the Ceramic gulf, is a considerable island, 70 miles in compass, 12 miles distant from the castle of Bodroun, the ancient Halicarnassus. The Ceramic gulf, which separates Coos from Bodroun, is now called the gulf of *Bodroun*. Its name in corrupt Romaic is *Stanchio*, and in Italian *Isola Longa*, or 'Long island.' It was famous for its excellent wine, which was highly prized by the Romans. This island will be ever memorable as the birth-place of Hippocrates, the father of medical science, and Apelles, that prince of ancient painters. The chief ornament of Coos was a Venus rising out of the sea, executed by Apelles, and reckoned as his master-

piece. This inimitable painting was taken to Rome by Augustus Cæsar, and dedicated to Cæsar: Venus being accounted the mother of the Julian family. To make the Coans amends for the loss of this valuable piece, which had been suspended in the temple of Stomalemne, they were exempted from a great part of their usual taxes. It was also celebrated for a fine temple to Æsculapius, the tutelary god of the medical art. The Coans were celebrated for a manufacture of thin gauze, invented by a female native. The material was the product of a species of small worm. This thin gauze was in great request at Rome and in the East, on account of its extreme whiteness and tenuity.

*Ipsara, &c.*] To the N.W. of Scio is the islet of Ipsara or *Psyra*, tolerably productive in wine and fruit. It has a small town, with a harbour of the same name. This small rocky island, being the rendezvous of the Greek fleet in 1825, and fortified as a naval station, was taken by the capitan pasha, who put the greater part of the inhabitants to death, and carried off the rest as slaves to Constantinople.—Going S.E. along the coast from Stanchio, we meet with the small islands of *Casos*, *Chalæ*, *Telos* now *Piscopia*, *Nisyra* now *Nisari*, *Syme*, opposite the S.W. point of the peninsula of Peræa in Caria, *Arconnesus* lying off Halicarnassus, with several others too obscure to be mentioned.

*Rhodes.*] Opposite the S.W. extremity of the Asiatic peninsula is the island of Rhodes, which still keeps its ancient name. It is 120 miles in circuit; being 40 miles long by 15 broad, and in ancient times formed an independent insular state, distinguished by its wealth and naval powers. None of all the Grecian islands, nor even all of them put together, made so great a political figure as Rhodes. It was originally by the Greeks called *Ophiusa* or the island of serpents, as it abounded in these reptiles. It is distant only 8 miles from the continent; and is blessed with a genial clime, a clear sky, and a fruitful soil. No day it is said passes without sunshine: hence the sun was poetically represented as in love with Rhodes. It formerly produced all sorts of delicious fruits, and wines of so exquisite a flavour that they were deemed, according to Virgil, a beverage, fit only for the immortals. The Romans drank them chiefly in their second course after meals, or offered them in libations to the gods. In these respects however Rhodes has lost all its ancient fame, since it came under Turkish dominion; and an island which might be the granary of all those in its vicinity, is now indebted to importation for a considerable part of its consumption. It is deficient also in olives, and the cotton raised is barely sufficient for home demand. The exportation of wines, figs, and other fruits is considerable. The political existence of Rhodes lasted for many centuries, and of all the Grecian states this was the last which owned the Roman sway. At the close of the crusades, when the knights of St John were expelled the east, by the mamaluke sultauns of Egypt, Rhodes was assigned them as their abode. From this they were driven by the superior power of the great Solymán in 1522, after a long and brave defence; and this island has been ever since the residence of a pasha, invested with absolute power, both civil and military. The city which was once 9 miles in circuit is now only 3. It presents an agreeable mixture of gardens, domes, towers and churches, and the fortress is one of the strongest in the Ottoman empire. The port, which is large and commodious, is commanded at the entrance by two rocks, on which are two towers. There is another port divided from this by a mole running obliquely into the sea, and which is called the inner harbour. On



this interior harbour stood, it is supposed, the famous Colossus of bronze, 70 cubits high, and the legs of which were 50 feet asunder, so that ships could pass between them. This island is deservedly famous for the number names, illustrious in arts and science, which it produced: as Apollonius Rhodius the poet, Protogenes the painter, Charus the architect of the Colossus, the celebrated comedian Aristophanes who made so great a figure at Athens, and many others. The population of the whole island is estimated at 20,000.

*Cyprus.*] From Rhodes to Cyprus, there are almost no islands off the southern coast of Asia Minor. *Castelrosso*, the ancient *Megiste*, is a very small rocky islet 800 feet high, 35 miles W. of the Sacrum Promontorium of Lycia. This with a number of other rocky islets off the southern coast of the Lycian peninsula are all that are to be found in this quarter. —*Cyprus* is the third in magnitude of all the islands in the Mediterranean, being 140 British miles from N.E. to S.W., by 60 of greatest breadth, the island gradually tapering to a point towards the N.E. Its most northern point, Cape Crommyon is 45 miles S. of Cape Anemur, the most southern point of Asia Minor, the intervening sea being called *Auton Cilicius* or 'the channel of Cilicia.' It had many names among the ancients, as that of *Acamis*, from its S.W. promontory,—*Amathusia*, *Paphia* and *Salaminia* from three of its ancient cities,—*Macaria* from the fertility of its soil,—*Acrota* from its copper mines,—*Collinia* from its numerous hills,—*Sphicia* from its ancient inhabitants the *Sphices*—*Cerastes* 'the Horned,' from its many promontories,—and last of all *Cyprus*, which has long been its most general appellation, either from its abounding in copper, or because that metal derived its name from it, copper being called *æs Cyprium*, 'Cyprian copper.' This island is traversed from E. to W by two chains of mountains, which are lofty and covered with snow during winter. These, instead of cooling the excessive summer heats, render them still worse. The level parts to the S. of these ranges are thus excluded from the influence of the N. and W. winds, which alone bring with them any portion of coolness, and it is exposed completely to the burning siroccos which blow from the sandy deserts of Africa and Arabia. Its harbours are consequently more sultry than any other in the Levant. The malaria, so pernicious in Italy, is common to all the S. coast, and travellers, ignorant of the excessive heats, frequently suffer much from a *coup de soleil*. The narrow but long level belt, to the N. of the mountains, and opposite the snow-mantled heights of Caramania, is freed from malaria and the excessive heats. But on the other hand, in winter the cold is intense, owing to the winds that blow from the snow-covered mountains in the interior, and from the still loftier ranges of the Caramanian coast.

Copper is the chief metallic wealth of Cyprus; it is said to have once produced gold, silver, and emeralds. What is called the diamond of Paphos, is a species of rock-crystal, found near that place. In this same vicinity is produced the celebrated *amianthus*, or mineral cloth, famed among the ancients for its incombustibility, flexibility, whiteness, and delicate fibrous structure. Red jasper and amber are also productions of Cyprus. The slopes of the mountains are thickly clad with woods of oak, pine, cypress, beech, and elm, together with groves of olives, and plantations of mulberries. Myrtles, various evergreens, and innumerable sweet-scented flowers, adorn the northern sides of the range and the narrow belt at its foot. Hyacinths, anemonies, ranunculuses, the single and double-flowered narcissus grow spontaneously, and deck the hill slopes, valleys and plains:

giving the country the appearance of an immense flower-garden, and regaling the sense of smelling with delightful odours. The vegetable productions are vines, olives, cotton, lemons, oranges, apricots and others congenial to the climate and soil. Cyprus has always been famous for its wines, which are of two kinds, red and white, made from grapes superlatively rich and luscious, their juice resembling a concentrated essence. These wines, however, are unpalatable to British taste, by their sickly sweetness, which it requires almost a century to remove. They are strongly aperient, and must be drunk with caution. In colour, sweetness, and other properties, Cyprian wine strongly resembles Tokay wine. It is supposed to be perfect at 40 years old, when kept in casks covered at the bung hole with a thin sheet of lead. Its qualities are then considered as truly balsamic. All the valuable kinds are white, and the red is the common wine. Sugar canes were anciently very abundantly cultivated till they were all burned by a Turkish pasha. The silk of Cyprus is of two kinds, yellow and white, but the former is preferred. The cotton is the finest in the Levant. Of the cerealia, wheat is the chief, and of superior quality; but there is little or no capital in the hands of the peasantry, and the exportation of wheat is a monopoly, shared between the moutsellim and the Greek archbishop, who export or retail at an advanced price the whole annual produce, which they purchase at an arbitrary valuation. More than once during the war in Spain, the whole of the grain produce was purchased of the persons above mentioned by the merchants of Malta, and exported leaving the people without a morsel of bread. Game abounds in this island, as partridges, quails, woodcocks and snipes; but here are no wild animals, except foxes and hares, but many kinds of serpents, especially the asp, whose bite is said to have caused the death of the infamous Cleopatra. All kinds of domestic animals and fowls are bred here, where the natives boast, that the produce of every land and every clime will not only flourish, but attain even the highest point of perfection. Cyprus is noted for its manufactures of leather, printed cottons and carpets. The first is remarkable for its brilliant and lively colours; and the second for the permanency of their colours, which become brighter by washing. The carpets are of excellent workmanship; and, though barely large enough for an English hearth, bring from 40 to 50 piastres a piece.

The inhabitants of Cyprus still are a fine looking race, but they have always been noted for their amorous propensities, hence this island was deemed the favoured abode of the goddess of love and beauty. This island once containing 9 kingdoms and more than a million of people, has sadly declined under the pressure of the Turkish yoke, and the population is now dwindled down to 83,000 souls, by one account, and 70,000 by another. The grand viziers possess it as an appendage of their office; and usually, to make it as profitable as possible, they sell the office of moutsellim or superintendant to the highest bidder, and hence Cyprus has almost become a desert. In the time of the Lusignans it contained 12 provinces, 12 cities, and 805 villages, besides cities of inferior note. Cyprus has been successively subjected by the Persians, Macedonians, Egyptians, and Romans. During the time of the crusades, it was conquered by Richard of England, the lion-hearted, and given by him to Guy de Lusignan titular king of Jerusalem as an indemnity for the loss of that place. The heiress of that house resigned it to the Venetians in A. D. 1473. From them the Turks, in whose hands it still remains, took it in 1570. The bulk of the population are Greek



Christians under an archbishop and 3 suffragans. The island swarms with lazy and avaricious monks, who in conjunction with their Turkish masters devour the people.—The capital of the whole island is *Nicosia*, which is situated in a noble plain bounded by lofty mountains, near the centre of the island. It makes a fine appearance when seen at a distance, its numerous spires and minarets rising amidst and overtopping the trees. But the fine cathedral of Sancta Sophia is the chief ornament of the city, overtopping all the other buildings in the town, and, combined with the extent and solidity of the walls and bastions, giving an air of grandeur to *Nicosia* which few cities can surpass. It stands on the site of the ancient *Tamasis*; the district belonging to it was called by Ovid the most fertile in the island, and its copper is said to be the best in the world. It contains 2000 Turkish, and 1000 Greek families, 40 Armenian families and 12 of Maronite catholics. The ancient palace of the Lusignan dynasty still remains, and is the abode of the moutsellim.—*Larnica* near the ancient *Citium*, and the native place of Zeno, the father of the stoic philosophy, is the second town in the island, the emporium of its commerce, and the abode of all the foreign consuls. It has a population of 5000 souls. The adjacent cape is still called *Chitti*. On it are recognised the ruins of *Citium*, in heaps of tumuli and hillocks of rubbish, from which are frequently dug bricks of a superior quality, and medals. *Larnica* is destitute of good water in itself, but is supplied with that necessary article by means of an aqueduct constructed by a Turkish emir.—*Famagost*, memorable for its brave defence in 1570, is now reduced to a mere village, with all its works dismantled. It stands near the ruins of *Constantia*, a celebrated city under the reign of the Lusignan princes.—The ancient *Salamis*, once the chief city of the whole island and the residence of the great Evagoras, has long ceased to exist, an inundation of the sea having swept it away.—*Baffo* occupies the site of the famous Paphos, but is now a place of little importance.—*Amathos* on the southern coast is a small town of little importance.—*Cerenus* the ancient *Cerinia*, on the N. coast, opposite that of *Caramania*, has only 200 inhabitants, a mosque, and a church. Kinnier says that the inhabitants amount to only 15 families. The strong castle built by the Venetians to defend the port is now for the greater part fallen down, and has nearly filled the ancient harbour with its ruins.

## II.—SECOND DIVISION OF ASIATIC TURKEY.

THIS large tract comprehends the basin of the Apsarus,—the mountainous district near the source of the Kur,—the upper basin of the Aras,—and the upper basins of the Euphrates and Tigris. All these—with the exception of the small maritime belt reaching from Trebisonde, N. to the southern frontier of Guriel—may be classed under the two general heads, *Armenia* and *Koordistaun*. The narrow maritime tract we may denominate, for the sake of clearness, *Southern or Turkish Colchos*.

### I.—SOUTHERN COLCHOS.

THIS maritime tract runs alongst the south-eastern shore of the Black sea for about 100 British miles to the N.E. of Trebisonde, and is very narrow between the sea and the mountains, which separate it from the basin of the Apsarus. The chief places in this district going N. from Trebisonde, are the following: *Rhize* or *Irish*, the ancient *Rhizum*, of which nothing

farther is known than that it is a sea-port town, and enjoys an extensive commerce in linen, manufactured copper and fruits.—Beyond this is *Surminch*, another commercial town.—*Gonieh* to the N. of this is a considerable sea-port, near the mouth of the Apsarus, with a fortress and custom-house.—Beyond the mouth of the Apsarus is *Batoomi*, and then *Kapoulet*, and *Tshakroy*; and beyond this last, are the small streams of the *Kintrischi* and *Natonabi*, which here form the boundary on the side of Guriel. Our knowledge of this maritime tract is very meagre. All we know of it is, that it belongs to the pashalic of Tarabozan or Trebisond, and that it is inhabited by the Lazians, or Lesgians as they are sometimes called.

II. TURKISH ARMENIA—INCLUDING ARMENIA MINOR, AND THE SOUTHERN PART OF THE PASHALIC OF AGHALZIGHI OR AKHISKA.

*Progressive Geography.*] This large tract includes all the western part of the ancient Armenia. It is very difficult to ascertain the precise boundaries of what has been commonly called Armenia, so frequent have been their political fluctuations, in the various stages of its history. Under the ancient Persian dynasty, Mount Ararat seems to have been its eastern boundary, and the Northern Euphrates its western limit; whilst the valley of the Araxes belonging to the Saspirians, was classed as a distinct satrapy from Armenia by Herodotus in his account of the 20 satrapies of Darius Hystaspes. In the days of Xenophon, Armenia was divided into 2 satrapies, Eastern and Western, the Centrites or modern Khaboor forming the boundary line between the former and the Carduchians. During the decline of the Syrian monarchy, Armenia became independent, and was politically divided into two kingdoms, the Greater and the Lesser Armenia, the former lying to the E., and the latter to the W. of the Euphrates. Tigranes, however, subsequently reduced the latter to a mere dependency of the former, and enlarged his paternal domain by the conquest of Mesopotamia on the S. and of Assyria as far as the Lycus on the E., whilst the valley of the Kur formed its northern boundary. Strabo extends Armenia as far E. as the Greater and Lesser Media, with Adiabene on the S. E., Mesopotamia on the S., and the Pontic nations, the mountain Paryadres, and the Euphrates, on the west. Ptolemy makes its boundaries much the same as those of Strabo. Pliny assigns to it a prodigious extent: giving it not less than 120 strategies,<sup>6</sup> 21 only of which are mentioned by Ptolemy. Moses of Chorene, a native Armenian, who wrote in the 5th century, has given a geographical sketch of his country in his Armenian history. But in this sketch he has given a most distorted account of the various divisions, and includes under the name of Armenia, the whole of Aderbeidjan, Koordistaun, and Georgia. He assigns not less than 15 large provinces, and 187 smaller divisions to Armenia. Eleven of the former can be recognised as really belonging to it. Of the remaining four, Corzæa belongs to Northern Koordistaun. Gugaria is manifestly Georgia, being a corruption of Kurgia or Gurgistaun. Taya is also clearly in Georgia, and Persarmenia is clearly the N.W. part of Aderbeidjan. Of his 187 smaller divisions not above 20 can be recognised in Greek and Roman writers as belonging to Armenia; and more than 90 of them can neither be identified with ancient nor modern geography.

About the middle of the 5th century Armenia ceased to be a kingdom,

<sup>6</sup> By a strategy we understand a district or province.



and was divided into two portions, the Western and Eastern; the former falling to the Greek emperors, and the latter to the Persians. The western portion was under the command of five satraps; and Theodosiopolis, built on a lofty and commanding site, was the provincial capital. In modern times Armenia was divided between the Turks and Persians, the Arpa-shai being the boundary on the N. of the Araxes, while on the S. side the boundary line ran across the space between the Gréat and Little Ararat passed the source of the Karasu to the S. E. of Baiazid, and run along the great dividing range of mountains S. and S. E. till it struck the source of the Little Zab. But the Persian portion of Armenia on both sides of the Araxes, is now in the possession of Russia, and in all human probability the same will soon be the fate of the Turkish part. The division of Armenia into the Greater and Lesser, as in Strabo, Pliny, and Ptolemy, is not natural but arbitrary and political; and was not recognised till some time subsequent to the Macedonian conquest.

*Extent and Divisions.*] The bed of the Euphrates is only the lowest level of this lofty and extensive table-land, not a proper physical boundary; and the two Armenias, collectively considered, form one great upland or elevated plateau, extending from the sources of the Melas, Halys, Iris, Lycus, and Apsarus, on the W. to that of the Moorad or Southern Euphrates on the east, and those of the Araxes, the Kur, and Arpa-shai, on the N. E. From these opposite points, the plateau declines towards the Euxine and Caspian seas. The southern buttresses of this great upland surface on the S. are the Taurus, Antitaurus, Masius, Niphates, and the southern slope of the Koordistaun mountains. Taken in this large sense, Armenia is separated from the pashalic of Trebisonde or Southern Colchos, by the Colchian mountains on the N.W., from the pashalic of Aghalzighe and Russian Georgia, on the N. by the Tchildir-Dagh; from Asia Minor on the W. by the ranges of the Scydisse, the Paryadres, and the Antitaurus; whilst on the S. it has Syria and Mesopotamia, on the S. E. Koordistaun, and on the E. Aderbeidjan. This region comprehends the basin of the Apsarus,—the upper basin of the Araxes,—those of the Karasu and the Moorad,—the upper course of the Euphrates below the confluence of its two main branches,—and the upper course of the Tigris to its junction with the Khaboor below Zaco. It extends from 38° to 45° E. long., and from 37° to 41° N. lat., and comprehends a surface of more than 65,000 square miles. As our knowledge of its interior geography is very imperfect, it is impossible to fix with accuracy the relative situations of its numerous districts, or showing their correspondence with the ancient divisions. All that can be done in this way is approximation.

ANCIENT AND MODERN DIVISIONS.

	<i>Districts.</i>
Spera or Hisperatis, N. W. angle . . . . .	Ispira
Carina or Caranitis, head of the Northern Euphrates . . . . .	Erzeroom
Chorzene, N. of the Araxes . . . . .	Kars
Derxene, Xerxene, or Derzani of Moses of Chorene, S. W. of . . . . .	Erzeroom
Acilisene or Ekelesia above the confluence of the Moorad . . . . .	
with the Karasu . . . . .	Ekilis
Tauranitis, S. of the Moorad . . . . .	Taro
Sophene, or Zopha of Moses of Chorene . . . . .	Diarbekir
Anzitene, between the source of the Tigris and the Euphrates . . . . .	Ansga
Charpote or Kartabert . . . . .	Karpoot

7 The Chorzene of Strabo is the Catarzene of Ptolemy.

	<i>Districts.</i>
Arzanene or Thospitis, head of the Nymphæus . . . . .	Arzin
Moxœne, on the Teleboas S. of the Moorad . . . . .	Moosh
Zabdicene or Bezabde . . . . .	Jezeerah-ul-Omar
Corduene or Gordyene . . . . .	Sert and Betlis
Nephercerta of Moses of Chorene . . . . .	Mainfarekin
Daudyana, near the source of the Moorad . . . . .	Diadin
Basenia of Moses of Chorene . . . . .	Baiazid
Malaza Do. do. upper valley of the Moorad . . . . .	Malazgherd
Phasiane, plain of, on the Araxes . . . . .	Passin Suffla
Artemita or district of Iban, Moses of Chorene . . . . .	Van
Taphrace in Armenia Minor . . . . .	Divriki Arabkir
Melitene or valley of the Melas, W. of the Euphrates . . . . .	Malathyah

The above are all the small districts we can recognise under modern appellations ; and of 86 cities enumerated in Ptolemy not one-fourth can be identified in modern geography.

#### CHAP. I.—PHYSICAL FEATURES.

*Mountains.*] Armenia is not merely a lofty platform surrounded by mountains, but is itself also intersected in various directions by numerous ranges and ridges, of which the platform is merely the base. The ranges towards the Euxine and Anatolia have been already described in our account of Asia Minor. Between Trebisonde and Erzeroum, 5 ranges of mountains must be crossed successively, each higher than the other, and running parallel courses.

*The Colchian Range.*] The *Colchian range*, the *Mesjidi* of Hadgi Khalfa, and called the *Koat-Dagh*, 33 miles from Trebisonde, runs 150 miles N. E. and parallel to the sea-coast, till it meets the western angle of a lateral branch of the Caucasus, which encloses the western source of the Kur. This range is the western boundary of the valley of the Apsarus, and is connected at its S. W. angle with the range which separates the sources of the Apsarus and the Northern Euphrates from those of the river of Ghemish-Khana which runs to the Euxine. It is very lofty, and from it the Euxine is distinctly visible. It is supposed on that account to be the Holy Mountain, *Theches*, which the ten thousand Greeks passed in their way to Trebisonde, and whence they obtained their first view of the sea. The summit is bare of trees, and the snow lay 4 feet deep on the 8th of June when Kinnier crossed it. As its western slope is well wooded with firs, beech groves, and sycamores, it has obtained the Turkish appellation of Agatsabashee or 'Woody head.' The second range is called the Korash Dag, 15 miles S. of this. The third range is at the sources of the Karshoot and the Apsarus, 30 miles S. E. of the second. The fourth is near Byaboot ; and the fifth or the Cop-Dagh is 25 miles of this last, and 136 S. of Trebisonde. The Cop-Dagh is the most elevated of all the five, since it is a continual ascent from Trebisonde all the way. From its summit—which forms the N.W. boundary of the plain of Erzeroum—Ararat is distinctly visible at 240 miles distance, and the range of Niphates at 150 miles. The road from Trebisonde to Erzeroum is consequently very difficult to travel. M. Schulze, who travelled it in June 1826, declares it to be the most detestable he ever found. The horses took frequently 8 hours to accomplish 3 or 4 leagues, and were often up to the shoulders in snow, which covers all the mountains. The *Cop-Dagh* or *Kara-kapas* is the *Caucasus* of the ancients, whence the



Euphrates was said by them to spring; and is the N. E. elongation of the Scydissees and Paryadres (called *Periardo* by Minadoi), and, according to Kinnier, the loftiest range in Armenia, Ararat not excepted.

*The Tchildir-Dagh.*] The second range is the Tchildir or Kildir Dag, which is just the eastern continuation of the Cop-Dagh, and separates Armenia from the basin of the Kur. It runs E. as far as the mountains of Bambak or Pembek. From this junction the lateral range of Aliguz or Aragai runs S. W. till it strikes the Arpachai a little above its confluence with the Araxes, and separates the valley of Shuragil from the great plain of Erivan. From the junction of the Arpachai with the river of Kars, to the city of that name, Morier reckons the intervening space to be the highest ground in Armenia. A lateral range, separating the source of the river of Kars from the valley of the Araxes, and which running E. divides the basin of the Kars from the plain of the Araxes, is called the Saganloo-Dagh. A very dangerous pass leads over this range, on the road from Kars to Erzeroom, into the valley of the Araxes. It is very lofty and covered with snow; but its sides are well-wooded, and supply all the vicinity with timber and fuel.

*The Ala-Dagh.*] The third range is that which separates the valley and plain of the Araxes from the plain of the Moorad or Eastern Euphrates. It runs E. from the Kebban-Dagh which shuts up the plain of Erzeroom on the S. E. as far as the sublime and venerable Ararat, a distance of 180 British miles, it is called the Ala-Dagh, and the Abi-Dagh. About 100 miles E. of Erzeroom this range divides into 2 branches, and the space thus inclosed forms the valley of the Moorad; the two branches reunite beyond its source near Baiazid. A lofty and snowy peak, the Kusseh-Dagh, and which is seen overtopping the other summits of the Ala-Dagh, overlooks the strong fortress of Toprak-Kala, and attracts continual clouds over the city. It is visible to a great distance.

*The Kebban-Dagh.*] The 4th range is the Kebban-Dagh, which forms the S.E. boundary of the plain of Erzeroom, and runs parallel with the Northern Euphrates, from N.E. to S.W. to its confluence with the Moorad, a distance of 150 British miles. From the Kebban-Dagh a lateral range runs W. separating the course of the Bingeulsu, or 'river of 1000 springs,' from that of the Karasu, or river of Erzeroom. Another very lofty snow-clad range projects S.E. from the Kebban-Dagh, which separates the valley of the Araxes from the source of the river of Khanoos, also called the Bingeulsu. This range is denominated the Teg-Dagh. Another projecting range from the Kebban, called the Hamur-Dagh, separates the course of the river of Khanoos from the Moorad. This range is covered with ever-during snow, which, when crossed by Kinnier in his route from Erzeroom to Van, lay several feet thick in July. All these three ranges run parallel courses from N.E. to S.W., and connect the main range that runs to the N. and E. of Erzeroom with the Niphates, which is just the Antitaurus carried eastward, and which is called by the Arabs the Jebel-Nemrout, and by the Turks the Nemrout-Dagh, or 'mountain of Nimrod.' This immense range separates all the streams that descend N. to the Moorad from those that run S. and S.E. to the Tigris, and sweeps round the large lake of Van to the S.E. inclosing it in its bosom, and separating the streams that run N.W. to it from those that descend E. to the lake of Oormeeah. At this point it is called *Caspus*, or 'the snowy mountain,' by Eratosthenes and Ptolemy; and which, passing S.E. joins that range of the Koordistaun mountains called the Hatarash, which projecting S.E. from

Moosh, runs immediately along the S. side of lake Van, and at its eastern extremity joins the ranges of Giroos and Sahund. Thus the lake of Van is wholly shut in by the diverging ranges of the main chain of the Niphates, coming E. from the Antitaurus; for on the N. it has the prodigious peak of the Sepan-Dagh, on the W. the equally lofty range of the Nemroud-Dagh, on the S. the stupendous chain of the Hatarash or Karaish, and on the E. and S.E. the Koordistaun mountains. All these are clad in garments of perpetual snow; and the appellation of *Niphates*, or 'snowy,' was probably applied, not merely to the main range itself, but to the whole of the diverging branches that inclose the lake. The whole region indeed, called Armenia and Aderbeidjan, stretching E. from the Euphrates to the Caspian, and N. from the Tigris to the Caucasus, is so covered with ranges of mountains, connected together by so many lateral ridges intersecting the lofty plateau, and our knowledge of it is still so miserably imperfect, that no geographer, however acute and sagacious, has yet been able to delineate faithfully and accurately the great leading physical features. The hasty observations of casual travellers, who have had neither time, nor leisure, nor security, to make observations, are all we possess on the subject in addition to what we have received from the ancients. This mountainous region, besides the lakes of Oormeeah and Van, also incloses those of Nazook and Shelloo, lately discovered by Kinmier, and which never appeared in any former map—a striking proof of modern geographical ignorance—the lake of Thospitis, and in its western extremity that of Colchos or Gurgick. In this respect, the high and mountainous land on the southern Armenia bears a striking resemblance to the still more lofty and extensive upland of Tibet. The extent of this southern range, from the Euphrates E. to where it meets the range between the lakes of Van and Oormeeah, is more than 7 deg. of long. Its breadth is very various in different parts of its course. From Malathya to Jezeerah-ul-Omar it varies from 80 to 120 British miles in breadth. From below Malathya to the junction of the two branches of the Euphrates, 80 miles of direct distance, is a succession of ridges and valleys; and from the craggy cliffs that shut up on the S.E. the extensive valley of Diarbekir, to the course of the Moorad-Shai, a direct distance of 120 British miles, ranges on ranges succeed each other the whole way.

*The Taurus.*] The 5th great range is the Taurus, divided from the Antitaurus by the valley of Melitene. Where it is pierced by the Euphrates it is 40 miles in breadth. It runs E. to the great valley of Diarbekir, and incloses it on all sides, by diverging into two great branches, the northern running to the Niphates, and the southern to mount Masius, or the Karadgy-Dagh. The two branches, gradually diverging, and then as gradually converging, form the great oval valley of Diarbekir, in which are contained the numerous sources and accessory streams of the Tigris. At the S.E. point the two ranges of Masius and Niphates meet together, the Tigris being here forced into a narrow gorge, hemmed in by impassable cliffs. Beyond this point the range keeps to the E. of the Tigris, till it joins the ridge of Zako and the Koordistaun mountains. Mount Masius has obtained the appellation mentioned above, from its sombre appearance, being composed of black basalt.<sup>3</sup>

<sup>3</sup> Our travellers are by no means very consistent in their descriptions of mountain-ranges. Whilst Mr Buckingham in one place makes the Karadgy-Dagh, or mount Masius, the northern boundary of the Mesopotamian plains for a length of 170 miles, from W.N.W. to E.N.E. or from the sources of the Tigris to the village of Deoghur, in



*Ararat.*] When discussing the various ranges of the Armenian mountains, their names, and direction of course, we cannot omit Ararat, which forms part of the boundary between Eastern and Western Armenia. This mountain has obtained more celebrity than any other on the surface of the globe, and is an object of the greatest veneration, not merely to the natives, but to Christians, Jews, and Mohammedans. Its very name is closely and indissolubly connected with the history of man, and forms a connecting link between two worlds, standing as an awful monument of the destruction of one and the existence of another. Every association connected with its name, as recorded in the sacred page, is calculated to produce strong, deep, and solemn impressions on the mind. Ararat is at present called by the Armenians *Macis*, or the 'mother of the world,' and by the Turks *Agri-Dagh*, 'the great mountain;' and it well deserves that appellation, from its vast base and immense elevation. Its base is 22 miles long by 18 broad, occupying an area of 400 square miles on the S. and W. of the Araxes. To the S.E. of it is a snowy range, called the *Söker Koh*; and to the S.W. of it is the city and fortress of *Baiazid*, 24 British miles from its centre in direct distance. By Morier's map its long. is  $45^{\circ}$  E. of Greenwich,  $39^{\circ} 35'$  N. lat. 36 geographical miles S.S.W. of Erivan, and 35 do. due S. of Etchmiadzine. Its summit resembles a sugar-loaf, and the mountain itself stands, as it were, detached from all the other Armenian mountains, which make a long chain. Sir Robert Ker Porter enjoyed a fine panoramic view of it from the southern slope of the *Tchildir-Dagh*, on his route from Teflis to Erivan, which we shall give in his own words: "A vast plain, covered with villages, the towers and spires of the churches of Etchmiadzine arising from amidst them, the glittering waters of the Araxes flowing, the fresh green of the vale, and the subordinate range of mountains skirting the base of the awful monument of the antediluvian world; it seemed to stand a stupendous link in the history of man, uniting the two races of men before and after the flood. From the spot on which I stood I beheld it in all its amplitude of grandeur; and it seemed as if the hugest mountains in the world had been piled on each other to form this one sublime immensity of ice, and earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless

another place he makes it a long insulated range, separated from the eastern extremity of Taurus by an intervening valley of great extent, and says that it rises gradually from its western and eastern extremities to the centre of its length, where the summits are highest. Its general direction is E. and W. extending from 40 to 50 miles. He says that its outlines are more even, and its summits less elevated, than those of Taurus, as it has no permanent snows on any part of it; whereas the southern face of the latter presents many patches of the purest white. N.E. of this range (says he) is the *Jebel-Mardin*, which rises more abruptly, has more broken outlines, and is more elevated, than the former. Still, however, in Buckingham's map, the *Karadgy-Dagh* and the *Jebel-Mardin* are represented as one and the same range,—the only difference seemingly being this, that the one is composed of *black basalt* and the other of *white limestone*, in horizontal strata on or near the summit. From these square limestone-cliffs the soil forms a smooth but steep descent; and the square masses thus left on their tops look, at a distance, like so many elevated fortresses. Kinnier, who was also twice at Mardin, identifies mount Masius and *Jebel-Mardin*, and places it in his map—which is by no means a very distinct performance—at its western extremity, in contradiction to Buckingham; though, like him, he makes it in his map an insulated unconnected range. On the contrary, Niebuhr, Sestini, and Sullivan, make the *Karadgy-Dagh* extend the whole way from Merdin E. to the island of Jezeerah; and from Merdin the range is continued N.N.W. to the source of the *Tigris*; and so it is represented in D'Anville: and Niebuhr, in his journey from Mosul N.W. to Nisibis, kept the mountains in view the whole way, and took the bearings. It must be confessed, however, that our knowledge of Southern Armenia is far from perfect; and this part of the subject can only be discussed in a general way.

heavens, the sun blazed bright on them, and the reflection sent forth a radiance equal to other suns. This point of the view united the utmost grandeur of plain and height. But the feelings I experienced whilst looking on the mountain are hardly describable. My eyes, unable to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides till I could no longer trace their vast lines in the mists of the horizon; when an irrepressible impulse immediately carrying my eyes again upwards, refixed my gaze upon the awful glare of Ararat, and the bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought." Its elevation, though vast, has never been ascertained by actual mensuration. The plateau of Aran, or Eastern Armenia, and the western part of Aderbeidjan, is estimated by Balbi at from 7500 to 8500 feet above the sea, but on what data is not said. The lake of Maraugha, the lowest level of this plateau, is more than 4000 feet above the sea, as Mr Brown found that of Taurus to be 4500, and Erzeroom to be 7000 by the boiling point. We cannot suppose the base of Ararat, near the source of the Moorad or Eastern Euphrates, to be less than that of Erzeroom, near the source of the Northern Euphrates, if not higher. The probability is, that its base is from 8000 to 9000 feet above the sea; and if this be added to its own elevation from the base, it will be little if at all inferior to that of Chimborazo in the Andes.<sup>9</sup>

<sup>9</sup> Herodotus and Æschylus reckoned Caucasus, or the modern Elboors, as the greatest and highest mountain in the world; but their knowledge of the world was very limited; and we now know that it is inferior both to the Andes and the Himmaleh, and probably to Ararat itself. The greater elevation of this latter may be inferred from the fact, that it is more than half-way down from the summit covered with permanent snow; and from what is recorded in Scripture, that from the day on which the waters began to decrease, and the ark rested on its sublime summit, till the tops of the neighbouring mountains were seen, a space of not less than 73 days intervened. Its comparative elevation to the other Armenian mountains must have been very great when so long a space of time was required for the sinking of the waters to their level. Sir John Chardin imagines the range to the W. of Achalziche, which he crossed in his way from Batoomi to the latter, to be higher than Ararat. Had it been so he could not have crossed it in winter as he did; and he seems never to have recollected that Ararat stands on a very elevated plateau, whereas the range of the Mesjidi mountains which he crossed is not 50 miles E. of the Euxine. From Erivan Ararat looks so high and vast, that when the air is clear it does not seem above 2 leagues off, whereas it is 12. Its great elevation may also be inferred from its distant visibility. It is clearly seen from Marant in Aderbeidjan, 132 British miles E. in a direct line; and Bruce says he saw it from Derbent, 240 British miles direct distance. No one has ever yet been able to scale its summit. Tournefort, the celebrated French botanist, attempted it, but utterly in vain. After spending a whole summer's day, he got no farther than a frozen patch of snow; and any one who reads his account may easily satisfy himself of the impracticability of the attempt. Morier imagined that it might be scaled on the side towards Baiazid, where the base is much higher than towards the Araxes, and the ascent apparently much easier. But this also proved abortive. Ibrahim, pasha of Baiazid, accompanied by a large party of horsemen, at the most favourable season of the year ascended as high as he could on horseback on the Baiazid side. He caused 3 stations to be marked out on the ascent, where he built huts, and collected provisions. He had no great difficulty in crossing the snow, but when he came to the cap of ice that covers the summit, he could proceed no farther, because several of his men were then seized with violent oppressions of the chest, from the rarefaction of the air. He had before offered large rewards to any one who should reach the top; and although many Koords who lived at its base have attempted it, all have failed. Besides the great rarefaction of the air, the pasha had to contend with dangers from the falling ice, large pieces of which were constantly detaching themselves from the main body and rolling downward. This mountain, like Ætna, has three regions: the 1st towards the river is a short and slippery grass, or sand, as troublesome as the Syrtis of Africa, and is occupied by shepherds; the 2d is the abode of tigers, crows, and eagles; and the 3d exhibits only impassable snows and rocks. When Morier was in its vicinity in 1813 a report prevailed that a large dragon had got possession of the road between the two summits, over the valley which leads from Erivan to Baiazid, and which, like the serpent of Regulus, impeded the passage of the caravans. It proved to be an enormous snake.



The base on the side of the Araxes is girded by extensive swamps, inhabited by wild boars. In these, and on the banks of the river, are also immense flocks of wild fowl. The wilds of Ararat are so many refuges to all the rogues and outlaws of the vicinity; and there is a cavern between the Little and Great Ararat, in so strong a situation, that not long since, says Morier, some turbulent tribes of Koords, who had taken possession of it, held it in despite of the serdar of Erivan and all his men. The Little Ararat serves as a sort of calendar or almanack to the country. When the snows on this inferior summit are melted—as is generally the case in August—the cultivators of melons cut their fruits; and the agriculturists of Erivan regulate the times of sowing, planting, and reaping their fields, by the state of the snows on Little Ararat. The *Eelauts*, or wandering shepherds, are also guided in their motions by the operations of the weather on Ararat, keeping to their *yeylaks*, or summer-stations, or descending from them, according to the falls of snow.

RIVERS.] The most famous rivers of sacred and classical antiquity originate in this lofty plateau, as the *Euphrates*, the *Tigris*, the *Kur*, and the *Araxes*. Of these, the first has by far the longest course; the second the largest volume of water; and the last is famed for its rapidity.

The *Euphrates*.] The Euphrates is composed of two main branches: the northern, called the *Karasu*, or 'Black water,' by the Turks,—and the second, the *Moorad*, or 'River of desire,' the Euphrates of Xenophon and probably of Domitius Corbulo. This second branch is the larger and longer stream of the two. Its source, says Hadji Khalfa, is in the Ala-Dagh, and its stream traverses the plain of Baiazid, and then disappears under ground 4 hours' distance from that city. It then reappears, and receives, near Malazgher, another river of the same name, and traverses all the district of Turuberan and the southern part of Armenia Proper. But Morier contradicts this, and says that, instead of rising at or near Baiazid, its source was pointed out to him as originating in the southern ridge of Ala, 12 miles S. of Diadin, or rather 24 miles S.S.W.; and that the Armenians told him they had a *ziaurat*, or place of devotion, at the source called Wez-Kionk; and he adds that he crossed no stream in his way west from Baiazid. But it must be recollected, that Morier was not permitted to see Baiazid, or pass by it, when within 4 miles S.E. of it, at an Armenian village called Kerdik, but was compelled to take a circuitous route to avoid it. We cannot, therefore, tell whether there really is a river at Baiazid or not. In his route from Kerdik to Diadin, he crossed a small rivulet within 6½ hours, or 24 miles of that place. Might not this rivulet be the stream that runs through or by Baiazid? Be this as it may, the source of the Moorad is placed in his map 28 geographical miles S.W. of Baiazid, and 48 do. S.W. of Ararat, 12 miles S.W. of Diadin, in 44° 10' E. long. 39° 8' N. lat., Baiazid being 39° 18' N. lat. and 44° 45' E. long. At Diadin the Moorad runs in a deep channel of perpendicular rock, a shallow stream 20 feet wide, and is called the *Frat* by the natives. At Utchkilissa, 8 miles W. of Diadin, is a stone bridge over the stream. From this point it runs W. by Coumoulja, Younghali, Karakilissa, and then bending S.W. it passes by Mabazghird, where it enters the Mahali of Khanoos, and receives the *Bingheulsu* coming from the W. This stream seems to originate in the lateral range of the Teg-Dagh, which separates its source from that of the Araxes on the N. and from that of the Lycus on the W. After watering the district of Khanoos, it enters the Moorad, according to Kinnier, 5 miles N.E. of the Armenian village of Kavagool.

But his map contradicts his description, where he makes it enter the Moorad by 2 mouths, the eastern at Malasghird, and the western 10 miles below; and the village of Karagool is made the western termination of the great plain of the Moorad, which here enters the mountains. The Moorad, therefore, must be a large stream after such an accession of water, and could not therefore be forded by the 10,000 Greeks: but above Matazgherd where Xenophon says it was navel deep; and near the source, 50 miles below Karagool, it receives the *Teleboas*, or 'river of Moosh,' called the *Ak-Su* by the Turks, the *Arsanius* of Plutarch, and the *Arsenius* of Procopius. The river of Moosh exactly answers to the description of Xenophon, being a small, pellucid, beautiful stream, with many fine villages on its banks, as it meanders through the plain. 120 miles below this the Moorad joins the Karasu at Kibban, after passing by the district of Taro and town of Palou, the ancient Balishiga, and performing a course of nigh 300 British miles.—The *Karasu*, or Northern Frat, rises 30 miles N.E. of Elijak, in the mountains of Keldir, or the Aggia-Dagler, the 'bitter mountains'—a term seemingly corresponding to the *Achos-Oros* of Dionysius Periegetes, and Eustathius, which signifies 'the mountain of sorrow,' and the same range with the Capotes of Licinius Mutianus, or the Cop-Dagh of the Turks, in the district of Caranitis. At the village of Elijak the stream has a bridge of 6 arches, where it joins another stream. Running W.S.W. to Ashkela, the ancient *Brepus*, it receives, within 4 miles of that place, a branch of equal magnitude, from the N.E. near 60 yards broad, and crossed by a stone bridge. Then, after receiving 4 other streams from the Cop-Dagh, it makes a large elbow to the W. and then to the E., shortly after which it receives the Lycus or Bingheulsu,  $6\frac{1}{2}$  hours below the village of Mamakhatoun, a stream fully equal to itself. The junction of these two main branches forms a sort of peninsula, of which the northern and southern branches make the 2 sides; and the Bingheulsu runs in a valley separated from the plain of Erzeroum by a parallel range of mountains in a N.W. direction; and in front of Mamakhatounis by a very elevated chain of snow-clad mountains, the highest part bearing W. and taking a north direction. These two confluent streams compose the main body of the Karasu, or northern branch.<sup>10</sup>

At the confluence is a bridge of 8 arches, and from thence to its junction with the Moorad at Kebban, its course is through a narrow valley, bounded on both sides by lofty mountains and tremendous defiles, passing by Arzinjan, Kamak and Arabkir. The combined stream of the Karasu and Moorad above Kebban, forces a passage through the gorge of the northern Taurus, and is 200 yards broad, with a great depth of water. Below this it forms a series of rapids, through the different ranges that seemingly oppose its progress all the way to Syria. After escaping the mountains at Juliopolis, it runs 58 British miles to Samosata, the modern Someisal, in Commagene the northernmost province of Syria, along the eastern base of Taurus. This ancient city forms

<sup>10</sup> Kinnier denies the existence of such a confluence, and maintains the Bingheulsu to be the river of Khanoos above-mentioned, and says that all the maps are wrong in making it run W. to the Karasu, instead of E. to the Moorad; and that this river is the *Lycus* of the ancients. He seems to have been misled by the term *Bingheulsu*, which he supposes to belong to one river only; whereas it is actually given to not less than 3 streams: the southern source of the Araxes,—that of the Lycus,—and that of the river of Khanoos,—for they all arise from different sides of the same range, which is denominated 'the mountains of the Lycus,' as each of these is denominated *Bingheulsu*, or 'river of the Lycus.'



the most eastern point of the Euphrates, as from hence its course is turned to the S.E. by the opposing mountainous barrier, which prevents its further course S.W. to the Mediterranean. Its further course belongs to the description of Mesopotamia, and Iraca-Arabi.

*The Tigris.*] This celebrated stream has two sources,—the western and eastern. The western rises from the S. side of a ridge of the Taurus, and runs N.E. alongst the base of another ridge of that range, by which it is separated from the small lake of Gurgick, the *Colchos* of the ancients, a collection of salt water, 14 miles long by 4 broad according to Jackson, but somewhat less according to Kinnier<sup>11</sup>. It then runs E. to Madden or the 'mine town,' 18 miles W. of Argana, where it is not above 20 feet wide when low, and there enters the great valley of Diarbekir, 52 miles N.W. of that city, through the gorge formed by the junction of the Masius and Niphates which here form the western boundary of the valley. A few miles above Diarbekir it is joined by another branch coming from the southern slope of the Niphates or the Nimrood-Dagh. This branch rises 65 miles N.W. of Diarbekir, and is perhaps the larger stream of the two. A little above this confluence the Tigris receives a small branch from the south. At Diarbekir it is always fordable unless when swollen by the rains or melted snows, when it rises to a great height, and is then very rapid. Below the city it receives a number of streams from the northern side of mount Masius, amongst which is one called Karasu, or 'the Black river,' which divides this pashalic from that of Mosul. Fifty miles below Diarbekir it receives the eastern branch, or the *Batmansu*. This is the largest of all the branches which compose the Tigris, and originates in the Nemrood-Dagh; but the particular spot is still a desideratum in geography. Its course is from N.E. to S.W. passing through the Thospitis lake in the way, now called the Erzen, and receiving a great number of streams, all issuing from the same range, and running parallel courses.<sup>12</sup> This eastern branch is called *Bullaspina*, or *Basilinpha*, or *Barema* in oriental geography. The appellation of *Barema* is derived from the ridge of the Niphates or Nemrood-Dagh so called. The town of Thospia on the lake above-named, was called *Arzaniorum oppidum*, or 'the town of the Arzanii.' Hence the lake obtained the modern name of *Arzen*, and the district watered by this eastern branch, was called *Arzanene* by the Byzantine writers. This branch was also called the *Nynphius* from the city Nymphaion, 25 miles below the Thospitis lake, mentioned by Pliny, who makes it pass through the two lakes of Arethusa and Thospitis, and subsequently by two subterranean channels,—one under mount Taurus, and the other below the Thospitis lake. The misfortune is, that no European has either seen the lakes or heard of the subterranean courses. At the confluence with the western branch, the eastern is much larger, being 360 feet broad, and so deep and rapid, as to be scarcely fordable for a man on horseback, although at the time when Kinnier crossed it, July 16th, it was very low compared with what it was 14 days before. In its subsequent progress through the great valley of Diarbekir, the confluent stream of the Tigris receives a number of minor streams on both

<sup>11</sup> Several maps make this lake the head of the Tigris; but this is erroneous, as it has no outlet.

<sup>12</sup> In Kinnier's map the Erzen lake is placed between the Batmansu and the Susan branch of the Tigris, and consequently the *Batmansu* does not pass through this lake at all, but passes to the W. of it in its way to join the Diarbekir branch, a hypothesis in direct opposition to the ancients and D'Anville.

sides, from the opposite ranges of the Niphates and Masius, which gradually approximating, the one from the N.W. and the other from the S.W., finally form a stupendous narrow gorge, through which the Tigris with great difficulty forces its way. The mountains on either side of this gorge run so close to the river-bank, and rise so abruptly from their bases, as to render the defile impenetrable for man or beast. Eleven miles below this rocky barrier the Tigris forms a low sandy island, 3 miles in circumference, called *Jezuraut-ul-Omar*. Of the two branches surrounding the islands the northern is the larger, being 360 feet broad, deep and rapid. About 38 miles below, it receives the *Chaboras*, or *Khabour*, on the left side, coming from the Koordistaun mountains, and which separates Armenia from Koordistaun.

*The Araxes or Aras.*] The Armenian name of this stream in Moses of Chorene is *Erasch*. From *Erasch* or *Arasch* the Greeks formed their *Araxes*. This river owes its celebrity to the campaigns of Lucullus and Pompey: for it is but a small stream compared with the two rivers already described. It has two sources,—one to the west, and another to the south. The former rises on the eastern side of the Aggia Dagler, by which it is divided from the source of the Elijak branch of the Euphrates, and runs E. to Hassan-Kala, and from thence to Kupri-kieu, or 'village of the bridge,' where it is joined by the southern branch. At this confluence the river is 50 yards wide, and is crossed by a very handsome stone-bridge of 7 arches. The southern branch rises in a culminating point of the mountains, where the *Lycus* runs to the N.W.,—the river of *Khanoos* to the S.E.,—and this branch of the Araxes to the N.E. under the name of the *Tatoos-Su*. The mountains surrounding this source are very lofty, and denominated in Turkish, *Shoe-welun-Daglar*. This source is 100 geographical miles S.E. of Erzeroom, but almost double by the mountainous nature of the country. From hence it flows due S. to the village of Tatoos, 28 road miles S.E. of Erzeroom. Nine miles beyond this it is 30 yards broad, and so deep that horses may swim in it. Two miles beyond this the river turns to the N.E., runs through the mountains, and enters the plain at the village of Yaghan 3 miles S. of the road, leading W. to Erzeroom,—and joins the western branch at the place above stated.<sup>13</sup> From this confluence the Araxes runs almost due E. through the elevated plateau of Western Armenia till it receives the Harpasus, or Arpa-Shai, a stream equal to itself, on its left bank, coming from the N. In Morier's opinion the Arpa-Shai is the main branch of the Araxes, which is not a considerable river till joined by this stream, 2 miles below Hadjee Bairamlu. This confluence is 51 British miles W. of Erivan, and half that distance E. of Kars. At this point, the Arpa-Shai when crossed by Morier in November, was 100 yards broad, very rapid, and excessively cold. It was crossed at the same

<sup>13</sup> Morier says that the Araxes or Bingheulsu rises in the mountains, 5 hours' distance S. of Elijak. But his information was certainly intended for the western and not for the southern branch, which is at least 8 hours' travelling distance from that place. Kinnier says in a foot-note that the Tatoosu, after running S. and then S.E. to Gourndah, runs N. to Hassan-Kala. But this is erroneous, and is contradicted in the map prefixed to his journal, where it is made to run N.E., and that correctly, till it joins the branch coming E. from Hassan-Kala, as may be seen by consulting Morier's 1st volume, who came to the Araxes 3 miles W. of Amrakieu, running from the S.W. through the mountains, and the other branch coming from the W. through the plain. It is of this southern branch, and the Lycus, which is separated from it merely by an intervening ridge, that Strabo and Pliny speak, especially the latter, who says that the Euphrates and Araxes spring at the distance of only 6 miles from each other. Now this is exactly predicable of the southern branch of the northern Euphrates, and the southern branch of the Araxes; and not of the Elijak branch, and that of Hassan-Kala.



place by Tournefort, who nearly perished here by the depth and rapidity of the stream. It was doubtless here that the 10,000 Greeks crossed it under Xenophon, who in his *Anabasis*, makes it 400 feet broad.<sup>14</sup> From this point the Araxes bends S.E. to Armauria or Armavir, an ancient Armenian royal city now in ruins, and now called *Kara-Kala* or 'the Black Castle.' Here also is a ruined stone bridge. The stream now runs S.E. by the base of Ararat, all the way from its junction with the Arpa-Shai, to its junction with the Kur,—a distance of more than 300 miles by the course of the stream. After the Arpa-Shai, it receives successively from the north the *Karasu*, the *Ashtarek*, the *Zengui* from the lake of Erivan, the *Gurni*, the eastern or lesser *Arpa-Shai*, the river of *Nakhjowan*, the river of *Megree*, and the *Capanek-Shai*,—whilst on the south side it receives the *Akurlu*, originating in the snows of Ararat, the *Otour* or river of Khoy, the river of *Marant*, and the double river of *Abhar* and *Ardevil*, from Aderbeidjan. The whole course of the Araxes from its source near Tatoes is 510 British miles, measured on Morier's map of Aderbeidjan: namely, 200 to its junction with the Arpa-Shai, and 310 from that point to its junction with the Kur. Below the ruined town of Julfa, a branch from the Tchildir-Dagh crosses the Araxes, joins the mountains of Aderbeidjan, and obstructs the passage of the Araxes. From Megree on the Araxes 2 roads lead on both sides the river to Ourdabad, 16 miles, both very dangerous, and not to be used but when the river is low. The path constituting the road is in some places not above a foot and a half broad, and sometimes rocks and branches of trees almost touching the stream, are made to connect the opposing cliffs. The Araxes seems to have forced its way through this vast range of mountains, and flows with the greatest rapidity. In one place Morier found the descent to be 20 feet in 500 yards. The channel is much choked with rocks, and narrowed to a breadth of 30 yards, whilst the mountains on either side rise to 1000 feet perpendicular above the stream. This river has obtained a poetical celebrity for its rapidity from Virgil, whose '*pontem indignatus Araxes*,' is well known to every tyro in classical literature. But it is not true that the Araxes disdains a bridge and sweeps it off, for there are several bridges across it, some of which are very ancient, and have been destroyed, not by the wrathful rapidity of the stream, but by the destructive agency of man. In fact, its descent is by no means very great till it enters Eastern Armenia, and flows towards the plain of Mogan.

*Lakes.*] Among the lakes of this region are those of *Balakez*, *Shello*, *Nazook*, *Van*, *Colchos* or *Gurgick*, *Lychnitis*, *Arethusa*, and *Thospitis*. The first is at the source of the Palakatsai, a N.W. branch of the Arpachai, but of this lake we have no account whatever.—The second is a noble sheet of fresh water, on the N. side of the Nemrood-Dagh, near the Moorad, 12 miles E.S.E. of the village of Karagool. It is said to be a day's jour-

<sup>14</sup> It is strange to see Kinnier in his map confounding the Harpasus with the river of Kars, and making the Greeks cross it to the W. of Kars, where the stream is but small, which by no means corresponds with Xenophon's account of its breadth. The Harpasus is composed of 3 branches, the river of Kars from the W., the Palakat-Shai from the lake of Balakez to the N.W., and the Arpa-Shai or main branch coming from the range which separates the tributaries of the Kur, on the north, from those of the Araxes. The two latter join some distance below the ruined fortress of Anni, and the junction of the combined streams with the river of Kars, is 15 miles above the confluence with the Araxes: it must have been below the junction of the river of Kars and the Arpa-Shai, that the 10,000 Greeks passed, and not, as Rennel says, at or near the place where stands the ruins of Anni, where the stream could not possibly be of the magnitude affirmed by Xenophon, as these ruins stand above the junction of the Arpa-Shai with the river from the Balakez lake.

ney in circumference.—The third is to the S.W. of this, inclosed almost on all sides by mountains in the very heart of the Nemrood-Dagh, and separated from the lake of Van on the S. by the stupendous range of the Sepan-Dagh. It is 13 miles long by 5 broad in the centre, declining gradually to its eastern and western extremities. From the total want of wood on its shores it is destitute of romantic beauty. It has but one village on its banks, called Jezeerah Oku, at its S.W. point, where a small stream issues forth from the lake and runs N.W. to the Moorad. The water of this lake is fresh and agreeable. Modern geography is entirely indebted to Mr Kinnier for the discovery of these two lakes, as they were wholly unknown to the moderns until he introduced them, and seem to have been equally unknown to the ancients.—The lake of *Van* is of large dimensions; but geographers are by no means agreed respecting its size and figure, for this best of all reasons, that though it has been visited by different travellers, it has been examined by none. It is one thing to see a lake, another to explore its shores, and fix its extent, figure, and limits. Travellers have merely seen it *en passant*, and judged of its dimensions only by eye-sight, or from the reports of the natives. Whilst in some maps its figure is oblong, its longitudinal extent being placed E. and W.,—and in others N.E. and S.W. and approximating to an oval shape,—in Kinnier's map it is made to be of a square form or nearly so. Whilst in the maps of D'Anville and others it is represented as occupying a space of 90 miles long by more than half that in breadth,—and in that of Rennel nigh 60 miles in length by 30 in breadth,—Kinnier, on the contrary, has prodigiously reduced its dimensions, making its greatest length only 30 miles, and its breadth only from 9 to 12 miles. He says that a vessel with a fair wind can sail the whole length of the lake in four hours, while he states, at the same time, that its bays and inlets are so numerous, that to make the circumference of the lake would require a journey of 90 hours or 300 miles. It does not appear, however, that he saw or knew more of the lake than other travellers who have preceded him, for he merely went amongst its western extremity, and judged of its dimensions by the glance of his eye, affirming that he saw the city of Van at its eastern extremity, from whence he stood, on an eminence on its N.W. angle. From want of facts we are unable to determine whether his reported dimensions of the lake be correct or otherwise. But if Rennel's delineation be correct, Kinnier might see the city of Van, and yet not see the whole length of the lake, as Rennel makes its greatest extent not to be E. and W.—as Kinnier has done—but N.E. and S.W., so that in this way Kinnier only saw across the breadth, but not the length of the lake. Kinnier makes its bounds to be the huge peak of the Sepan-Dagh, on the N., the range of the Nemrood-Dagh on the W., and the stupendous ridge of the Hatarash on the S. This lake is the *Arsissa Palus* of Ptolemy, and probably so named from the city of Arzis or Argish, on its northern shore. It is called *Beznunius* by Moses of Chorene, and the district round it *Beznunia*. It is not mentioned by either Pliny or Strabo. The margin of the lake is covered with cities and villages on the N. and E. sides, but to the S. and W. the aspect of the country is wild and solitary.<sup>15</sup>

<sup>15</sup> The *Lychnitis Palus* of Ptolemy is generally understood to be the lake of Erivan on the Russian side of the Araxes. The *Arethusa* and *Thospitis* lakes are conjoined together in D'Anville's map, on the authority of Pliny, in his delineation of the Erzen branch of the Tigris. But as none but Pliny have mentioned the *Arethusa* lake, geographers have doubted of its existence, and consequently in the more modern maps it is not marked. Pliny's *Tigris* is clearly the eastern or larger branch, afterwards called the *Nymphicus*.



## CHAP. II.—CLIMATE AND PRODUCTIONS.

*Climate.*] Such a high plateau as Armenia, crowned with ranges of lofty mountains, must have a comparatively cold climate. Indeed the cold is so great that all kinds of fruits are more backward here than in most northern countries. Many of the hills have permanent snow, and most of them have it 10 months annually. Even in the middle of July ice is often found about the springs before sun-rise, though it be very hot during the day. Snow sometimes falls at Erzeroom in June and July. Lucullus, the Roman General, was greatly surprised to find the whole country covered with snow during the autumnal equinox, and most of the rivers frozen. Antony, in his retreat from Aderbeidjan through Armenia, in the winter-season, lost 8000 men, who perished in the snow and from the excessive cold. The same fate befel the army of Alexander Severus; and it appears wonderful how the famous 10,000 Greeks, under Xenophon, in the full rigour of an Armenian winter, and in daily want of provisions, escaped death from cold and hunger. In Kinnier's opinion no military campaign could last beyond 4 or 5 months in Western Armenia, on account

Near the head of it he placed this lake, through which he made the Tigris to run, having its waters unmixed with those of the lake, and placed its source in a valley on the southern slope of the Niphates, called *Elon Gosine*. He affirms that the waters of this lake are so heavy as to bear up all ponderous bodies thrown into it. Passing through this lake, the Tigris, according to Pliny, is stopped by a range of Taurus, which meets it in its way. The river, thus obstructed, enters the base of the ridge through a cavity, and after running under ground the whole breadth of the range, reappears on the opposite side at a place called Zoroanda. That it is the same river is manifest from this, that it carries through substances thrown into it. It then passes through another lake called *Thospitis*, and again disappears in a subterranean channel, and again reappears at Nymphæum, 25 miles below. This is Pliny's extraordinary account of a river passing through two lakes and forming two subterraneous passages through two mountain-ridges. Strabo—who wrote before Pliny—mentions only one lake through which the Tigris passes, which he calls *Thoetis* in one place of his book, and *Thopetis* in another, and attributes the same properties to it as Pliny does to the *Arethusa*. He also says with Pliny that the Tigris never mixes with the water of the lake while passing through it, and he makes it run under ground till it reappears in Assyria, nigh the district of Chalonitis, which we know to be false. He calls it also the *Arænus* lake, which clearly identifies it with the *Thospitis* of Pliny. It appears to us that his *Thoetis* and *Thopetis*, and the *Thonitis* of Dionysius Periegetes, are the same with the *Thospitis* of Pliny and Ptolemy, being only different readings of the same name. For the fact of its subterraneous passage Strabo quotes Eratosthenes. Whatever may be said of the *Arethusa* lake and its reported wonderful qualities, it is clear that the existence of the *Thospitis* lake is vouched by all the authors mentioned above, and it would be presumptuous in us to dispute its existence because modern travellers have not seen it. The fact is, no modern travellers have visited that region, and the whole tract from the head of the Diarbekir valley to the district of Betlis has never been explored,—a space of more than 150 miles. The Romans, who possessed all this intervening region, were certainly much better acquainted with its physical topography than modern Europeans, and modern ignorance cannot be pleaded as a reason for rejecting ancient testimony. It seems therefore proper that one or both these lakes, as in D'Anville, should be allowed a place in our maps, till their existence be disproved by such travellers as shall at some future period visit the southern slope of the Niphates, and the northern branches of the Tigris, and thus the matter be set at rest. Respecting the Erzen branch of the Tigris, D'Anville has committed an error; for the river which he took for that branch, and on which he placed the lakes in question, has turned out, by Kinnier's inquiries on his route from Sert to Merden, to be the *Susan* branch of the Tigris, a very inferior stream to the *Nymphus* or *Erzen* branch, and which, instead of being the Tigris of Pliny, is only a branch of the *Khabour*, or 'river of Sert,' the *Centrites* of Xenophon; yet, in his ancient geography, D'Anville very properly places the lakes *Thospitis* and *Arethusa* on the *Nymphus* or *Bullaspina*, and not on what in his map he calls the *Erzen* branch, but which in fact is the *Susan* branch, which joins the *Khabour* a few miles W. of Zako. Kinnier, in a foot-note, does mention the town of Erzen, formerly called *Thospia*, and which he was informed stood near a lake 8 hours or 28 miles from Redwan on the *Susan* river, and it is placed in his map between the *Susan* and the *Batmansu*; so, consequently, if his information be correct, neither of these rivers pass through it.

of the severity of the season and impracticability of the roads. The lower part of the district of Ispira is the hottest in all Armenia. In the valley of Diarbekir the climate is mild, and very hot in summer; and the temperature gradually improves in mildness in the route from Erzeroom to Van, and from thence to the banks of the upper Tigris.

[*Soil and Produce.*] From what has been stated of the high elevation and mountainous nature of this region, and its long winters and rigid climate, the soil and produce cannot be expected to equal those of Asia Minor. Between Erzeroom and the upper course of the Acampsis the climate is severe, the soil sterile, and the produce scanty. There are no trees to be found, and the winters are so severe at Baiaboot, that all communication betwixt it and the circumjacent villages is cut off for four months, on account of the snow. No wood is to be had higher than three days' journey; and cow-dung, collected during the summer-months and baked in the sun, is the only fuel the poor can procure. The grass indeed is rich and good for pasturage, and the mountains, though bare of wood, are clothed with a variety of fragrant plants, as tulips, thyme, balm, and other aromatics, which, when pressed by the horses' hoofs, yield a delightful perfume. In the lower valley of the Acampsis, in the vicinity of Ispira, the climate is hot, and the soil excellent, well-watered, and very productive of fruits and grain. In the immense plain of Erzeroom not a tree is to be seen, yet forage is abundant in spring and summer, and considerable quantities of grain are produced in the vicinity. Horses and cattle are abundant and cheap. All graminivorous animals, as cows, sheep, and horses, thrive well on account of the fine grass on the mountain-slopes, and in the valleys, which are remarkably well-watered. The dogs here are larger than in most countries. They are of the wolf-breed, with shaggy hair, enormous heads, and are exceedingly ferocious. The grain in most places yields only 4 for 1 of a crop. In the vicinity of Van the winter lasts nine months, leaving only three months for seed-time and harvest. Yet the crops of corn are abundant. Walnut and apple-trees are found here, and in the vicinity of Aklat apples of a pound weight are obtained. As we descend the Euphrates the climate improves and vines and olives are found. In the extensive valley of Diarbekir the soil is excellent, producing two crops of wheat and barley annually. The hills between Merdin and Diarbekir are interspersed with vineyards, and the bottoms of the valleys with orchards and gardens of apricots, peaches, mulberries, and walnuts.

[*Minerals.*] In ancient times Armenia, it is said, possessed mines of gold; but these—if ever they existed—have now disappeared. The chief mineral wealth of Armenia consists of iron and copper. In the Lesser Armenia, W. of the Euphrates, and in the mountainous region bordering on Pontus and Cappadocia, iron we know was very abundant in ancient times. The most productive mines at present known to exist in Armenia are those of *Argana* and *Kebban*. The Argana mines are situated on the southern slope of the Antitaurus, which looks down on the great valley of Diarbekir, 50 miles N.W. of the city whence the valley takes its name. The other mine is situated in the very heart of the Kebban range, 70 miles N. of Argana, and 120 N. W. of Diarbekir. A third mine is in the vicinity of Arakir, on the W. of the Euphrates. According to the information given Mr Sullivan—who passed by Kebban and Argana in 1781—these two mines produced gold, silver, lead, and iron. Since that time, however, the Armenian mines have produced great abundance of excellent copper.



## CHAP. III.—POPULATION AND TRIBES.

THE present inhabitants of this country are a mixture of *Armenians*, *Koords*, *Turks*, and *Eclauts*; but we have no means of ascertaining the relative proportions of each of these races. The first class are the aborigines of the country; the third class are the Osmanli Turks; the other two classes belong to the nomadic or wandering tribes. As two tribes of Turcomans, called *Kara-Kyonlu* and *Ak-Kyonlu*, successively conquered Armenia, it has been usual to call Armenia *Turcomania*, and its inhabitants *Turcomans*. But Tavernier, who, though an illiterate, was still an intelligent and observing traveller, very properly condemns the practice of calling Armenia, Turcomania, since the majority of the population are still Armenians, and the Turcomans only wandering tribes, who are as numerous in Anatolia and Caramania as in Armenia, and are likewise found scattered throughout Mesopotamia, Syria, the whole of Persia, and the tract on the E. of the Caspian sea. Armenia must have been the earliest abode of the postdiluvian race; and though that race migrated in one vast body to the plain of Shinar, yet there can be no doubt that Armenia would be amongst the first regions peopled, after the confusion of tongues, as it lay immediately to the N. and N. E. of Shinar. But the inhabitants never seem to have been a warlike race. They were seldom independent for any length of time; and generally followed the fates of their masters, passing quietly from the hand of one to that of another conqueror. They indeed made a short but brilliant appearance during the reign of Tigranes, a native monarch; but offered no show of resistance when they came in contact with the warlike Romans. Ever since that period, Armenia has been a dependent kingdom or a conquered province under the hands of Romans, Parthians, Persians, Saracens, Greeks, Turcomans, and Turks. The inordinate love of gain seems to be the distinguishing feature of the modern Armenians. Obsequiousness is a known trait of Armenian character; they always bow to the rod of power, and bend to the storm until it pass over their head. They are a patient, frugal, and industrious race; and whether in their own country, or in a foreign abode, generally live in large families, under the patriarchal rule of the eldest member, and in a state of happy concord.

*Armenian Language and Religion.*] In their own language the Armenians are called *Hai-Kani* from king *Haikh*, grandson of Japhet, as Moses of Chorene informs us. But their early history is wrapt up in such deep obscurity that nothing can be made of it. Strabo tells us that there was a great similarity between the Syrians and Armenians in manners and language; and Bochart, building on this assertion, maintains that the Syrians and Armenians had the same language and alphabet. This notion has been completely overthrown by modern philologists, who find no similarity in its syntax with the Shemitic languages, but some affinity with the Japhetic. It does not appear that the Armenians had an alphabet till the time of Mesrob—in the 5th century—who was the inventor of the present alphabet. Into this Armenian written language was the Bible subsequently translated, and in this ecclesiastical alphabet all their books are written, and their religious services performed. The conversion of the Armenians by Gregory took place in the reign of Tiridates, the best and greatest of their monarchs of the Arsacian line, and cotemporary with Constantine the Great. But until the invention of the ecclesiastical alphabet (if it may be so denominated) the Western Armenians used the Greek

language and characters in their religious service; while in the eastern districts the Syriac was used for the same purpose, as the Persians had prohibited the use of the Greek language in that region of Armenia.<sup>16</sup> The Armenians were considered as belonging to the orthodox church till the middle of the 6th century, when the missionaries of Julian of Hilarianus brought them over to the Eutychian heresy, in which they have ever since continued. Like the Monophysites they maintain that Christ had only one nature; but from them they differ in this, that the body of Christ was created not of the substance of the virgin, but was divine and incorruptible,—the genuine doctrine of Eutyches; whereas the other Monophysites maintained that like other human bodies the body of Christ was susceptible of change and corruptible. In this opinion all the Armenians have resolutely persevered, notwithstanding every endeavour, whether by force, fraud, or persuasion, on the part of the Greeks and Catholics, to bring them over to the pale of orthodoxy. They have no communion with the other Monophysite sects, whether in Asia or Africa; the Nestorians they abhor; and they detest the errors and idolatry of the Greek church as sincerely as they formerly did the Magian system of their Persian conquerors of the Sassanian dynasty, or as they still do the worship of the false prophet. The Armenians have three patriarchs, those of Etchmiadzin, Aghtamar, and Sis. The former of these spiritual personages has 47 archbishops in his diocese—which extends over all the Greater Armenia—each of whom claims the homage of four or five suffragan bishops consecrated by his hand. But the far greater part are merely titular prelates who only dignify by their occasional presence and service the patriarchal court, and as soon as they have performed the liturgy, return to cultivate their gardens. The revenues of this patriarch are calculated at 600,000 crowns, collected from all above 15 years of age within the bounds of his ecclesiastical dominion, which is calculated to contain about 150,000 families. But his revenue as the universal head of the Armenian church is insufficient to supply the incessant demands of charity and tribute, though this last is in all probability abolished since the Russian conquest. The second patriarch, at Aghtamar on the lake of Van, has only 8 or 9 bishops under him. The third patriarch, at Sis, has 12 archbishops and 20,000 families in his diocese extending throughout Cappadocia, Cilicia, Cyprus, and Syria. Besides these, the Armenians have three other patriarchs at Constantinople, Jerusalem, and Kaminieck, in Russian Poland. The whole number of Armenians was estimated at 1,700,000 about 150 years since, and it has not probably diminished.

*The Eelauts.*] The Eelauts are Turcomans who move from place to place with their flocks, and have all the hospitality common to nomadic tribes. Morier's reception at an Eelaut encampment near Baiazid is an

<sup>16</sup> If the Armenians then had a written language peculiar to themselves, how comes it to pass that they were obliged to make use of two alphabets, the Greek and the Syriac, for the purposes of conveying and receiving religious instruction? Had they a varied form of the cuneiform character, used anciently in Assyria, Media, and Persia? and if so, was it found to be an inconvenient vehicle for recording or communicating knowledge? We learn from Polyænus that the Armenians used the Syriac characters; for he tells us that Eumenes produced a letter from Orontes, satrap of Armenia, written in Syriac characters. Now, this was 300 years before Christ, and we find the same language used 7 centuries afterwards in Eastern Armenia. The subject is obscure, and we have no means of elucidating it. But it is certain that the modern Armenians have two languages, the sacred and the vulgar. To be well-versed in the former is an indispensable requisite for an Armenian theological doctor or *vertabiet*. It is the business of the *vertabiet* to preach and instruct the people, and they challenge to themselves the sole power of excommunication.



interesting proof of this: "Here," says he, "we enjoyed a clear proof that their hospitality was not exaggerated. Soon as the announcement of our arrival was made known at the tent of the chief, every thing was in motion. Some carried our horses to the best pastures; others spread carpets for us; one was despatched to the flock to fetch a fat lamb. The women immediately prepared for our coming, and we had not sat long before two large dishes of stewed lamb, with several basins of yaourt, were placed before us. The senior of the tribe, an old man of 85 years by his own account, dressed in his best clothes, came out and welcomed us to his tent with such kindness, yet with such respect, that his sincerity could not be doubted. He was still full of fire and activity, although all his teeth were gone, and his beard was as white as the snow on the venerable Ararat near his tent. The simplicity of his manners and the interesting scenery around reminded me in the strongest manner of the life of the patriarchs, and more immediately of him (Noah) whose history is inseparable from the mountains of Ararat. Nothing indeed could better accord to the spot than the figure of our ancient host. We quitted our hospitable friends—who seemed more grateful for our visit than we for their kindness—and passed along the plain." The name of this tribe was *Jelalee*, and their principal seat was Erivan.

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#### CHAP. IV.—CITIES AND TOPOGRAPHY.

*Pashalick of Akhaziche.*] To the N. of the district of Erzeroom, and E. of the vale of the river of Ispira, is the pashalick of Akhaziche, the most northern part of Turkish Armenia. This district lies in an inclosed valley of the Keldir mountains, which contains the sources and upper course of the Kur. Hence in old maps this district was called the pashalick of Keldir; but in modern times it received the appellation of Akhaziche, from a city of that name, the residence of the Turkish pasha, now a Russian fortress. Of the topography of this very mountainous district, almost nothing is known. The Turks still retain the southern and western parts of it; but the chief places of which we had any account, as the capital and the fortresses of Azghour and Akhalkalakhi, are now in the hands of the Russians. Of the other places marked in our modern maps, as *Schilderr Gole*, and others, we have no account whatever. The districts in this pashalick, recently ceded to the Russians, are called *Dschavaketi* and *Kaikule*, and are both on the S.W. frontier of Georgia. To speak accurately, the whole of this pashalick properly belongs to Georgia, and not to Armenia: being merely the upper basin of the Kur, or the stream that waters the centre of the Georgian districts before its junction with the Araxes. This pashalick was the largest in Asiatic Turkey after that of Bagdad: extending to the Russian frontier on the N.,—to the Persian on the E.—and to the S. over all the Koordish beys, as far as Sereid, and S.W. to the vicinity of Arabkir.

*Erzeroom.*] Erzeroom is the chief and most populous place in all Armenia, whether Turkish or Russian. It is situated at the S.E. extremity of a long but narrow plain, stretching W. from the Kebban range, and bounded by lofty mountains on both sides. The plain is well-inhabited, as Morier counted not less than 30 villages between Erzeroom and Eljak, a distance of 8 miles. But the total absence of trees, joined with the lowness of the houses, which renders them hardly visible at a distance, presents a bleak and solitary appearance. This city is the *Arze* of the

Byzantine historians, and does not lie on the Euphrates, as erroneously represented in modern maps, for there is not a stream within 5 versts of it. It is situated at the head of a peninsula formed by the Karasu and the Binghenlsu. The houses are generally represented as ill-built and mean looking, the windows pasted with paper instead of glass, and the streets narrow and dirty. The town is built on a rock called the *Top-Dagh*. It is 4 miles in circumference, and is well-walled and fortified in the old way with battlemented towers, formed of a grey stone of great durability, which has been quarried in the adjacent mountains. All the houses round this walled rock form the suburbs. The climate is very variable, and thunder storms are frequent. The whole vicissitudes of the seasons may often be felt here in one day during the summer solstice. In the old geographers, the population of Erzeroum was stated at only 18,000 persons. Kinnier states it at only 15,000 families, or 80,000 in whole, including 3700 Armenians, 300 Armenian Catholics, and 350 Greeks. Gardanne states it at 130,000; Jaubert at 70,000; an anonymous Itinerary at 50,000; Von Hammer and Adrian Dupre at 100,000; Salvatori at 150,000; San Martin 100,000 houses, and 500,000 souls; Ingiguan, an Armenian priest, 115,000 houses, and 575,000 souls; and Morier at 55,000 families, or 275,000 persons, namely, 50,000 Turkish families, and 5,000 Armenian families; and yet he says, that in this statement he has deducted one-third from the reported number of Turkish families. Lastly, the Russians, who took this city by capitulation in the beginning of July, 1829, state the number of houses at 27,000, and the population at 100,000 persons. In summer the roads are excellent in the vicinity of the place, and well calculated for the transportation of artillery. The city has an extensive trade with all the great cities in Asiatic Turkey and Persia. The principal exports are leather and copper from the mines of mount Taurus; and the imports are rice, cotton, sugar, coffee, silk, and European cloths. The city is estimated to be 24 hours, or 84 road miles N.E. of Arsingan; 48 hours, or 168 miles N.W. of Moosh; and 36 hours, or 126 miles S.W. of Kars; 20 miles W. of Hassan-Kala; and 3 miles W. of the brow of the pass that divides the plain of Erzeroum from that of the Araxes or the plain of Passin. Beauchamp has fixed its position in 41° 36' and 39° 58' N. lat.<sup>17</sup>

*Kars.*] Kars is a large town, with a castle on a hill accounted impregnable by the Turks, but which was easily captured by the Russians. It was the residence of a pasha of two tails, and was supposed to contain 30,000 inhabitants. It was anciently the frontier fortress of Turkish Armenia, to the N. of the Araxes, towards Erivan, from which it is 75 British miles direct distance in Morier's map. Its site is on the bank of the Kars, a western tributary of the Arpashai, in 43° 45' E. long. accord-

<sup>17</sup> Among the most remarkable buildings of Erzeroum are an ancient Grecian monastery, which, according to the inhabitants, has stood there from time immemorial, and an old Armenian church. Both these buildings, and especially the cloister, bear evident marks of former splendour and importance: the former is now used by the Turks as an arsenal, and the latter as a foundry. In some cells of the convent the Russian officers engaged in the late campaign discovered a number of ancient shields, helmets, bows, arrows, and swords; which latter bore a strong resemblance to the short broad-swords used by the Russian cuirassiers. The shields were large and square, made of wood, covered with leather, and varnished, which has well-preserved their exceedingly brilliant colours. Of the helmets, one was entirely overlaid with gold, exquisitely wrought; and nearly all the remainder ornamented with Syriac inscriptions in silver. They are all of regular forms, and appear to have been cast; some are plain and others richly chased. These helmets belonged, without doubt, to Arabians of the period of the government of the caliphs.





map 131



# BRAZIL & PARAGUAY.

English Miles.  
50 100 200 300 400 500

Longitude West from Greenwich



ing to Morier's map, though only  $43^{\circ}$  by that of Kinnier: but the former position is the more correct of the two. It corresponds to the *Chorsa* of Ptolemy.

*Anni.*] The ruins of Anni, named *Aniki* in the common maps, lie above the junction of the Kars with the Arpashai. It seems to have been one of the capitals of ancient Armenia, but was ruined by the hordes of Timoor. Ker Porter visited them, and has described them as exceedingly magnificent productions of architectural science. Several elegant churches are still standing; and the palace, like a town for magnitude, still exists, though greatly dilapidated by ruthless barbaric hands. There are many inscriptions in the Armenian language in the churches. This ruined city was, when Porter visited it, a resort of banditti who lived by plunder and robbery.

*Baiaboot, &c.*] The city of Baiaboot, or Bailboot, between Erzeroom and Trebisond, is described by Kinnier as a casaban or large straggling village on the banks of the Tehorah, Boas or Akampsis. When attacked by a Russian detachment it made no resistance; and the city and castle are said in the Russian account to be as large as Kars.—The city of *Ispira* is a large and populous place in a fertile district, on the lower course of the same river. It is the ancient *Hispiratis*, whilst Baiaboot is the *Varutha* of Ptolemy.—S.W. of Erzeroom, as we descend the Euphrates, are the towns of *Mamakhotoun* and *Arzinjan*, and the fortress of *Kemak*, the ancient *Clamassum*.—On the western side of the Euphrates is *Arabkir*, the *Arabrice* of the Byzantine writers, a mining town, well-built and populous.—To the W. of this city, and on the northern side of the Antitaurus, in a valley surrounded by lofty hills, is *Divriki*, the *Taphrice* of the Byzantine writers, once accounted an impregnable fortress, and the strong-hold of the celebrated Paulicians at the commencement of the 10th century. This place has never been visited by any European traveller except Mr Otter, who, in the train of a Turkish officer, fortunately escaped the fierce and independent mountaineers of the surrounding districts. This fortress was taken and ruined by the emperor Basil in his second expedition against the Paulicians. It is the residence of a sangiac under the pasha of Siwas.

*Melitene.*] To the S. of the Antitaurus, and to the W. of the Euphrates, is the extensive valley of *Melitene*, watered by the Melas. This district is almost a *terra incognita*, says Malte Brun, as it has been visited only by two travellers, Schellinger and Paul Lucas. This assertion is not strictly correct, as it was visited by Kinnier in 1810 in his route from Diarbekir to Constantinople. But as he only passed by the city of Melitene, he merely mentions it, and says nothing but what was previously known, as that it was the capital of Armenia Minor, and that a great battle was fought here between Justinian, the Greek general of the emperor Tiberius, and Khosroo Nushirvan, in A. D. 572. Its modern name is *Malathya*: and in the middle ages it was a principal stage on the great commercial road from Europe to India. What is its present state is not known; but in the days of Lucas and Schellinger it contained from 12,000 to 15,000 houses; and we learn from the manuscript of Tresel, a French officer in the suite of general Gardanne, that it is surrounded with gardens, orchards, and groves of poplars.

*Dulgadir Ili, &c.*] S.W. of this is the mountainous province of *Dulgadir Ili*, of which *Kerasche* is the capital. But so ignorant are we of its position, that, whilst D'Anville identifies it with the ancient Germanicia

to the S.W. of the range of Amanus, and places it on the N.E. branch of the Pyramus or Seihoon, and almost 2 deg. W. of the Euphrates, in which Kinnier also acquiesces, it is by Schellinger—and he was an eyewitness—placed within sight of the Euphrates. Though it be the seat of a pasha, and the capital of a leewah, it has no place in Thompson's map of Asiatic Turkey. The fact seems to be, that Marash lies in the Syrian province of Commagene, now called Kamash, and which is parted from Melitene on the N. by a range of mountains, and on the S. from Cyrhastica, by the range of Amanus, called by the Turks the Kanler-Dagh. What is very strange, in the Itinerary of Mr Bruce, given by Kinnier, Marash is called a city of Cilicia Campestris; and, what is stranger still, the *Aksu*, or white river, which he crossed thrice in his road from Aintab to Ul-Bostan, is called the ancient *Pyramus*.<sup>18</sup> Whether the Aksu waters the plain of Aintab, we cannot determine from the Itinerary; but we can easily determine that it is not the Pyramus.

[*Baiazid, &c.*] In the basin of the Morad-Shai is situated the important city and fortress of *Baiazid*: the latter is placed on a lofty eminence, and in Turkish opinion impregnable. But its capture in 1822 by the Persians, and in 1828 by the Russians, proves either that the place is not impregnable, or that the Turks are totally ignorant of the science of defence; for in both cases it made no resistance. It stands near the S.W. foot of mount Ararat, 10 miles N.W. of the Persian frontier, in 44° 43' E. long. of Greenwich, and 39° 18' N. lat. Its population is estimated at 30,000, chiefly Armenians.—S.W. from this 28 geographical miles, is the large village of *Diadin*, the ancient *Daudiana*, 12 miles N. of the source of the Euphrates. It has a castle, the residence of a governor, and the houses are built of wood and stone. Near it is a monastery built by Heraclius, prince of Georgia. It is much exposed to the plundering Koords.—There is a pass in the range of the Ala-Dagh which leads to the plain of *Deli-Baba*, watered by the Araxes. The pass is narrow and intricate, and might be made an admirable military post; it is intersected by a mountainous torrent. On the left is a rock 300 feet perpendicular, and on the right is another of less height, pierced with three holes, as if done by the hand of man. The soil here is admirably rich. The most delightful spring, says Morier, reigned on the tops of the mountains, where we culled nose-gays of a thousand hues, yet the snow lay in several places, and covered the fetlocks of our horses, and quite close to it rose every flower.

[*The Mahali of Khanoos.*] Following the course of the Morad, now flowing S.W., we enter the Mahali of Khanoos, an immense plain crowned with villages. The chief place in this district is *Malasgherd*, the *Mauro Castrum* of the lower empire; but whether it be on the N. or S. side of the Euphrates, geographers are at issue, as it has never been visited by European travellers. Rennel places it on the N.W. side of the mountain-range which bounds the lake of Van, and N.W. of Argish. But Kinnier, who crossed the Euphrates in his route from Khanoos to the N.W. extremity of the Van lake, has confuted the maps of De Lisle and Rennel in this part of Armenia; for had it been in the position assigned in their

<sup>18</sup> This is impossible; for the route from Aleppo to Aintab is to the E. of N., and from that to the foot of the Kanler-Dagh due N. where the Aksu originates; and Aintab is placed, in Kinnier's own map, on the Aksu, which is there made to run S.E. from the Kanler-Dagh to the Euphrates. The map indeed completely contradicts the statement.



maps, Kinnier must have passed it, or very near it, when he struck the N.W. angle of the lake. Malasgherd, therefore, must be placed as in his map, at the mouth of the river of Khanoos, on the right bank of the Morad; but we have no modern account of the place, which seems anciently to have been a city of considerable note.—N.W. of this is the city or rather casaban of *Khanoos*, on the Bingheulsu. The houses are built exactly as Xenophon has described the ordinary dwellings of the Armenians in his *Anabasis*, namely, almost entirely under ground, their roofs covered with grass, on which goats and sheep graze. Into these subterraneous hovels air is admitted only through the door, which is seldom left open, and where cows, sheep, and dogs are accommodated in the same room with the family. This custom is still prevalent in the cold mountain-districts, where the climate is insupportable in winter. The inhabitants of this and the neighbouring villages are Armenians, and apparently very poor and wretched, under the worst of all possible governments.

*Moosh.*] S.W. of this is the district of *Moosh*, the ancient *Moxoene*. The town of Moosh is situated on the Ak-Soo, a beautiful small stream running N.W. from the Nemrood-Dagh to the Morad. The valley watered by its transparent stream is still, as in the days of Xenophon, covered with many fine villages. Moosh is rather a collection of small villages than a town. The river itself is the *Arsanias* of Plutarch, and the *Arsinias* of Procopius. Most of the villages in this plain are inhabited by Armenians. Each small district has its church and ecclesiastic, subject to the patriarch of Erzeroum; but the lower classes are generally so poor that emigration is frequent, yet the emigrants generally return to enjoy their savings amongst their kindred. The women are industrious, and employ great part of their time in spinning cotton and wool. To the E. of the plain of Moosh, the soil of the plain of the upper Morad is rich and fruitful, and the climate milder than on the table-land of Armenia; and yet scarcely a single inhabitant or cultivated field is here seen. These fertile meadows have long been abandoned to any nomadic tribe who may choose to take possession of them. To the W. of Moosh the valley contracts, and is gradually hemmed in on both sides by mountains: and from thence to Kebban, where the Morad joins the Karasou, we know little or nothing of the intermediate country. Some towns indeed are found in our maps on this lower course of the Morad, but concerning them nothing is known.—The valley of *Karpoot* opens on the Euphrates, opposite that of Melitene; Karpoot itself, the *Charpote* of the Byzantines, and sometimes called *Kartbert*, is a Turkish fortress. From this to the source of the Euphrates, at Teis Oglou-Bazarjick, is 10 hours journey.

*Diarbekir and Van.*] Two other large districts, both insulated from the rest of Armenia by mountains, and both of considerable extent, remain to be described: viz. Diarbekir or Diyarbekir, and Van. The former occupies the S.W. angle of Armenia, and is watered throughout its whole surface by the Tigris and its numerous branches. Its appellation of *Diarbekir*, or 'district of Bekir,' is derived from Bekir an Arabian chief, who is said to have migrated hither with a colony of Arabians. It may not be improperly termed the Hollow Mesopotamia, for it is inclosed by mountains, and in reality lies between the Euphrates and Tigris, though included by Ptolemy and the ancients in Armenia.—Commencing where the Tigris enters it on the W., we find *Argana*, a mining-town in the gorge of mount Taurus.—*Maaden*, another mining-town in the neighbourhood, is celebrated for its copper.—*Ardish*, the ancient *Artogerassa*, or *Artagi-certa*,

an Armenian capital, situated in this district, was taken by Shapoor II. in 378.—But the most noted of all the cities in this district is *Diarbekir* itself, the name of the district being very improperly transferred to the capital. Its proper appellation is *Kara-Amid* in Turkish, or 'the black Amid,' from *Amida*, its ancient name under the successors of Constantine. We do not find it bearing this name earlier than the fourth century. What name it previously bore is unknown; but there is reason to believe that it existed in the days of Strabo under the Aramean appellation of *Carchathio-certa*, made by him the capital of Sophene, and which district he places in Armenia. Pliny places this same city on the Tigris. Constantius, the son of Constantine, having repaired and refortified it as a frontier-fortress against Persia, called it *Constantia*, but that of *Amida* always prevailed. The walls and houses of this city are built of black basalt, which circumstance has originated the appellation of *Kara-Amid*.<sup>19</sup> The form of the modern city is nearly circular, and it is walled all round its circumference, which is about three miles. The citadel stands on the N.E. angle of the city, and overlooks the stream of the Tigris below. The walls have round and square turrets at irregular intervals, and being high and strongly built, appear of great strength. Respecting its population, the estimates of travellers are notoriously discordant. San Martin estimates the houses at 50,000, and the inhabitants at 260,000; Niebuhr says 16,000 houses; general Gardanne estimates the population at 80,000; Dupre at 75,000; Buckingham at 50,000; Kinnier at 38,000; and Trezel at 8000 houses and 40,000 inhabitants.<sup>20</sup> Most of the population is composed of Turks. The Armenians are estimated by Buckingham at 1000 families, the Oriental catholics at 500, the Syrians at 400, and the Greeks at 50 families. This, if correct, is a sad reduction since the days of Tavernier, who says that there were more than 20,000 Christians in the city, of whom two-thirds were Armenians, and the rest Nestorians and a few Jacobites. There are 25 mosques with and without domes, 20 baths, and 15 khans. The Armenians have two churches; the Syrians and Greeks one each; the Catholics have a church and a convent, and the Jews a small synagogue. Of the khans, that of Hassan Pasha is a very fine building, and superior to any at Orfa. The manufactures are chiefly silk and cotton-stuffs like those at Damascus, printed muslin shawls and handkerchiefs, morocco lea-

<sup>19</sup> This species of rock is porous, and is the same with that found over all the Hauran in Syria and the plains E. of the Euphrates. It appears to follow the course of the river all the way down from Diarbekir to Jezeerah-Ul-Omar, and Mosul. It is also found on the banks of the Tigris from Diarbekir upwards or north-westwards to its source. It extends westward to the Karadgy-Dagler or 'black mountains,' and then joins the basaltic basis of the great plain, reaching S.W. to Orfa. The range of the Masius which separates this extensive valley from Mesopotamia, in addition to its modern name of *Jebel-al-Aswad*, has the more common appellation of *Karadgy-Dagh*, 'the black mountain,' from the black basaltic rock of which it is composed; and it preserves this appellation all the way to the vicinity of Merdin, when the white limestone predominates, in the *Jebel-Merdin*.

<sup>20</sup> The first estimate is certainly a most monstrous exaggeration taken from the Armenian geography of father Ingigian, an Armenian catholic. Respecting the others it is impossible to decide. It must be remarked, however, that in Tavernier's time there was a large town to the W. of the city about a quarter of an hour's walk, with an extensive caravansery, where the caravans to and from Persia, not being admitted into the city, used to lodge. Whether this place still exists travellers are silent. If it does exist, it may be esteemed a large suburb of the place; and half a league distant on the opposite side of the Tigris was another large village, where the caravans lodged. We suspect that in the estimates of the population, they are wholly confined to that within the walls, neglecting that of the suburbs; and in this way Gardanne may perhaps be right. At all events, the difference between 16,000 and 8,000 houses, if applied to the walled city, is unaccountable.



ther in skins of all sorts, esteemed the most beautiful in all the East, and jasmine-pipes for smoking. The cloths consumed here are procured from Europe, by way of Aleppo, as well as most of the glass-ware, which is German. Fine muslins, Cashmere-shawls, spices, and drugs are brought from India, through Bagdad. Most articles of domestic necessity are procured cheap and abundant in this place from its own resources, and the common manufactures of the town are competent to meet the demands of the community. The Tigris is always fordable here, except when swelled by rain or snow. At the N.E. bend below the city, it is not more than 100 feet wide, and the current runs at the rate of two miles an hour. From Diarbekir N.W. to the Euphrates, and S.E. to Merdin, the whole country is infested with hordes of Koords, so that no traveller can pass through without an escort. The position of Diarbekir is  $37^{\circ} 55'$  N. lat. and  $39^{\circ} 52'$  E. long. The travelling distance from Merdin is 18 hours, or 63 B. miles, and 172 E. from Malathya.

*District of Van.]* This district, wholly inclosed by mountains, forms the S.E. angle of Armenia. The lake on the banks of which the district and city are situated, has been described so far as our imperfect information permitted. The city itself, the capital of the district and the seat of a pasha, is called *Van*, from *vani* 'a fortress,' in the Armenian language. But its proper name should have been *Semiramocerta*. It has been identified by all the modern geographers with the *Artemita* of Ptolemy; but this, it appears from Schulze, is a mistake; as *Artemita*, or *Artamit*, lies a little to the S.W. of Van, and cannot therefore be identical with it. The Armenians sometimes call *Artamit*, *Shamiramakert*, or 'the city of Semiramis,' because of the remains of antiquity found there, which they ascribe to that celebrated amazon. It is still a very considerable town, on the banks of the *Shameramasu*, or 'river of Semiramis.' It is the city and castle of Van, which compose the ancient *Semiramocerta*, or the *Shamiramakert* of the modern Armenians, and not *Artemita*.<sup>21</sup> The city and cas-

<sup>21</sup> That Semiramis was the foundress of the castle and city is affirmed by Moses of Chorene, in his Armenian history; and he founds his assertion on the authority of a Syrian writer, Maribas Catina, who composed his work 140 years before Christ. He had himself viewed the ancient monuments of Van, and has given a long and interesting account of them. What confirms this opinion is, that the memory of Semiramis is still preserved in Armenia, not only amongst the native population itself, but also amongst the Koords. Both they and the Armenians give the name of *Schameramaidchour*, or *Schameramai-ahrou*, that is, 'the water or torrent of Semiramis,' to a very considerable stream of water, which throws itself into the lake of Van, at a small distance to the S.W. of the city of that name; and which is called *Schameramasu*, or 'the river of Semiramis,' by the Mussulmen of the country. The tradition is not wholly unknown, even among the Arabian writers themselves; as Massoudi in his *Marroutj-al-Djahab*, or 'Golden Meadows,' composed in A. D., 943, has mentioned her husband Ninus, and the conquests she made in that part of Armenia, where she founded the city of Van. He calls her *Samiram*, and says that she reigned 40 years after the death of Ninus. There can be no reasonable doubt therefore, that Van is a very ancient city; and that its erection is one of the many architectural labours which antiquity has assigned to Semiramis. Although its name of *Semiramocerta* was known to D'Anville, yet no notice was taken of the fact among European historians and geographers till very lately, when Mr Schulze, a German professor at Giessen, was sent on a literary mission to the East by Baron Damas, French minister for foreign affairs, in 1826. Amongst other objects prescribed M. Schulze, one was to visit the antiquities of Van, described by Moses of Chorene. This he accomplished in the summer of 1827, and found the relation of Moses strictly accordant with fact. He has there discovered a vast number of cuneiform inscriptions, which he copied and sent to Paris, to be inspected by the academy of inscriptions, and the Asiatic society; and an account of them has been given by Saint Martin in the *Nouveau Journal Asiatique*, for September 1828. These cuneiform inscriptions are of various ages, and different forms, and with the exception of a trilingual inscription in honour of Xerxes, they are all more ancient than those of Persepolis. The Median and Assyrian cuneiform characters here found are

tle of Van are situated at the eastern extremity of the lake. The castle is built upon a high rock to the N. of the city, which extends an hour's walk from E. to W., and its base is contiguous to the walls of the city. In the interior of the rock are still seen many immense excavations made by the ancients. On the south side is an aperture cut in the hard marble rock, with astonishing labour, which leads to a very beautiful chamber. The whole length of this aperture is filled with cuneiform inscriptions. On both sides of the mountain, appear sculptured in different places, small crosses and human figures. We have no account of the size and population of Van, from Schulze, nor indeed from any one else, as the place has been very seldom visited by European travellers. We can only gather that it is a large and populous city, and the capital of a pashalic. Its latitude in Kinnier's map is  $38^{\circ} 40'$ ; but its longitude is uncertain.—*Aklat*, the *Chalial* of the Byzantine writers, was once a place of great importance, in the frequent wars which have desolated Armenia; at present it is a mere *casaban*, or 'large village,' of 1000 houses, under the government of a Koordish chief.—Near *Argish*, called *Adeliaouz* by Sherefeddin, is the famous rock of serpents, or the *Iltasch*. On this rock Schulze found two cuneiform inscriptions.—*Daher* is a Koordish village, near which Schulze found a most magnificent cuneiform inscription of 37 lines, as fresh as if it had been sculptured but yesterday.<sup>22</sup>

### III.—KOORDISTAUN.

[*Ancient Geography.*] The name *Koordistaun* signifies 'the country of the Koords.' In ancient times the *Carduchi*, or ancestors of the modern Koords, possessed this district called from them *Karduchia*, *Karduene*, *Korduene*, *Gordylene*, and *Corduene*. In the days of Xenophon it was a distinct country both from Armenia and Assyria, having Eastern Armenia on the N., and Western Armenia on the W., the Centrites being the boundary in that direction, whilst the lateral ridge of Zaco divided it on the S. E. from Assyria, as we learn from Strabo. It was not till the days of Tigranes that Carduchia or Corduene formed a distinct province of the Armenian kingdom, Tigranocerta being the capital. Down to the time of Schabour II. it was always considered a province or district of Armenia, having Zabdicene on the S., Adiabene on the S. E., Moxoene or the district of Moosh on the N. W., Arzanene on the W., while the mountains of Hatarash formed its N. and N. E. frontier, which

more neat and distinct than the Persepolitan. The other cuneiform characters are less than those on the Babylonish bricks, but larger than those on the Persepolitan monuments, yet they have a close connection with the Assyrian characters. It is probable, says Saint Martin, that they are as ancient as the age of Semiramis herself. Upon the whole, we reckon this a very extraordinary discovery, as it not only ascertains the existence of this celebrated historical personage, but also confirms the truth of what has been said of the wonderful buildings ascribed to her, in Assyria and Media, as well as Armenia, by Diodorus Siculus, Strabo, and others of the ancients. It also carries back the origin of alphabetical characters to a most remote antiquity,—an antiquity far anterior to the age of Semiramis.

<sup>22</sup> It must be here remarked, that the system of cuneiform writing, or rather sculpture, on all the monuments at Van and its vicinity, is altogether different from the trilingual inscriptions, at Persepolis and Morgaub, and those on the Babylonish bricks and cylinders. Amongst these, the trilingual inscription of Xerxes is the only one which belongs to the systems now known in Europe, and which has been decyphered by Saint Martin. If the expression may be allowed, it is modern, when compared with the vast antiquity of the others copied by Schulze. These recently discovered inscriptions have given an importance to the lake and city of Van, in the mind of the antiquarian and the philologist, which they will never lose. Their names will henceforth be associated with the recollections of a Semiramis and a Xerxes.



separated it from the district of Van. By Ptolemy, Gordyene is placed in the S. E. of Armenia, and to the E. of the sources of the Tigris. In his table the first district to the E. of the sources of that river is *Bagrandavene*, next *Gordyene*, next *Cortaa* the eastern part of Gordyene, and then the *Mardi*, the easternmost of all, and clearly corresponding to the district of the modern Amadia which is separated from the valley of the Khabour by a range of mountains on the W.

*Modern Boundaries.*] But the modern Koordistaun is of far larger extent than the Carduchia of Xenophon, or the Corduene of the ancients, as it comprehends all the tract from the source of the Susan branch of the Khabour to that of the Little Zab; or from 41° to 47° E. long. If a line be drawn from the source of the Susan, and prolonged S.E. till it strike the Tigris, 12 miles above Jezeerah-ul-Omar, it will represent the N.W. boundary of Koordistaun; and if the line be carried along the left of the Tigris all the way S.E. till it strike the confluence of the Tigris with the Little Zab, it will represent the S.W. boundary of Koordistaun. Another line drawn from the mouth of the Little Zab N.E. to its most south-eastern source, where the Zagros meets the Koordistaun range, will represent its south-eastern frontier. On the north, the mountains of Moosh and the Nemrood-Dagh separate it from the valley of the southern branch of the Euphrates; the range of the Hatarash separates it from the district of Van. On the N.E. it is separated from Aderbeidjan by the continuation of the Nemrood-Dagh from the point where it strikes the easternmost bend of the Hatarash, all the way S.E. till it strikes the most northern source of the Little Zab near Yeltomar, where it is separated by an intervening ridge from the source of the Tuttawa which runs N.N.E. to the Jigattay, a river flowing into the lake of Oormeeah. From this point the Koordistaun range runs E. and then due S., separating Turkish Koordistaun from the province of Ardelan or Persian Koordistaun, till it meets the Zagros or Aiagha-Dagh.

*Koordish Tribes.*] According to father Garzoni, who spent 18 years as a Catholic missionary amongst the Koords, this extensive region contains five principalities belonging to as many independent and distinct Koordish tribes, namely: the *Bidlisi*, the *Sciambo* or *Kiari Koords*, the *Baldinan Koords*, the *Boltani*, and the large principality of *Kara-Djolan*. Besides these five principalities, we find the *Rawandian* or *Rewandoozi* Koords to the E. and S. E. of the lake of Van, amounting to 100,000 families, and completely independent both of the Turkish and Persian power. The pashalics of *Kirkook* and *Solymania* form part of the upper Koordistaun; and we suspect the *Kara-Djolan* of Garzoni and Niebuhr to be the *Kara Choran* of Ker Porter, of which the pashalic of Solymania is a part. The *Orkiane* near the head of the Great Zab are quite different from the other Koords, and are perhaps of Hyrcanian descent. The *Sokmans* are shepherds and robbers, who make predatory incursions into Armenia. A number of Koordish tribes inhabit or roam in the pashalic of Diarbekir, as the *Amorgan* Koords and others, but these make no part of Koordistaun population. Other tribes, as the *Haideranlus*, the *Djellos*, the *Mahmoudees*, the *Sepehgis*, who kept the whole of the intervening country in a broil by their intestine wars, are mentioned by Schulze in his route from Khanoos to Betlis. Respecting the amount of Koordish population we have no data; but it must be very considerable, as the five principalities collectively can raise more than 60,000 men; and were they as united as they are brave they might easily be masters of all Armenia and

Koordistaun. But anarchy and want of principle have always prevented them from becoming powerful. Each tribe continues at war with another, and the whole country is divided against itself. Their government is entirely on the old feudal principle so long prevalent in Europe; and which while it lasted kept every country in that region in misery, and the people in abject vassalage. Under such a system no country can ever become powerful or enlightened. According to our imperfect information every village has its chief who is vassal to the chief of the tribe, but only so long as that chief is able to enforce obedience. According to Garzoni the *Assirella*, or small tribes, often revolt and depose their chiefs. The almost constant state of anarchy arising from this cause has separated many Koordish tribes from the great body of the nation, and forced them to disperse themselves through the neighbouring countries, and to lead a wandering life, like the Arabs or Turcomans. These expatriated wandering tribes are computed at 140,000 tents, or as many fighting men scattered through the plains of Erzeroom, Erivan in Russian Armenia, Diarbekir, Sivas, Aleppo, Damascus, and other places. They differ from the Turcomans in the following respects: they set a high value on noble blood, paying great respect to hereditary rank; they are every where considered as open and avowed robbers; and among them the bridegroom buys his bride. The Koords have a white complexion, an animated physiognomy, and an imposing look; they are capable of any enterprise however arduous; their language is Persian mixed with Arabic and Chaldee, and they use the Persian character; a moollah who understands the Persian language is kept as a teacher in every village; Mahommedanism is here conjoined with various superstitious notions, arising from remnants of the old Manichean and Magian systems. Above 100,000 Koords are Nestorian Christians, and acknowledge the authority of two hereditary patriarchs: one, named Simeon, residing at Kodgiamisi near Julamerick, who has five suffragan bishops under him,—and another, named Mar Elias, who has 13 bishops under him. The episcopal dignity is hereditary, descending from uncle to nephew; and the bishops are often ordained at the age of 13. The inferior clergy can scarcely read.

*Territory of the Bidlisi.*] The *Bidlisi* occupy the most western part of Koordistaun Proper, having the pashalic of Diarbekir on the W.; the Tigris on the S. W.; the principality of Amadia on the E.; the Nemrood-Dagh on the N. W.; and the Hatarash on the N. This district nearly corresponds to the *Carduchia* of Xenophon, and the *Corduene* of the Romans. It is traversed by mountains in all directions. The *Hatarash* runs E. and W., and is separated from the great range of Niphates by an intervening plateau of five miles width; and the lateral ranges from the Nemrood-Dagh form the long valleys of the Susan and Khaboor rivers. The valley of the Susan river is parted from the great valley of Diarbekir by the range which, running S. E. from the Nemrood-Dagh, skirts its right bank, runs on to near the banks of the Tigris, and forms below Jezeerah-ul-Omar, the mountains of *Alyoudi*, which are covered with perpetual snow, and skirt the left bank of the Tigris all the way until its confluence with the Khaboor.—Another range separating the valley of the Khaboor from that of the Susan runs parallel with the former stream till it joins the Susan or Hazirsu 6 miles above the city of Zako. This range also is very lofty.—A third lateral range skirts the valley of the Khaboor on the left hand or the E. separating it from the district of Amadia or the *Marde* of the ancients, running S. E. with the Khaboor



the whole of its course, and forming at its S. E. termination the range of the *Zako-Dagh*. This is the range which the 10,000 Greeks had to cross over, being stopped in their further progress up the Tigris by this lofty ridge which came close to the edge of the river. It took them a whole day's march ere they got beyond the first ridge which bounds on the N. the narrow plain, and arrived in the recesses of the Carduchian mountains, through which they had to march 7 days successively till they reached the plain of the Centrites. All these ranges except the Hatarash are connected with other ranges running between, so that the whole country seems a piece of net work, so interlined is it with mountains. The whole road from Betlis to Sert is through valleys and over mountainous ranges, the descent of one of which Kinnier makes 3 miles, by a road the worst he had ever seen. Another rugged range cost him 3 hours to ascend; and when the summit was gained nothing was seen but a labyrinth of mountains, glens, and valleys, the hills steep and craggy, their tops white with snow, and the glens wild, deep, and narrow.

[*The Susan and Khaboor.*] The chief rivers are the *Susan* or *Hazirsu* and the *Khaboor*. The former rises in the Niphates, to the N.W. of Sert and to the W. of Betlis, an intervening range separating its source and course from those of the Khaboor. It is a much smaller stream than the Khaboor, of which it is a mere tributary.<sup>23</sup> The *Khaboor* is the *Centrites* of Xenophon, and the *Nicephorius* or 'river of victory' of Tacitus, who gave to it this appellation from the memorable victory gained on its banks by Lucullus over the immense and ill-disciplined rabble of Tigranes. It is composed of two streams which flow through Betlis: the one from the Hatarash mountains 4 miles N.,—and the other from the W. of Betlis. It runs S.S.W. to Sert, the ancient Tigranocerta, a travelling distance of 54 British miles, and passes the plain two miles to the S. of that place. It is there 80 yards broad, very rapid, and so deep as to be unfordable. It runs thence S. E. till it meets the Hazirsu mentioned above. The combined stream, after forming an island on which is situated the town of Zako, meets the Tigris 15 miles below.

[*Soil and Produce.*] Though this territory be mountainous and rugged, the valleys in most places are very fertile, and produce rice, millet, vines, and fruits. Several of the valleys to the W. of the Khaboor produce large crops of wheat and barley. In the vicinity of Betlis, apple, pear, plum, cherry, and walnut-trees, are numerous and productive, and the vineyards of Coultu produce excellent wine and brandy. But the principal part of the land is pasture, and the natives prefer the culture of fruits and vegetables to that of grain. The gardens in the vicinity of Betlis are irrigated by small canals which convey the water from the rivers or mountains, and considering the Koords to be a very illiterate, rude, ignorant people, they well understand the art of hydraulics. Some of their aqueducts convey water for 6 miles, and are small trenches cut round the sides of the hills, where the level is preserved with the nicest precision without the smallest aid from mathematical instruments. Wine is still as abundant as Xenophon found it 20 centuries since in all the Carduchian villages. The sides of the mountains are well wooded with oak, ash, apple, pear,

<sup>23</sup> In all the modern maps but that of Kinnier its course is drawn due S. to the Tigris, and is identified as the Erzen branch of the Tigris; whereas it is not a branch of the Tigris at all, but of the Khaboor, and runs more than 120 British miles S.E. till it joins that stream under the name of the Hazirsu 6 miles above Zako, where it is a large stream.

*Zaco.*] S.E. of Naharvan is the petty Koordish principality of Zaco, the residence of Capot-Pasha. It is situated on an island in the Khabour, 15 miles N.E. of its confluence with the Tigris, and corresponds to the *Saccopodes* of Strabo. The Khabour here bathes the N.W. base of the Zako mountains, a long and lofty range running nearly E. and W. The defile through this range into the plains of Assyria is 6 miles in length. Zaco is the most considerable place between Jezeerah and Mosul, and is surrounded by a fertile district which produces a great quantity of excellent fruits; and in the days of Xenophon, who passed this district in his famous retreat, the villages abounded in wines, and here were great quantities of provisions laid up for the satrap of the country.

*The Baldinan Koords.*] E. of the Bedlisi Koords are the Baldinan Koords, separated from them by the range of Al-Khabour. *Amadia*, their capital, is the ancient *Marde*. The Koordish chief of this principality, though nominally subject to the pasha of Bagdad, is in reality an independent hereditary prince, descended from the house of Al-Abbas, which for more than 5 centuries reigned at Bagdad, and whose successors have, ever since the expulsion of that dynasty from Bagdad, reigned at Amadia. He is one of the richest and most powerful chiefs in Koordistaun, and is sovereign over 31 districts, well-peopled, and rich in corn and wine, and inhabited by Koords, Nestorians, Chaldeans, and Catholics. Amadia is situated on a mountain, whose ascent occupies more than an hour, by a flight of narrow steps cut out of the rock. It is a large city, and has a great arched bazaar in the centre, full of merchants' shops. Many of the native Koords bring their tobacco and gall-nuts to sell here. The city is destitute of water, and the people are obliged to fetch it from springs half way down the hill. It is 72 miles N.N.W. of Mosul.

*The Sciambo Koords.*] N. of the Baldinan Koords, and S. of the Van lake, are the Sciambo Koords, whose capital is *Julamerick*. They are also denominated the *Kiaree Koords*, from the loftiest ridge of the Koordistaun mountains, which runs through this principality. This district contains a number of villages, but no towns except the capital. It is traversed throughout its whole extent by the *Zab*, the *Zabatus* of Xenophon. As very little, or rather nothing at all, is known of the interior geography of this tract, we can of course say nothing of the sources of the *Zab*, and of the many branches which compose its stream, whilst passing through the country of the Sciambo, before it pierces the southern range of the Koordistaun mountains, here called *Choatras*. The *Kiaree* river, which passes, or rather is said to pass, by *Julamerick*, is said to be the western branch, and the *Zab* the eastern branch. The latter rises on the S.W.

cause so many were saved in the ark according to Mohammedan tradition. Naharvan also obtained the same name for the same reason; for we are told that the emperor Heraclius ascended the mountain Al-Yudi from the town of Themanin, and saw the remains of the ark. Others again place the supposed site of the ark on the same range, but farther to the N.W. and 4 miles from Jezeerah-ul-Omar. Benjamin of Tudela tells us in his Itinerary that the island of Jezeerah was so called because Omar-ebn-Adbelaziz removed the remains of the ark into it, and built a Mohammedan temple with them. There was formerly a Nestorian monastery, called the *monastery of the ark*, upon the Kardu or Al-Yudi mountains, where the Nestorians used to celebrate a festival on the supposed spot where the ark rested; but in 776 that monastery was destroyed by lightning, with the church and all the congregation there assembled. How either monasteries or churches could be erected on the summit of a snowy mountain, or how monks could live there, is impossible to divine,—as Buckingham, who saw these mountains, tells us that they are exceeding lofty, and covered with one unbroken sheet of snow for at least one-third of the way down from the summit, although it was then the hottest season of the year, and when the intense heat of the plains was more than a European could well endure. The same fact is testified by Mr Sullivan.



side of the snowy range which lies to the W. of the lake of Oormeeah,—and after passing by a place called Rauha in a S.W. direction, joins the Kiaree branch coming from the N. at or near the point where it pierces the range of Choatras, and enters the plains of Assyria.

*Chaldean Christians.*] The following particulars respecting a sect calling themselves Chaldean Christians were collected by Dr Walsh, chaplain to the British embassy at Constantinople, from the Chaldean bishop and other persons of note among that singular people:—"A sect of Christians, called by themselves Chaldeans, has, from the earliest ages of the gospel, inhabited the country on each side of the Tigris, at the foot and on the sides and summits of the great chain of mountains which lie to the E. of that river. Shut out from intercourse with the rest of the world by the nature of the place, they are never visited by travellers. The face of the country is partly plain, and partly mountainous; but the mountain-tract is by far the most extensive, and so very healthy, that the plague, which sometimes rages in the countries all around, has never been known to infect this district. The population consists of about 500,000 persons, who are all Christians. They are free, and are independent of the Arabs, Turks, Persians, or Tartars, in the midst of whom they are situated; and though several attempts have been made in different ages to subdue them, they have successfully repulsed them all. The last great effort was made by the Turks in the beginning of the 17th century, in which they lost 100,000 men, and 5 pashas, and have never since attempted to invade them. The Chaldeans constantly live with arms in their hands, to preserve their independence; and they do not lay them aside even when they assemble in the churches for divine service on Sundays. Their government is republican, and at the head of it is a patriarch, who exercises both a spiritual and civil jurisdiction. Their capital is *Jolemark*. It is surrounded by a strong wall, protected by European cannon, which were some time ago furnished to the patriarch by French engineers. It contains, in winter, about 12,000 inhabitants; the greater part of whom, in summer, emigrate to numerous villages, which are scattered on the neighbouring hills. The patriarch resides at Kosharis, situated on the banks of the Zabab. They possess several towns in the mountains. In the low country their principal city is *Djeziras*, situated in an island on the Tigris, on the confines of Diarbekir. This town was formerly as independent as the rest; lying, however, in a low, exposed situation, on the confines of Turkey, it has latterly been obliged to receive a Turkish pasha as a governor. In the other towns a few Turks only occasionally reside. The exercise of their religion is tolerated, but not openly; they have, therefore, no minarets, and the *muezzan* is never heard calling the people to prayer; and if any Turk is seen in the street on Sunday, during divine service, he is immediately put to death. They have no schools for the general education of their children, and no printed books among them: their knowledge, therefore, is very limited; and very few, even among the better classes, learn to read. Instruction is confined to the clergy, as the only persons in the community who require it; and when a man is disposed to study he must become a priest. He is then supplied with such manuscript works as they possess in the different churches and convents. Among these are the holy Scriptures, translated into their language, which, though not printed, are sufficiently (?) common in written copies. They do not themselves know at what time Christianity was first preached among them, or by whom. Very early missionaries from the college de Propa-

hours' travel above that elevated Koordish village, is wholly up a tremendous marble precipice, and amongst the side of a fearful gulf.

*Belbossi Koords.*] The Belbossi Koords inhabit the Kourtak range to the N.W. of Beytoosh. They are a savage, cruel, and rapacious race, and constantly at war with the other more civilized tribes. They are the *Belbas*, or *Bolbas*, of D'Anville, and placed in his maps on the eastern branch of the Greater Zab.

*Towns.*] The towns in Turkish Koordistaun—for of *Kara Djolan* we have no accounts—are: *Arbela*, or *Irbel*, on the northern branch of the Indge-Su, said to contain 10,000 inhabitants; *Khoi-Sandjack* on the Altun-Su; *Altun-Kupri*, or 'the golden bridge,' on an island in the Little Zab, with a population estimated at 20,000 by the natives themselves, though at only 7000 by Buckingham; *Kirkook* an extensive town, or rather three towns situated on the Kosa, a small stream running S.W. to the Altun-Su; *Solymania* on the Kara Choran, in the centre of a romantic valley, the seat of a pashalic, pompously denominated the pashalic of Koordistaun, and containing a population of 6000 souls; and *Sheher Issoul* identified on Rennel's map with the *Ison* of Ptolemy, but now far more clearly identified with the *Seazuos* of Theophanes, which very nearly corresponds in its orthography to *Sheher-Zoor*, or 'the city of Zoor,' another name of Sheher-Issoul.

### III. LOWER BASIN OF THE EUPHRATES AND TIGRIS.

This is an extensive region, comprehending the S.E. part of Asiatic Turkey: namely, the ancient Mesopotamia, Babylonia, Chaldea and Assyria, on the E. of the Tigris, and the S.E. of the Little Zab. Of these portions of territorial surface, the N.W. part, or Mesopotamia, is now denominated *Al-Jezeerah*, or 'the peninsula'; the S.E. portion is collectively called *Iraca-Arabi*, and is wholly included in the pashalic of Bagdad. Order requires us to commence our description with the former, or N.W. division.

#### I. MESOPOTAMIA OR AL-JEZEERAH.

*Name, Boundaries, and Extent.*] The modern appellation of Jezeerah is synonymous with the ancient Greek appellation above-mentioned, denoting 'the region between the rivers,' and wholly corresponding to the Hebrew *Shinar*, or *Shene Nahar*. In its most extensive sense it applies to the whole region watered by the Euphrates and Tigris, to their confluence at Korna; but it is usually restricted to the N.W. portion reaching from the ancient wall of Media mentioned by Xenophon—and which extended N.E. from Macepracta on the Euphrates to the Tigris a little above the modern Bagdad—N.W. to the source of the Tigris. The name *Mesopotamia* is comparatively modern, not having been in use till after the time of the Macedonian conquest, when the political nomenclature of this region underwent a change. As Syria and Mesopotamia were peopled by the descendants of Aram, the son of Shem; the former was called *Aram* simply, and the latter *Aram-Naharajim*, or 'Aram of the rivers.' It was also called 'Syria beyond the river,' in opposition to 'Syria Proper,' which lay to the W. of the river. While the epithet of *Aram-Naharajim* was applied to the whole of Mesopotamia, the western portion was denominated *Padan Aram* and *Sede Aram*, or 'the fertile and cultivated Aram,' in opposition to the eastern portion which was dry and barren.<sup>27</sup>

<sup>27</sup> This western part was the district in which Nahor and Laban dwelt, and to which Jacob fled from Esau his brother.



The same distinction is made by Strabo, who divides Mesopotamia into two parts, the one of which is situated nigh the mountains of Armenia, and is very fertile and delightful for its pastures and shrubs,—but the other part, towards the S., is destitute of water and barren, where dwell the Scenite Arabs, accustomed to pillage, a wandering race, moving from place to place with their herds and flocks. Strabo here certainly intends the S.E. portion beyond the Chaboras. This harmonizes exactly with the description given of Mesopotamia by Xenophon in the first book of the *Anabasis*.<sup>28</sup> In modern times Mesopotamia has been, and still is, divided into three parts: *Diarbekir*, or the valley so called and already described in our account of Armenia, to which it naturally belongs,—*Diarmodar*, or the interior part,—and *Diarrabia*, or the southern part, the Arabia of Xenophon,—the whole being collectively denominated *Ul-Jezeerah*, or 'the peninsula,' as inclosed on all sides but on the N.W. by the Euphrates and Tigris. Exclusive of Diarbekir, this territory is bounded on the N. by the Karadgy-Dagh, or mount Masius, and the banks of the Tigris; on the W. and S. by the Euphrates, which divides it from Syria and the Syrian and Arabian deserts; on the S.E. by Iraca-Arabi; and on the N.E. and E. by the Tigris, which separates it from Koordistaun and the eastern portion of the pashalic of Bagdad. Its greatest length from N.W. to S.E. is about 400 B. miles, whilst its breadth varies from 150 to 200 B. miles.

#### CHAP. I.—MOUNTAINS, PLAINS, AND RIVERS.

*Mountains.*] Though Mesopotamia be generally a level country, it has some mountain-ranges; as the *Karadgy-Dagh* on the N. already described, and the range of Senjar, and the Jebel-Hamrine.—The first range, or *Mount Masius*, and its continuation S.E., forms for 170 miles the northern boundary of this extensive region, extending from W.N.W. to E.S.E., or from the source of the Tigris to the village of Doogher, and thus far separating the plains of Mesopotamia from the valley of the upper Tigris.—The range of *Senjar* lies to the S.E. of Merdin, and occupies a large space between the Khabour and Huallee rivers. It is of a semi-

<sup>28</sup> Having narrated the passage of the younger Cyrus over the Euphrates at Thapsacus, Xenophon says that he thence made three marches through Syria (that is Padan Aram) to the river Araxes. Beyond this, he entered a desert of 18 marches to the plains of Babylonia. This he calls *Arabia*, in opposition to Syria, on account of its sterility—and marched the whole way along the right bank of the Euphrates for the sake of water, the desert affording none. Five of these marches were through a plain level as the sea, full of wormwood, and totally destitute of trees. If any other kind of shrubs or reeds grew there, they had all an aromatic smell. Bustards and ostriches, antelopes and wild asses, appeared to be the only inhabitants of the desert. The other 13 marches were through a hilly, but equally barren tract, till they arrived at the pyla or passes into the Babylonian plains. This desert is now called the desert of Senjar, which Pliny, in an after age to that of Xenophon, included in Arabia, whence it would appear that the name Arabia was extended the whole way across Mesopotamia in this part to the Tigris. If the term *Arabia* be significant of the nature of the region to which it is applied, as deduced by Schleusner from the Hebrew *Oribel*, 'a desert,' then its application by Xenophon, Pliny, and others of the ancients, to the S.E. division of Mesopotamia, is at once proper and just; Padan Aram, or the Syria of Xenophon, indicating the fertile portion of Mesopotamia, and Arabia the desert or sterile part. It must be observed, however, that desert as this part is, it was full of towns and villages on both banks of the Euphrates, and in the islands of the river, in the days of Xenophon and Julian, though they have all now disappeared. In ancient times it was the great caravan-road from the head of the Persian gulf, and from Babylon, when in the zenith of its prosperity, to the head of the Mediterranean, and it was this long-continued inland commerce which supported these towns and their population, as is evident from the case of Palmyra, which lay in the very route, and which was a great and renowned city in the days of Aurelian.

circular form, 50 miles in length from N.W. to S.E. and as much from N.E. to S.W. It is a lofty range, says Buckingham, considerably higher than the Karadgy-Dagh, rising 2000 feet above the plain, gradually from the extremities of the range towards the centre. Throughout all this extensive range there is not a single large town, but there are many populous villages. Of these, however, very little is known, as neither Turks, nor Koords, nor Arabs dare venture amongst them, the inhabitants being *Yezidees*, who are declared enemies of all others in the vicinity. The largest village possessed by these sectaries is seated on an island in the midst of a lake called *Cottoneah* according to Niebuhr, but is said by others to be situated at the foot of the range in the plain, whilst others affirm that it is amongst the hills,—a clear proof that we know nothing of the subject but by uncertain report. Niebuhr speaks of a pyramid in this island, built in a very durable manner, and worthy the examination of travellers; but till these ferocious sectaries be subdued, no traveller will ever be allowed that privilege. There is snow on this range for a great part of the year. According to Rousseau's description of the pashalic of Bagdad, the range of Senjar extends through an immense plain between the rivers mentioned above, which, during the months of March and April, resembles a prairie covered with verdure, sprinkled with aromatic flowers, and watered with many springs, which their snowy fountains sometimes convert into large and impetuous torrents. The summit of the range presents a flat and fertile soil, over which a thousand charming brooks delightfully glide. Barley and millet are produced in abundance, and the raisins and figs which are here grown are renowned throughout the East, for their exquisite flavour, beauty, and taste.—The *Jebel-Hamrine* is a range of small elevation. It runs N. and N.E. from the hilly tract on the Euphrates to the Tigris, crosses that stream, and then runs S.E. as far as Susiana. On the southern side, where it is separated from the Arabian desert, Mesopotamia is bounded by a hilly tract on both sides of the river, which occupied 13 marches of Xenophon, with the army of the younger Cyrus. These hills abound with forests, which supply the city of Bagdad with firewood.

*Plains.*] Amongst the plains of Mesopotamia, that of *Carra*, S.E. of Orfa, where the Parthians defeated Crassus, and that of *Senjar*, where a degree of the meridian was measured by the Arabian astronomers, are the most celebrated.

*Rivers.*] Of the two great rivers encompassing this country, the *Euphrates*, from its entrance on the plains at Juliopolis, to Daradax, forms its western boundary on the side of Syria, for more than 150 geographical miles; and from thence to the Median wall, where a canal branched-off to the Tigris at Sitace, opposite the confluence of the Decaleah, the Euphrates runs a course of more than 350 geographical miles, in a straight line S.E.; but if the windings be included, as it makes a great many bends or elbows, the course will be double that distance. On the N.E. and S.E. the *Tigris* performs its sinuous course of more than 300 B. miles, from the river of Zaco to the confluence of the Deallah. In Mesopotamia itself, the two chief rivers are the *Khabour* and the *Huallee*, both rising from the Karadgy-Dagh, and running S.E. till they join at a place called Nahrain, or 'the rivers,' and from thence the combined stream runs S. to the Euphrates at Kirkisia.

*The Khabour.*] Of these two streams the Khabour is the most western, rising 40 geographical miles N.W. of Ras-al-ain, the ancient *Resen*. It issues with a prodigious force from the ground, being formed, according to



the Arabs, of 300 salient springs at the fountain-head. From thence it runs S.E. to Ras-al-ain, which is 18 hours or 60 miles' journey to the S. of Merdin, and where are the ruins of a magnificent temple, with a great many beautiful marble columns. Thence it runs S.E. to the Hermas, Saocoras or Huallee, which it joins, after a course of more than 200 B. miles. The combined rivers enter the Euphrates 45 miles S. of their junction.

*The Huallee.*] The Huallee is the ancient *Hermas* or *Mygdonius* of the Greeks, the *Saocoras* of Ptolemy, and the river of *Nisibis* and *Sen-gara*, according to the Oriental geographers. It is formed by the union of a great number of streams coming from the southern slope of mount Masius, of which the Hermas proper and the Mygdonius which waters the plain of Nisibis are the chief. The former rises 80 B. miles N.W. of its junction with the Mygdonius, and this latter rises 30 B. miles N. of Nisibis in the Karadgy-Dagh, and joins the Huallee 25 B. miles below or S.E. of Nisibis. Though the former is the principal stream, yet the latter is a pretty large stream, and swells to a great size at the annual melting of the snow on mount Masius, and inundates all the plain through which it flows, a fact which is noticed by Julian the apostate, in his first oration. It is probable, however, that as the Hermas itself—which receives all the streams running S. from the Masius—must be subject to similar inundations from the same cause, those of the Mygdonius will be increased by that very circumstance, its lesser stream being dammed up by the superior swell of the main stream, and the exceeding flatness of the plain. 75 B. miles S.E. of the junction of the Huallee with the river of Nisibis, the Huallee joins the Khabour, after describing a large semicircular bend round the mountains of Senjar to the E.<sup>29</sup>

#### CHAP. II.—SOIL AND PRODUCTIONS.

*Soil.*] It is towards the north, and the mountains which there divide it from the upper Tigris, that the soil of Mesopotamia is good and productive. Wherever it is well-watered, it is fertile, as in the vicinity of Orfa; but the most fertile part of all Mesopotamia was the ancient *Mygdonia*, called *Anthemusia* by the Greeks, or 'the district of roses,' from

<sup>29</sup> The Khabour, where it joins the Euphrates, is too deep to be forded, and must be crossed by boats, as was done by the army of Julian in April, when the stream was at its lowest. The Huallee anciently, it would seem, ran S. E. to the Tigris, by the way of Senjar, Hatra, and Tekrit, which in reality is just the line of direction one would suppose it to take from Senjar, instead of that to the S.W. In the days of Ptolemy, the Huallee called by him the Saocoras, did not join the Chaboras, but fell into the Euphrates by a separate channel, the *Masca* of Xenophon, five marches E. of the mouth of the Araxes or Khabour, whilst the other or larger branch pursued its wonted course to the Tigris. In process of time this branch, or the Saocoras, also gradually altered its course more to the W. till it finally joined the Khabour at the present spot. The larger branch continued to run by Hatra to the Tigris, down to times comparatively modern, as the bed of its channel is still clearly traceable, from the Tigris N.W. to Hatra. Both these beds are now deserted, and the whole stream of the Huallee now runs S.W. to the Khabour, instead of S.E. to the Tigris by Hatra, and direct S. to the Euphrates, at Corsote. The extreme flatness of the region through which it anciently ran, and the vast quantity of alluvial matter brought down the stream from the plain of Nisibis, would gradually operate this change of course, as is done in other regions of similar physical character. It was down the Huallee that the emperor Trajan conveyed his fleet, built of the timber of the forests of Nisibis, to the Euphrates, but whether by a separate channel, or by those of the Khabour and Huallee collectively taken, cannot now be determined, but the former is the most probable. Another stream, but of small consequence, ran S. of Carrie to the Euphrates, which it entered at the ancient city of Nicephorium or Callinicum, 90 miles W. of the mouth of the Khabour, and was anciently called the river of *Anthemusia*.

the abundance of these flowers which grew here; and at this day the plain of Nisibis is still famed for its white roses. The whole tract of the upper Khabour and Huallee is eminently fertile, these being by far the best watered parts of this region. The whole plain at the foot of the Karadgy-Dagh, from the source of the Huallee, and betwixt the course of that stream and that range is intersected by innumerable brooks, and presents a continued succession of flat, alluvial meadows, once fertile in rice and grain, now full of ruined towns and villages,—a clear and conclusive proof how much the misery of this country is owing to misgovernment,—and how different the yoke of the Roman and Sassanian princes, who formerly shared this large, rich, and productive province, was from that of its present rulers, the indolent and barbarous Osmanlees. Though neither trees nor shrubs now appear in these desolated plains, it was once otherwise; and the immense forests which anciently clothed the southern slopes of mount Masius, in the vicinity of Nisibis, enabled Trajan to equip a numerous fleet of ships, which he carried down the stream of the Huallee to the Euphrates. Towards the S. and E. the soil progressively deteriorates, till it bears a striking resemblance to that of the Arabian deserts: being bare, sterile, and sandy, except on the immediate banks of such scanty streamlets as are found here and there running to the Khabour or the Euphrates. But desert as the southern part of Mesopotamia is, it once contained a number of populous towns on both banks and in the islands of the Euphrates. All these were supported, partly by the fertility of the soil in their immediate vicinity, and partly by the passage of caravans, which, in ancient days, when the commerce of the Persian gulf was in its glory, traversed the banks of the Euphrates on their way to Palmyra and the head of the Mediterranean; and this state of things continued even after the Mohammedan conquest, down to the discovery of the passage to India by the cape of Good Hope, which put an end to this inland commerce and the existence of these cities. At a place called Haditha or Hit, near the Euphrates, are remarkably strong fountains of naphtha and bitumen, anciently used in constructing the tower of Babel and the walls and palaces of Babylon. This place is 100 geographical miles to the W. of Bagdad. —To the N.E. of this is a large saline lake, which supplies Bagdad with salt.

*Malignant Winds.*] The great number of salt putrescent lakes and collections of stagnant water, in this quarter, communicate a pestilential quality to the air, which is also heated to an extraordinary degree by the burning sands. It is this air, so heated and so corrupted, which, when set in motion by the want of some equilibrium, is called the *bade simoom*, 'poisonous wind,' or *samiel*, and which produces such fatal effects on animated nature. It is more dreaded in Syria and Mesopotamia than in the midst of Arabia itself. This wind blows from S. to N. across Mesopotamia, as far as Mousoul, and up the Tigris, till its passage is stopt by the mountains to the N.

*Productions.*] The desert of Mesopotamia is inhabited by the common maned lion and a species without a mane, by wild asses and antelopes, bustards and ostriches. Wormwood, as abundant as the heath in some parts of Europe, here covers immense spaces, to the exclusion of every other plant. Occasionally, however, stripes of agreeable and fertile land, like so many oases, skirt this desert. Tamarinds, wild cherries, cypresses, and weeping-willows, here and there shade the banks of the Euphrates, the waters of which, raised by wheels, irrigate in various spots groves of



pomegranates, lemons, and sycamores. The town of Annah is one of these delicious spots. North of Annah, alongst the Euphrates, a district covered with mulberries extends as far as a place called Balis. Narrow paths lead through its thickets to hidden hovels. Here a horde of peaceful Arabs, of the tribe of Beni-Semen, raise silk-worms and export their produce. This district, almost unknown to Europeans, is called *Zombouk* by Hadji-Khalfa, the Turkish geographer. The caravans which traverse this desert to and from Bassora are compelled to propitiate the Arabs, who reckon themselves the lords of the desert as far as the mouth of the Shat-al-Arab, by a customary tribute. They have to encounter the suffocating samiel,—swarms of locusts,—and the failure of water,—whenever they depart from the line of the river, during a journey of nigh 800 miles from Bassora to Aleppo.

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#### CHAP. III.—INHABITANTS AND LANGUAGE.

ALTHOUGH the descendants of Aram were the aboriginal natives of this region, yet in very early times we find it peopled also by Arabian tribes from the S. As nothing but the channel of the Euphrates parted it from the Syrian and Arabian deserts, and as it bears on that side a strong resemblance to Arabia, we need not wonder that successive Arab tribes should have crossed the separating stream, with their flocks, and herds, and tents, to roam in a region so similar to their own. Hence we find Arabs dispersed over all the country, as far as mount Masius on the N. and the Tigris on the E. All these tribes were by the Greeks collectively denominated *Scenitæ*, or ‘Arabs who dwell in tents.’ The district of *Osrhoene*, in the N.W. of Mesopotamia, was so called from *Osrhoes*, the founder of an Arab dynasty of princes, who ruled at Edessa, under the common appellation of *Abgarus*, till the reign of Caracalla, who, suspecting the fidelity of the last prince, sent him in chains to Rome, and converted this Arab principality into a Roman province. Besides Syrians and Arabs, the population was composed of Greeks and Romans; at present it is composed of the original natives, and Greeks—who dwell chiefly in the towns and villages—Turks, Arabs, Koords, and Yezidees. The Arabs are very numerous, and, together with the Koords, occupy most of the open country, whilst the Yezidees inhabit the mountains of Senjar. The *Beni-Melan* Arabs occupy the country between Orfa and Merdin. Their numbers are estimated at 50,000 families, and their chief can bring 20,000 horsemen to the field. Another tribe, called the *Beni-Ayub*, or ‘the Sons of Job,’ are under a chief, who commands 80,000 Arab and Koordish families who roam in the same tract as the Beni-Melan. This chief is the mightiest potentate of all the nomadic tribes between the Euphrates and Merdin, and his justice and integrity are the theme of praise both to Christians and Mohammedans. If a traveller obtain a passport and letter from the pasha of Aleppo to this nomadic potentate, and once eat bread and salt in the tent of this patriarchal chief, he is sure of protection from all the tribe. The *Taye* Arabs wander in the tract between Nisibis and Mousoul, and impose a tribute on all caravans on their way from the former to the latter place. Near Arzrowan is the camp of Khalif Aga, a powerful Koordish chief, who can bring 12,000 horsemen into the field. Another Koordish chief, called Tarsua, commands all the country from Merdin to Nisibis.

*The Yezidees.*] The *Yezidees* are a ferocious, sanguinary, and numer-

ous race, dwelling partly in Koordistaun, and partly in the mountains of Senjar. In Koordistaun they possess several districts between Jezeerah and the source of the Susan branch of the Tigris. Kinnier says that about 10,000 families of them inhabit these districts. They also inhabit several villages on the road from Zako to Mousoul. But their chief residence is in the mountainous region of Senjar, where they live completely independent of the Turks. As travellers dare not venture among them, our knowledge of them is very limited. They are said to be an heretical sect of Mohammedans; and so denominated from the khalif *Yezid*, who put the sons of Ali to death. Many other opinions have been broached amongst the learned respecting the name and origin of this sect, but we are still in the dark respecting both; and as they are objects of dread, horror, and aversion, to all the religious sects in their vicinity, whether Christian or Mohammedan, it would seem that their principles are *unique*: but what these really are, none can tell us. We have been assured by some travellers, that they worship the devil; but whether such worship be that of religious homage to the evil genius as their only object of adoration, or merely consists in deprecatory rites to avert the wrath of the malignant demon, it is impossible to say. At any rate, no traces of worship to *Yezdan*, or 'the good principle,' in opposition to *Ahriman*, or 'the evil principle,' are found amongst them. The tomb of their founder, Sheick Aad, is still shown at Mousoul. This sect is divided into black and white members: the former being the priests and rulers,—and the latter the multitude. The malignant principle whom they are said to worship, or perhaps rather to deprecate, they denominate *Karuben*, and regard him as one of the great ministers of the Supreme Being. They likewise call him *Sheick Maazen*, or 'the great chief.' In the side of one of the mountains of Senjar, called *Abdool-Azuz*, is a great cavern, into which, on a certain day of the year, they cast their offerings to the devil, throwing jewels, or pieces of gold or silver, into the abyss, which is said to be so deep, that no line has ever yet reached the bottom, and which is supposed to reach to the abode of Eblis; yet, strange to tell, though worshippers of the devil by profession,—though cruel from education and principle,—though so intolerant as not to allow a worshipper of the true God to utter the smallest word of disrespect to the grand enemy of God, and goodness, and man,—though robbers by trade and long confirmed habit,—yet Kinnier is pleased to affirm of them, that they are a far better race of men than either Turks, Arabs, or Christians; that they are more tolerant on points of religion, free from many of the narrow prejudices of their neighbours, and possessed of more noble and generous principles, than any nation comprising the motley population of Koordistaun! It may be so; but there seems an enigma here which Kinnier would do well to solve. Their language is the Koordish. Kinnier estimates the number of this daring sect at 2,000,000 souls; whilst a French traveller estimates them at only 1-10th of that number.

[*Languages.*] In such a motley population as that of Mesopotamia, composed of Turks, Arabs, Koords, and Syrians, many different languages and dialects must be found. The purest dialect of the Aramian language is and always has been spoken in Mesopotamia; as at Edessa, or Orfa, Koordish and Arabic are spoken among the wandering tribes, so called; at Beer and Orfa, Turkish is spoken; and at Mousoul, Arabic and Koordish, with a little Turkish and vulgar Chaldee; and the same is the case at Merdin.



## CHAP. IV.—CITIES AND TOWNS.

IN ancient days Mesopotamia contained a vast number of towns and cities all celebrated both in sacred and profane history; but of these only a few remain at this day. For more than 700 years this region was the battle-ground of political strife between the powers of the West and the East; and yet during all that long period it was populous and flourishing. But since it fell under Turkish domination it has gradually though rapidly declined. We will commence our description of what cities still remain with those in the western quarter.

*Zeugma.*] In descending the Euphrates to its entrance on the plains of Mesopotamia and Syria, the first place of political importance, as a ford from Syria into the former region, was *Zeugma*, the ordinary place where the Romans crossed their armies into Mesopotamia, along a strong stone-bridge protected by a castle on the Mesopotamian side of the river, named *Seleucia*, and connected with the city of *Apamea*. Both the cities and the castle are now in ruins; but the remains of the bridge are still visible. *Zeugma* is supposed by D'Anville to correspond with the modern *Roum Kala*, or 'castle of Roum,' or 'of the Romans;' but this is a mistake, as the latter place stands higher up the river, and is a modern building compared with *Zeugma*.

*Beer.*] About 20 geographical miles below Roum Kala is Beer, still a city of some importance, having a castle commanding the pass over the river. According to Buckingham, who visited this place in 1816, Beer contained 400 houses, and 4000 inhabitants; but, according to Mr Wolff, the Jewish missionary, who passed through it on his way to Palestine in 1824, there are more than 15,000 Turkish inhabitants at Beer, besides a few ignorant Armenian Christians. He represents the inhabitants as rebels to the sultan, to whom they had paid no tribute for 25 years. The face of the mountain here is full of immense holes and rocks; many of the former are fitted up for khans where travellers lodge. The Armenian church is formed in one of these holes, which seem to have been proverbial even in the days of Jeremiah, who was ordered by divine command to go to the Euphrates and put the girdle which he had on his loins into a hole of the rock, and to conceal it there for a fixed time. This place must not be confounded with the *Birtha* of Ptolemy on the Tigris; but corresponds to his *Barsamse* on the Euphrates; though—as usual in his tables—it is placed quite wrong in respect of *Zeugma*, which he fixes at nearly 2 degrees N.E. of it, though it is not actually one-third of a degree N. of it. Beer is called *Biradschick* by its Turkish inhabitants.

*Kerkisia, &c.*] Going S. amongst the Euphrates, and then E. as far as the mouth of the Khaboor, we meet with little but ruins of former cities and towns which flourished here in the days of Rome and Parthia. *Kerkisia*, at the junction of the Khaboor with the Euphrates, represents the *Carchemish* of Scripture, taken by Pharaoh-Necho, and recovered by Nebuchadnezzar. This was always a place of political importance, being the frontier garrison of the Romans, and the successors of Constantine, against the Parthians, and their successors the Persians. It was fortified by Dioclesian, and was ordinarily furnished with a garrison of 10,000 men. At a considerable distance to the W. is the ancient *Thapsacus*, on the Syrian side of the Euphrates, famous as a pass over the Euphrates, and corresponding to the *Tiphsah* of Scripture, the extreme limit of Solo-

mon's kingdom to the N.E.<sup>30</sup> This ford is on the direct road from Damascus and Palestine to Upper Mesopotamia and the Tigris. Here the Euphrates is 800 yards broad, but shallow at low water.—Beyond the Khabor, amongst the Euphrates, are the towns of *Mesched Rahabah*, *Rahabah Melic*, and *Annah*, the ancient *Annathon* of Ammianus, the residence then as now of an independent Arabian emir. It is situated on an island in the river, and is composed of two long streets, walled and fortified. It was taken by Julian in his march against the Persians, and the inhabitants transplanted to Chalcidene in Syria.—*Thilutha*, farther E. on the same river, was an impregnable fortress, which defied the arms of Julian.

*Felujia*.] We have no modern towns of note on the Euphrates till we arrive at Felujia, all the ancient towns having perished. Felujia is a little to the S.E. of the ancient *Anbar*, once the capital of the district of Ancobarilis mentioned in Ptolemy, and the seat of the Abasside Khalifs before the foundation of Bagdad.—Anbar is now in ruins; but Felujia is a place of some importance, being placed at the junction of the Euphrates, and a connecting canal with the Tigris at Bagdad, from which Felujia is only 12 leagues distant. These are all the places of note on the southern side of Mesopotamia at present. The other ancient towns of *Oropus*, *Sura*, *Dura*, *Necarda*, *Rakka*, *Nicephorium* or *Callinicum*, *Chaboras*, and *Pombiditha*, have all disappeared.

*Orfa*, &c.] In interior Mesopotamia the first city of note is the modern Orfa, the seat of a pashalic, and one of the finest cities in Asiatic Turkey. This city is the ancient *Edessa*, the capital for three centuries of the principality of Osrhoene, and afterwards of Roman Mesopotamia. Edessa was not its primitive name, but one imposed upon it by the Macedonian followers of Alexander when they became possessed of it, from Edessa a city in Macedonia. Its primitive name is believed to have been *Ur*, the *Ur Khasdim*, or 'Ur of the Chaldees,' where Abraham dwelt before he came to Harran, with his father Terah, on his road to the promised land. This is very probable, as Harran is only 8 hours' journey from Orfa, and on the direct road to the ford of the Euphrates at Rakka, the nearest and most convenient road to Palestine.<sup>31</sup> It lies two days' journey E. of the Euphrates, and 67 miles N.E. of Beer. D'Anville places it at the source of the Scirtas; but he is wrong in fixing its latitude in 36°, for its true position is 37° 10' N. lat. Orfa is famous for its inexhaustible supply of excellent water,—an inestimable blessing in a hot climate. The source of these waters is at the S.W. extremity of the city, where a beautiful fountain of transparent water fills a small lake, called in Arabic *Birket el Ibrahim el Khalel*, 'the Lake of Abraham the Beloved,' or 'the Friend of God.' From this lake an artificial canal 225 paces long, 25 broad, and generally from 5 to 6 feet deep, issues, and is dispersed in streams throughout the town. To this transparent fountain the Greeks gave the appellation of *Callirhoe*, 'the Beautiful fountain,' whence the modern

<sup>30</sup> *Thapsacus* is just the Hebrew *Thapsakhi*, 'a pass,' 'a passing over,' 'a ford,' made Greek by the addition of the terminating syllable; and its modern appellation of *El Dahr* in Turkish means just the same, as there are no fords over the Euphrates below its junction with the Khabor, when it becomes too deep to be crossed by fording.

<sup>31</sup> It was by this very ford that Alexander the Great crossed with his army from the desert of Syria into Mesopotamia. Orfa was also called *Antiochia*, *Justinopolis*, *Antoninopolis*, and *Al Roha*. But it is called Orfa by all the Turks, Koords, and Arabs of the vicinity. It is called *Dakia* by Benjamin of Tudela in his travels, which is just a corruption of *Antiochia*.



name of *Roha*. On the banks of this lake stands the mosque of Abraham, the most splendid and regular edifice of the kind in all Asiatic Turkey. It is a square building surmounted by three domes of equal size, and a lofty minaret rising up from amidst a grove of tall and solemn cypresses.<sup>32</sup> Near the mosque of Abraham is another beautiful fountain and lake called *Ain-el-Zilgah*. This beautiful sheet of water, says Buckingham, clear as the finest crystal, with a surface unruffled by the slightest breeze of air, and the calm that reigned there becoming still softer and more balmy as the evening closed, was truly delightful. Along its borders are full and verdant bushes, which overhang its waters, and cause at once a refreshing fragrance and a welcome shade all around. These interesting combinations, says Buckingham, present as fine a scene either for poetry or painting as any of the fountains of Greece could have done though all the naiads of the streams had been conjured up to aid the effect. It is no wonder, therefore, that the Greeks called this city *Callirrhoe*, or 'the Beautiful fountain.' Orfa is seated on the eastern side of a hill belonging to a range which is projected from the eastern extremity of the Taurian chain, and runs from N.E. to S.W. till it is lost in the desert. Its form resembles an irregular triangle; and it is about from 3 to 4 miles in compass. The houses are all built of stone, of as good masonry and as highly ornamented as those of Aleppo. The streets are narrow, but have good pavements on each side with a central channel for carrying off the water; and being more or less sloping, are generally pretty clean. The bazaars are numerous, well-supplied, and, as usual, separated into departments, each appropriated to a particular species of commodities. They are com-

<sup>32</sup> Every place here of consequence bears some relation to Abraham, whose name and memory are held in the highest veneration by all classes, whether Mahomedans, Christians, or Jews. The lake bears his name, and is esteemed holy. The mosque does the same. The lake is visited by pilgrims from all quarters from motives of pious veneration for the patriarch whose name it bears. The very fish both in the lake itself and the artificial canal issuing from it are esteemed sacred, particularly a fine species of carp with which it abounds. These fish are seen to great advantage when playing in its beautifully transparent waters. It is considered as a combined act of piety and amusement to feed these carps, and therefore vegetables and leaves are purchased by the visitors, and thrown upon the surface of the water, by which means these fish are collected literally in heaps. As they must neither be caught nor molested, these carps multiply exceedingly, and Buckingham estimates their number throughout the whole of the greater and lesser canals at 20,000. Some of these carps are 2 feet long, and proportionally thick. It can hardly be doubted but this veneration for fish at Orfa is a relic of the ancient Syrian idolatry which was practised at Hierapolis and Askalon, where fish were worshipped, particularly at the former, where was a very deep lake in which the fish were preserved and fed by the priests of the Syrian Venus. If Orfa be celebrated as the birth-place of the father of the faithful, it is not less so for the traditional fables connected with this fact. Nimrod is believed to have dwelt here; and some columns are still pointed out on which his throne was placed; but, unfortunately for the truth of the story, they are of the Corinthian order. It is said that he ordered Abraham, for his refusal to worship the fire, to be thrown into a fiery furnace beneath, which was miraculously converted into a fine spring of water, which fills the canals before described. It would be dangerous heresy to question this story at Orfa, as it is firmly believed by all sects. Orfa is also famous as the seat of Abgarus king of Edessa, who was believed to have had a correspondence by letter with Christ during his abode on earth, and to have received from our Lord, as a mark of his esteem, his picture impressed upon a napkin, with which he gratified the faith of Abgarus, who had invoked his healing power, and offered him the strong fortress of Edessa as a refuge from Jewish malice. The story of this epistolary communication is firmly believed by all the Roman Catholics and Greeks, and even by some Episcopalian Protestants, as Addison and others, but we need scarcely add, has been confuted, and exposed as a complete fiction,—a devout lie. Edessa was captured successively by Chosroes Parviz, and the Saracens. After a servitude of 300 years to the Saracens, its famous picture was sold by these Iconoclasts to the court of Constantinople for the sum of 12,000 pounds weight of silver, the redemption of 200 Mussulman captives, and a perpetual truce for the territory of Edessa.

monly covered above ; and are always fresh, cool, and sheltered, both from rain and sunshine. The shoe-bazaar is peculiarly neat and clean : though small, it is wider than the others, and roofed over with a fine arched covering of masonry. It is whitewashed within, and admits light and air from without through grated windows at the top. The bazaar for cotton goods is equal to any in Turkey, being from 20 to 25 feet wide including the benches of the shops on each side, which are all fitted up like divans with carpets and cushions. It is at least from 30 to 40 feet high, and covered throughout its whole length by a succession of fine domes admitting light and air by a sort of lantern windows at the top. This bazaar is amply supplied with the manufactures of India, Persia, and Asiatic Turkey, and with some few Cashmere shawls and Angora shalloons ; but British articles are extremely scarce, though held in the highest estimation. This is owing to the decline of the British factory at Aleppo, and the failure of the usual importation of British goods from that place. The manufactures of Orfa are inconsiderable, being confined to articles of mere necessity. Coarse printed cottons are the chief articles of consumption ; and the method of printing them is the same as at Diarbekir. Mr Buckingham—who spent some time here on his route to India, representing himself as a Barbary merchant—described the British mode of printing cottons. The admiration of the Orfa manufacturers was excited to a high pitch by his description, and the manager of the Orfa establishment made him an offer of a very handsome remuneration if he would remain a few weeks longer to superintend such improvements as the mechanics of the city could make under his direction, which Buckingham was obliged to decline under the pressure of other engagements. The woollens fabricated here are coarser still than the printed cottons, being only equal to those fabricated in England for sailors' winter jackets. A few very good carpets, however, are made here, some hair-cloth for sacks and bags, and silk-bands and tapes of excellent quality. Every description of saddlery and cutlery is well-executed ; and the labours of the mason and the carpenter are equal to any in Turkey. Provisions are plentiful and cheap. During the whole summer there is an abundant supply of solid ice brought down from the summits of Mount Taurus,—a journey of a day and a night. An English pound of this is sold for a para or farthing, and is a cheap and healthy refreshment accessible to the poorest of the city. The fruits of Orfa are white mulberries, apricots, quinces, figs, pistachio nuts, grapes, and pomegranates ; but no oranges, lemons, and melons, are to be had there. Trees are numerous in the streets, beneath whose genial shade the inhabitants repose, to take ice or fruit, or a pipe and coffee. The population is estimated by Buckingham at 50,000 souls, of whom about 2000 are Christians of the Armenian and Jacobite sects, all the rest being Mahomedans. Buckingham describes the natives as well-bred, polite, and tolerant in religious matters ; and remarks at the close of his description of Orfa—which is by far the best given by any traveller—that it is a delightful place, and the most tolerant and happy in the Turkish dominions. The castle which defends and commands the city is situated on the summit of a long, narrow, rocky ridge, a quarter of a mile long, by 100 yards broad within the inclosure. It is defended on the S. and W. sides by a ditch 50 feet deep, and 20 wide, hewn out of the solid rock,—a work of great labour. On the other sides it is secured by the steepness of the ascent. The walls are Saracenic ; but the interior, inhabited by a few poor families, is a scene of complete desolation. The



works seem originally to have been Roman, but to have been subsequently destroyed by the Saracens, who built a new castle on the same site. Edessa is also famous as having been the see of the noted James Baradaeus, the father of the Syrian Monophysites, or Syrian Jacobites. This heresiarch is said to have ordained not less than 80,000 bishops, priests, and deacons. The orthodox Greeks, however, are not willing that James Baradaeus should be considered the patron saint of Edessa, but will have him to have been St James the apostle, as it would not do to have a Monophysite bishop enrolled in the calendar of the saints.

*Haran.*] To the S. of Orfa, 8 hours' journey, is *Haran*, also famous as the abode of Abraham, after he left Ur or Orfa, and celebrated in Roman history for the defeat of Crassus and the Roman legions by the Parthians. The place is now in ruins. It was famous in ancient times as the principal abode of the Sabians, or worshippers of the Host of Heaven, who had here a temple erected to the god Hermes. On a hill about two hours distant were to be seen, even in modern times, the remains of a Sabian temple.

*Merdin.*] Considerably to the E. of Orfa is the noted city and fortress of *Merdin*, the ancient *Miredis*, or *Marde*. It is situated on the summit of a lofty mountain called the Jebal-Merdin, composed of white limestone rocks. The castle of Merdin is simply a wall raised up from the perpendicular cliffs of limestone all around, and is exceedingly difficult of access. It appears, when viewed from below, to be a Mahomedan work, and is more formidable from its natural situation, than from any artificial means of defence. The access to the city is by a stair cut in the rock, more than two miles of ascent, to the gate, and the Turks hyperbolically say, that the inhabitants never see a bird flying over their town. In other words it is esteemed the *Aornos* of Mesopotamia. The whole of the inclosure contains, according to Kinnier, 11,000 inhabitants, and according to Buckingham 20,000, two-thirds of whom are Mahomedans. There are besides 1000 families of *Shemsuaks*, or worshippers of the sun, who are politically included amongst the flock of the Syrian patriarch.<sup>32</sup> Each of the Christian sects have churches for themselves, and the Jews have a synagogue, whilst the Mahomedans have eight mosques, and the Syrians two convents in addition to their two churches. The city has manufactures of silk and cotton.—Between Merdin and Diarbekir the country is high and hilly, the hills being at least 1000 feet above the level of the plain of Merdin, and the intervening valleys 500 feet above the same level.—At the foot of the Jebal-Merdin is the village of *St Elijah*, so called because it is ignorantly believed that the prophet Elijah ascended to heaven from this spot. We suppose this village must be the ancient *Eleia* and *Elija* of Ptolemy, which he has placed in his table S.E. of Edessa and S.W. of Nisibis, though in reality it is N.W. of it.

*Catacombs of Dara.*] S.E. of this are the ruins of *Dara*; and to the N. of these, in the face of a hill, are an immense number of catacombs hewn out of the rock, which is a species of very hard freestone. The

<sup>32</sup> Neither Niebuhr nor Buckingham could gain any information of the tenets of this sect, as they carefully conceal them from all others. They are probably the same as the *Guebres* of Kinnier, who estimates their numbers at only 100 families, and says that they exposed their dead, to be devoured by vultures or dogs, on the top of a rock, as the Parsees do at Bombay. Kinnier may have confounded them with the Sabians, and been misinformed by the inhabitants, who perhaps make no distinction between Sabians and Magians, but class both under the common appellation of *Guebres*, or 'Fire-worshippers.'

whole slope of the hill, for a quarter of a mile, is filled with these catacombs. Immediately beyond this is an aperture or opening in the hills where the rock is cut on three sides to a smooth surface to the height of 40 feet, and in which are innumerable catacombs, some of them 20 feet above the level of the ground. In these are a few Greek inscriptions; but so much obliterated as not to be copied. At the further end is a noble cave, the tomb of some distinguished personage.<sup>34</sup> A few Koordish and Armenian families now reside amongst these melancholy ruins.

*Nisibis.*] About 18 miles S.E. of Dara are the ruins of Nisibis, a city still larger and more renowned than Dara, and the capital of Persian Mesopotamia. These ruins occupy a space of more than three miles; and there is a village still standing here, amidst the wreck of former greatness, which contains 300 Arab and Koordish families, subject to a Koordish chief.

*Mosul, &c.*] From Nisibis to Mosul, a space of 155 B. miles in a direct line, nothing occurs worthy of notice. The ancient *Tissaphaltia* is recognized in the village of *Sefaya*; but the Persian fortress of *Ur* has ceased to exist.<sup>35</sup>—*Mosul* is a large and ancient city on the right bank of the Tigris, and still survives amidst surrounding desolation and solitude. Its streets are unpaved, narrow and irregular in their course; and the city, with the exception of one mosque, has no fine public buildings to relieve the view. The coffee-houses, however, are numerous, and generally very large, some being 300 feet long, with benches at each side, and shaded by a matted roof above. The amount of population is reckoned by the inhabitants themselves at 100,000; but by Buckingham, in 1816, at less than half that number. There are 300 Jewish families here who have a synagogue. On the land side Mosul is enclosed by a wall without cannon; towards the Tigris it is defended by a small ruinous castle. On the whole Mosul is in a declining state. It was indeed evidently so nearly two centuries ago, in the days of Thevenot and Tavernier. No other places of note occur to the W. of the Tigris in this quarter.

## II.—SOUTH-EAST DIVISION, OR IRACA-ARABI, AND PART OF ANCIENT ASSYRIA TO THE SOUTH-EAST OF THE LITTLE ZAB.

*Extent and Boundaries.*] This is an extensive, though now a comparatively deserted and neglected region, chiefly possessed by hordes of

<sup>34</sup> It is 80 feet long by 40 broad, with a surface polished on all sides, and connected by subterraneous passages with the adjoining catacombs. The present elevation is 15 feet, but it must once have been much more, as the cave is more than half filled with rubbish. It appears to have been lighted from above by a lofty dome, also cut to a fine surface. A kind of platform or gallery, supported by an arcade of 12 arches, embraces its three sides, whilst on the fourth it is entered by a handsome semicircular arch, beautifully ornamented. At the back of the gateway are a number of smaller ornamental arches all in the Roman style, and on the E side is a small concavity, of the shape and size of a sarcophagus, which probably once contained the body of the person for whom this magnificent tomb had been excavated. The entablature is delicate and beautiful, a bas-relief on one side represents an angel—the symbol of the soul—surrounded by cherubims, ascending to heaven; above appears a hand, as if ready to receive the ascending spirit; and below a heap of bones and skulls, emblems of mortality. The whole seems to have been executed about the time of Justinian. Other figures appear on the opposite side of the gate, but so mutilated as not to be described.

<sup>35</sup> This place was believed by some of the learned, as Cellarius, Bochart, and Calmet, to be the *Ur* of the Chaldees where Abraham was born. Wolf, the Jewish missionary, inquired during the whole of his journey from Orfa to Nisibis, for *Ur* or *Ura*, but nobody could tell him any thing about it. Therefore he concludes that Calmet was misinformed in placing *Ur* near Nisibis. The truth, however, is, that it is Wolf and not Calmet who is mistaken, for the Persian *Ur* did not lie between Orfa and Nisibis, but between the latter and the Tigris, as is plain from Ammianus, who says he passed by it with the army of Jovian, on their retreat to Nisibis.



wandering Arabs. It commences on the W. of the Tigris, by a line drawn from Feluja, on the Euphrates, to the Tigris opposite Bagdad; and on the E. of the latter stream at the junction of the Tigris and Little Zab. By the former line it is separated from Mesopotamia; and by the latter from the N.W. part of Assyria and Koordistaun. It comprehends the whole tract to the S. of the Euphrates, from the junction of the former with the Khabour.—S.E. the Arab town of Koniet or Grain, a little to the S.W. of the mouth of the Shat-al-Arab,—all the intermediate region between the Euphrates and Tigris, from Feluja and Bagdad to Kornah at the junction of these rivers,—and on the E. of the Tigris from the mouth of the Little Zab, this region extends N.E. and E. to the Koordistaun mountains and the Aiagha-Dagh, the ancient Zagros, and S.E. to the Synne river or river of Mendeli, which enters the Tigris at Jarjariya. From this junction a small stripe of narrow alluvial land, between the Tigris and the Hamerine hills, all the way to the mouths of the Karoon, is nominally included within this tract in modern maps; but in ancient times the boundary in this direction was much more distinct and specific, the Gyndes or the modern Hud being the boundary towards Susiana or Khoosistaun. So numerous have been the physical and political revolutions to which this once renowned region has been subjected in modern times, that it is wholly impossible to assign it definite political limits. The whole tract to the E. of the Tigris, from near Bagdad to the Persian gulf, is in the hands of warlike Arab tribes, alike independent of the Turks and Persians; and the same is the case to the W. of the Euphrates, all the way from Bassora to Feluja. The Turkish power is restricted in effect to the few remaining towns on the banks of one or other of these rivers and their tributary streams.

*Divisions, &c.]* This region may be divided into three parts: Chaldæa,—Babylonia,—and that part which lies beyond the Tigris. The first of these lay to the W. and S. of the Euphrates; the second was the ancient district of Babylonia, or Babylon, and included all the tract between the two rivers, from the uppermost of the intersecting canals down to Kornah, being the most fertile division of the whole; the last division was never included in the second, but in ancient Assyria. In other words, the modern Iraca-Arabi comprehends the western division called anciently Chaldæa, and the middle division called Babylonia,—and the eastern part of the pashalic of Bagdad corresponds to the third division. There is no part of Asiatic Turkey, the interior geography of which is so little known, as that of this region. The Greeks,—who, by their conquest of all this extensive region under Alexander, and their subsequent possession of it for more than a century and a half under the Seleucidæ, had of all others the best opportunity of knowing and describing it,—have left us next to nothing on the subject; and during the ascendancy of Roman power it was under the Parthian domination, so that their writers could describe it only from such meagre reports as they obtained now and then from the journals of some itinerant merchant or member of a caravan. Ptolemy's description of it is comprised in one quarto page, including the positions of 27 places, almost all of which, Babylon excepted, cannot now be recognized, as they have all perished from the page of history. The Divine malediction seems not only to have been verified on Babylon itself, but on the whole surrounding region also; so that what was once the residence of a powerful and wealthy people,—what was once filled with numerous and populous cities and villages,—what was once the abode of civilization, agriculture, manufactures,

and commerce,—and where temples and trophies reared their heads in every direction,—is now a sterile desert, except on the immediate banks of the Euphrates, where here and there a village, or a camp of wandering Arabs, may perchance be met with! Indeed, unless it be on the E. of the Tigris, there is almost nothing worth describing. The whole region is politically comprehended in the pashalic of Bagdad, which reaches from the mouth of the Shat-al-Arab to Merdin on the N; and as far W. as the pashalic of Orfa; the crest of the Zagros forming its eastern limit.

*City of Bagdad.*] Bagdad, whilst it enjoyed the splendid presence of the court of the khalifate, was the most celebrated city in Western Asia. This honour it held for more than five centuries, during the sway of the house of Al-Abbas. Compared with many other Oriental cities, its origin is modern, having been built in 762 by the khalif Al-Mansoor, the second prince of the Abasside dynasty, who gave his new city the appellation of *Dar-al-Salam*, or 'the gate of peace.' Bagdad has sadly declined from its original magnitude and grandeur. It was originally built on both sides of the Tigris, and extended several miles along the river, but is now chiefly confined to the eastern bank, to which there is access across the river by a bridge of boats. The rivers Tigris and Euphrates approach so near each other in this quarter, that the intervening distance is only 6 hours' walk; and consists of one immense fertile meadow, which extends all the way to Korna. A modern canal called the canal of *Isa* connects the two rivers between Feluja and Bagdad. As the level of the Euphrates is here higher than that of the Tigris, its surplus waters during the inundation are discharged into the latter by means of this canal, and loaded rafts have sometimes descended this canal from Feluja to within a very short distance of Bagdad. Though the intervening space is not above 21 B. miles directly across, yet this canal is full one-third more by its necessary windings. Bagdad is surrounded with a wall wholly of brick, which bears clear marks of different æras of construction and repair; the oldest part, as in most Mohammedan works, being the best, and the newest the worst. The wall has large round towers at the principal angles, with turrets at small distances from each other in the intermediate spaces between the large angular towers. On these last are batteries planted with brass cannon of different calibres, badly mounted, and only 50 in number, including those of all the fortifications towards the land side of the city. The whole wall has a ditch of considerable depth around it, but it is merely an excavation without masonry or lining of any kind. The gates are only three in number. A large portion of the city is destitute of buildings, particularly on the N.E. side; and even where the houses abound, near the river, a profusion of trees are seen, so that on taking a view of the whole city from a lofty terrace, it seems a city rising out of a grove of palms. The houses are all of furnace-burnt bricks, of a yellowish colour, and small size. The streets are narrow and unpaved, the sides generally present two blank walls: windows being rarely ever seen opening on the public thoroughfare, whilst the doors entering thence to the interior dwellings are small and mean. The streets are dirty, and more intricate and winding than in most of the great towns in Turkey, and with the exception of some tolerably regular lines of bazaars and a few open squares, Bagdad may be denominated a labyrinth of alleys and passages. The palace of the pasha stands at the N.W. angle of the city, near the river; it is rather an extensive than a grand building. Bagdad has more than 100 mosques, of which only 30 can be distinguished by their minarets; there are upwards of 30 caravan-



seras, 50 public baths, and numerous bazaars; but in architecture, beauty, and convenience, these are all inferior to those of Orfa, Damascus, and Cairo. The population is variously estimated by travellers at from 50,000 to 100,000 souls. Buckingham estimates it at 80,000. Of these 50,000 are Arabs. The chief officers of the civil and military departments are of Osmanli families from Constantinople, though they are themselves mostly natives of the place. The mercantile classes are almost all of Arabian descent, and the lower ranks are a medley of Turks, Arabs, Persians, and Hindoos. The commerce of Bagdad chiefly consists of Indian manufactures and produce, which are brought up the Tigris from Bengal, by the port of Bassora, and distributed into the Nedjed country through Syria, and over Koordistaun, Armenia, and Asia Minor. This commerce was said to be increasing in 1816, from the moderation of the existing pasha. By those best informed on the subject, it was affirmed that no where in the Turkish dominions were the people so little oppressed, and commerce so little subjected to restraint, as here; but of later years, through the increasing poverty of the Turkish government, here oppression has increased, and commerce has been subjected to vexatious exactions, so that it is now on the decline. In addition to this, the Persian commerce to Bagdad has greatly declined, since the Persians have found the route of Erzeroom and Tocat to be more safe and easy than that of Bagdad to Constantinople. The goods formerly deposited here, as in a central situation, are now carried straight to the Turkish capital by that route, to the greater profit of the original Persian dealer, and to the corresponding loss of the Bagdad merchant, through whose hands they formerly passed. Bagdad was once famous for its Oriental literature, which was carefully fostered here under the genial sunshine of the khalifs. But it has long since suffered a total eclipse. Since the extinction of the khalifate by the Tartars, Arabian learning is now at so low an ebb, that there is not a single collection of good books to be found in all the city, nor any individual mollah distinguished by his proficiency in the learning of his country; and not a perfect copy of the Arabian Nights' Entertainments is now to be found in all Bagdad, though the famed capital of Haroun-al-Raschid, who makes so great a figure in that celebrated work, with his vizier Giafar. The climate is healthy enough but for the great heats which prevail in summer, the thermometer standing in the shade from the latter end of July to the middle of August at 119° and 122° of Fahrenheit, at noon, and in 1819 the heat was so great as to be 150° of Fahrenheit in the shade. During these intense heats great numbers die, even of the natives, and the English staying occasionally here during the hot months, after a long residence in India, sigh for the temperate region of Bengal or Hindostan. The latitude of Bagdad, as observed by Buckingham, was 33° 18' 57", and by Mr Rich 33° 19' 40". The latter gentleman fixed its longitude at 44° 45' 45" E.

*Ctesiphon, &c.* ] Below Bagdad 19 geographical miles are the ruins of *Ctesiphon*; and directly opposite are those of *Kochos* or *Koche*, which collectively formed *Al-Madayan*, or 'the cities,' of the Arabian geographers. These two cities were joined by a bridge of boats across the Tigris.—The ruins of *Seleucia*—if such exist—lie three miles up the ancient canal of the Naharmalcha, and have been confounded by all travellers, even by Buckingham and Keppel, with those of *Kochos*. The remains of the stately palace of Khosroo Nooshirvaun arrest the notice of all travellers by their solidity and grandeur. From the junction of the Deallah, 11 geographical miles below Bagdad, as far up the river as Dokhala, the coun-

try on both sides the Tigris is a perfect paradise ; but beyond Dokhala the region becomes sterile and desert.

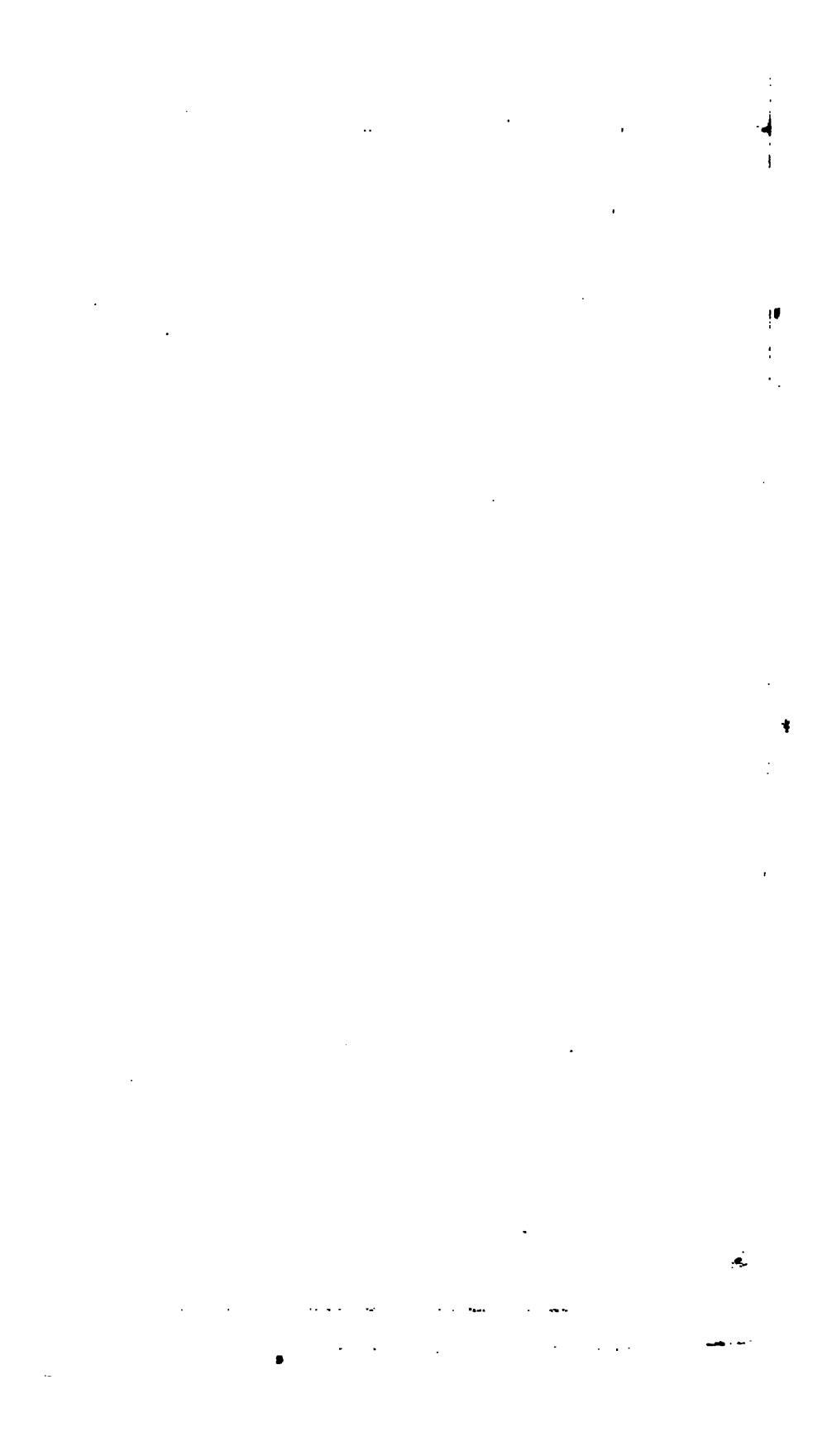
*Apamia Mesene.*] At Samarra, a branch struck-off from the Tigris to the W. and then turned to the S. where it met the canal of Isa, after which it ran E. to the Tigris, which it rejoined at Old Bagdad. The whole tract inclosed by this branch was the *Apamia Mesene* of the ancients, and was renowned for its fertility, and from this point to the sea the country was covered with palm-trees. But all this verdure has now disappeared, along with the numerous villages which once covered the vicinity and banks of the canals and rivers.

*Hilleh.*] To the S.W. of Bagdad, about 58 British miles, is the village of Hilleh on both banks of the Euphrates, constructed from the ruins of ancient Babylon. It is well built, and contains a population of 12,000 inhabitants, several stately caravanseras, and an extensive bazaar. Here is a bridge of boats across the river connecting the eastern and western parts of the town.

*Ruins of Babylon.*] Immediately to the N. and the W. are the vast ruins of the mighty Babylon, attesting to the eye of the traveller the truth of prophecy. These, long unknown to the learned and Christian world, have been diligently explored by the late lamented Mr Rich, consul at Bagdad, by Ker Porter, Buckingham, and Mignet, to whom the reader must be referred for circumstantial details, as the limits of our work do not admit a lengthened description : we can only afford room for an outline :

They commence at the village of Mahowel, and extend 12 miles south all the way to Hilleh, and at the distance of 6 miles W. of that city stands the *Birs Nemroud* or the ancient temple of Belus. If an equal extent to the E. of the Euphrates be admitted, the measures of Herodotus are fully justified, who assigns a square of 480 stades to ancient Babylon, or 144 square miles, an inclosed space nine times that occupied by London in the commencement of this century. All this inclosed space is full of mounds, remains of ancient walls, deserted water courses, and ancient embankments. There are three great masses of ruins on the eastern side of the Euphrates which particularly arrest attention : the *Mukallibe*, the *Kasr* or palace, and the *Amran-hill*, besides a great number of small mounds. The *Amranhill* is a mass of ruin 1460 yards long on the S.W. face, 1100 on the eastern face, and 850 on the northern face, being of a triangular figure, and rising in some places to 70 feet of elevation above the base. This vast mass is composed of earth mixed with fragments of brick, broken pottery, vitrifications, mortar, bitumen, whilst the foot at every step sinks in the loose dust and rubbish. This mass has been successively emptied of its bricks for modern buildings, so far as they could be extracted. The *Kasr* is a vast mound 550 yards N. of this, 2,100 yards in circumference, and is full 70 feet above the general level. It appears to have been composed of buildings far superior to all the others on the eastern side, as it is one entire mass of furnace burnt bricks, whereas those of the others are of sun dried bricks. This large pile of ruin is supposed by both Rich and Ker Porter to have been the terraced palace of Nebuchadnezzar. On a ridge of its mouldering ruins still flourishes a solitary tree called *Athele*, of a species perfectly foreign to Babylonia, but recognised as the Arabian *Atle* or 'the tamarisk.' It must have been originally of enormous size ; but only part of its trunk now remains, which still supports its evergreen and wide-spreading branches. It must at least be 1200 years old, as tradition bears its existence as far back as the days of Ali the son-in-law of Mohammed, and is revered by the Arabs as its shade afforded shelter and repose to that khalif when faint with fatigue from the battle of Hilleh. This tree may be supposed a germ from the terraced gardens of Babylon which once covered the space where it now grows.—A mile and a half to the N. of the *Kasr* stands the vast mass of the *Mukallibe* or *Mujellibe*, that is, 'the overturned.' It is of an oblong figure, 200 yards long on the northern side, 270 on the southern, 182 on the eastern, and 136 on the western, whilst the elevation of the S.E. angle is 141 feet. This ruin was supposed by Pietro Della Valle, and Rennel, to have been the ancient temple of Belus. But this opinion has been completely overturned by Rich and Porter. This ruin abounds with fragments of all kinds, as bricks sun-dried and furnace baked, pottery, bitumen, pebbles, vitrified scorie, bits of glass, and mother of pearl. In this mass are many dens of wild beasts, and in most of the ravines are numbers of bats and owls, thus exemplifying the truth of the prediction, that wild beasts of the desert should dwell there, that their houses should be full of "doleful creatures ; that owls should dwell there, and satyrs dance there." Except the *Birs Nemroud* the ruins on the W. side do not correspond in magnitude to those on the east side.—The *Birs Nemroud* is 6½ miles S.W. of Hilleh, and 9 miles S.E. of the *Mujellibe*. It is called by the modern Jews 'the prison of Nebuchadnezzar.' This mass is surrounded by a ruined wall 2,286 feet in circumference, and stands by itself distinct from all the other ruins in the centre of a now solitary waste like the awful figure of Prophecy herself, pointing out the complete fulfilment of her solemn de-









nunciation. The height of this ruin is 198 feet, surmounted by a tower 37 feet higher still, and 28 feet broad. This tower stands on the summit of the western side which rises at once from the plain, in one stupendous pyramidal hill, and is a solid mass of the finest brick-work, presenting the appearance of an angle of a structure originally quadrangular. It is rent half-way to the bottom, but whether by the hand of man or visitation of the elements Ker Porter cannot determine, but thinks it to have been effected by lightning. But Vitringa has proved that it was burnt by a Parthian satrap not long after Babylon fell into their hands, and that he put many of the inhabitants to death. This temple was built a stadium or 500 feet in height, and consisted of 8 stages or towers successively surmounting each other, and narrowing gradually, the whole being crowned by a statue of Belus, 40 feet high, of massy gold. Not half that elevation now exists; or only 3 stages out of the 8 at present remain. A large triangular mound, equal in height to the Kasr, and 1,242 feet broad, by 1,935 long, stands 270 feet to the E. of the eastern face of the Birs. To the N.W. of the village of Anana stands another mound 300 yards long, by 14 feet high. Two miles farther N.W. is another assemblage of mounds, the most considerable of which is 35 feet high. This last assemblage of mounded heaps extends 3 miles in length, and in Ker Porter's opinion are the ruins of the lesser and older palace of the Babylonish kings. A mile beyond this, a number of minor mounds appears, more than half a mile broad, and  $3\frac{1}{2}$  miles first S. and then S.E. towards the Birs is another vast space covered with the ruins of former buildings, extending  $1\frac{1}{2}$  miles in length. All these mounds now mentioned are clearly within the circuit of the ancient Babylon, and demonstrate its amazing magnitude. They are all of brick without exception, as no stone exists in the alluvial soil of the Babylonian delta. Other large mounds of Babylonish origin have been explored in its immediate vicinity, as those of *El-Hhaymer* and others E. of Hilleh,—the mound of *Aggar Kuff* 10 miles N.W. of Bagdad,—the mounds of *Boursa* 4 leagues below Hilleh,—besides two other large mounds 3 leagues S. of the same place. Indeed the whole tract from Bagdad S.W. to Hilleh, and from Hilleh S.E. to the marsh of Lemloom, is full of ruins, attesting former population and opulence; but all now a dreary waste.

*Hira, &c.*] To the S.E. of Hilleh, and on the banks of the Roomiyah marsh, are the ruins of Hira, the ancient capital of the Mondar dynasty of Arabian princes; and in its immediate vicinity are those of *Cufa*, formerly a seat of the khalifs, and which gave its name to the obsolete Arabic alphabetical character denominated the *Cufic*.—Near these ruined towns is the venerated tomb of Alee the khalif, called *Mesjid Alee*. Both this and the tomb of Hosein are annually visited by large bands of Persian pilgrims, but both have been plundered of their accumulated wealth by the ferocious Wahabites.

*Kornah.*] At the junction of the Euphrates and Tigris is the fortress of Kornah, commanding the navigation of these rivers. Below this, the *Shat-al-Arab* is an immense body of water, and the largest frigate may anchor close to the shore.

*Bassora.*] Bassora, on this large combined stream, 70 miles above the mouth, is still a commercial city of great importance. The magnitude of this city—as usual amongst travellers—is variously given, at 7 miles by Neibuhr, and 12 by Irwan; and its population estimated at from 40,000 to 60,000 souls. It is surrounded with walls; and recently a wall 60 miles in length has been built to protect it from the attacks of the Arabs of the desert. The low situation of Bassora, and the land immediately in its vicinity, render it liable to inundations from the *Shat-al-Arab*. A large embankment to prevent these was made all the way from Bassora up to Kornah, and the keeping it in repair was committed to the Arab emir of Shoogshoog; but in consequence of his neglect the Euphrates has repeatedly broken its banks above Kornah, and inundated all the desert round Bassora. Kinnier is of opinion that if more care be not taken than of late years to prevent these inundations, Bassora itself will be swept away. Bassora is famous for its date-plantations, and its being a great mart for horses which are brought thither from the most distant parts of Arabia. Not one-third of the city within the walls is inhabited, two-thirds being occupied by corn-fields and date-plantations and gardens. The inhabitants are a motley mixture of Turks, Arabs, and others. A great many Arab tribes roam the deserts on both sides of the *Shat-al-Arab*, and between Bassora and Bagdad.

## IV.—SYRIA, PHŒNICIA, AND PALESTINE.

*Boundaries.*] This division contains the regions of the Oronte Jordan, and Mount Lebanon. On the N.E. this large tract is bounded by the Euphrates, on the E. by the desert of Syria, now reckoned part of Arabia, on the W. by the Mediterranean, on the N. by the Armenian branch of the Taurian chain, and on the S. by a line drawn from the southern extremity of the Dead sea, due W. to the mouth of the stream of Rhinocolura. In ancient geography Syria included, besides Syria Proper, Phœnicia and Palestine, and according to Pliny Mesopotamia and Babylonia. Syria was anciently called *Aram*; and Mesopotamia *Aram Naharajim* or 'Aram of the rivers,' as before stated. The name of *Arimi* given to the ancient Syrians, as Homer, Herodotus, and Nonnus, inform us, and corresponding to *Aramæans* or 'inhabitants of Aram.' Whilst the descendants of Aram the son of Shem gave their name to Syria which they occupied, the descendants of Canaan the son of Ham occupied and gave their name to Phœnicia and Palestine W. of Jordan, out of which they were subsequently expelled by Joshua, commander of the Hebrews, who were also a Shemitic race as well as the Aramæans. In the days of David, Aram or Syria was divided into a number of petty principalities, as *Aram Maacha*, *Aram Zohah*, *Beth Rehob*, and *Aram Dammasek*, &c. The Arabs denominate the country *Bahr-el-Sham*, 'the country on the left or north,' in opposition to *Yemen* or 'the south or right.' These denominations refer to the position of Mecca, and proceed on the notion that Syria is part of Arabia. *El Sham* is also the name given to the district of Damascus.

*Political Divisions.*] The following are the political divisions of the region:

<i>Pashalics.</i>	<i>Ancient Divisions.</i>
Aleppo, . . .	Cyrrhestica, Chalcidene, Seleucia, and the district of Antioch.
Tripoli, . . .	Casiotis and Northern Phœnicia.
Sidon and Acre,	Southern Phœnicia, part of Cœlosyria, and Galilee.
Damascus, . .	Apamene, Palmyrene, Eastern Cœlosyria, and the remainder of Palestine.

It must be observed that no dependence can be placed on such territorial arrangements, as the number and boundaries of pashalics are continually varying according to the abilities or intrigues of the pashas, and the system of expediency adopted by a government the most tyrannical, weak, and capricious of all the despotisms which have cursed this fine and opulent region. The whole territory comprised in the above table, exclusive of the desert; and the population at most does not exceed 2,000,000.<sup>36</sup>

<sup>36</sup> Though Commagene always made a part of Syria with the Greek and Roman geographers, and though Malte Brun, in conformity to this and to established custom, has reckoned Commagene a part of Syria in his table, yet we have kept it out, as it makes no part of the present political arrangement of Syria, but is included in the pashalic of Marash, already described under the head of Anatolia, or Asia Minor, even by Malte Brun himself. Commagene is included in his table of the political geography of Asia Minor, as belonging to the pashalic of Marash, and is classed with Cataonia and Cilicia, as a distinct province from Syria.



## CHAP. I.—PHYSICAL ASPECT.

SYRIA is a very varied country of mountains, and valleys, and plains. The chief mountain-ranges are those which on the north separate Syria from the district of Commagene,—those which separate it from the valley of Ul-Bostan,—and finally those which separate it from the ancient Cilicia on the N.W. These ranges are all spurs from the great Taurian range.—*Mount Rhossus*, a prolongation of Mount Amanus, terminates at the valley of the Orontes, and is 5,550 feet above the level of the sea. But the Syrian chain properly commences at *Mount Casius*, a huge peak, to the S. of Antioch, which shoots up to the heavens its needle-like point encircled with forests. From this point the same chain, under various appellations, winds amongst the shore of the Mediterranean, from which it is seldom more than 24 miles distant.—*Mount Lebanon* is the most elevated part of this chain, which extends between Tripoli and Acre. At the head of the valley of Baalbec, this chain becomes connected with the more eastern chain by a lateral range shutting up the valley. This more eastern range, divided from the Lebanon range by the valley above mentioned, was called *Anti-Libanus* by the Greeks, from its running in a parallel direction with and opposite to it. This appellation is, however, unknown to the natives, and being somewhat arbitrarily used by the ancients, has given rise to much learned and useless discussion. All that is known is, that at the source of the Leitani, at the head of the valley of Baalbec, the range divides into two branches, the one of which called Lebanon, strictly, after running S.W. for a considerable space, and fronting the sea, terminates near the shore to the N. of the ancient Tyre; whilst the more eastern branch, running in a similar direction, terminates on the shore at Cape Blanco, the *Promontorium album* of Pliny. Over this promontory is a narrow pass of two yards broad, and a mile in length, having bushes on the right hand, and to the left a tremendous precipice overhanging the sea, which rages as in a storm at its foot. This cape is about 20 road miles to the N. of Acre. At the head of the valley of Baalbec the proper Lebanon terminates; but the other range with which it is connected runs north, under the modern name of the *Ansarian* mountains, separating the basin of the Orontes from the coast. At the source of the Jordan, the eastern range or Antilibanus diverges into two branches, the western of which has been described; whilst the other diverges to the S.E. and E., having a wide intermediate valley. From the source of the Jordan to the valley of the Orontes, the chain runs more than 200 miles north; whilst, in a contrary direction, the two branches of the main range extend upwards of 50 miles each. The highest part of the range is the *Jebal-el-Shiek* or ‘mountain of the Shiek,’ called *Jebal-el-Talg* or ‘the snowy mountain’ by Abulfeda, which, according to Burckhardt, lies due W. of Damascus. The predominant constituent of this range is calcareous rock, whitish, hard, and ringing when struck. The granite hardly appears till we arrive at the vicinity of Mount Sinai and the Red sea. The whole of the Syrian mountains in all their ramifications are limestone, except in the Hauran, where black porous basalt is the predominating rock. Near Damascus are immense caverns, one of which can contain 4000 men.

*Rivers.*] In the northern part of this region is the long valley, watered by the Orontes; in the S., that watered by the Jordan, and the hollow tract containing the Dead sea; and in the eastern division is the delightful vale

of Damascus. The chief rivers are the *Orontes* and the *Jordan*, running in opposite directions, the rest being generally mere torrents from the mountains, running short and rapid courses. The former of these streams, though having a course of more than 200 miles direct, is but a small river, and would be completely dry in summer but for the numerous dams erected here and there to preserve its waters. The water thus retained requires the aid of machinery to raise it for the supply of the adjoining plains. It has hence obtained the name of *El-Aasi*, or 'the Obstinate,' says Abulfeda. The *Jordan* is a much more rapid and considerable stream than the *Orontes*, and is said by the elder Pliny to be a fine limpid stream, large enough for the valley it waters. With all the labour which has been expended in examining the Holy Land by hosts of travellers, geographers, antiquarians, and theological critics, the real source of the *Jordan* is still a problem. The branch of *Paneas* has been taken almost universally for its source, rising from the well *Phiala*; but the *Moiet Hasbeya* which issues from the western foot of the *Jebal-Shiek* is now esteemed the larger source of the *Jordan*, and receives the *Paneas* branch in its way to the lake of *Houle*. It is somewhat surprising that travellers have not yet followed up the course of the *Hasbeya* branch to its remotest source. As to the well or pond of *Phiala*, mentioned by *Josephus*, it is not yet found; at least travellers, who have seen several wells or ponds among the mountains near its supposed site, disagree in their relations; and the sources of the *Hasbeya* and the *Tel-el-Kadi* must be examined, and their junction with the river of *Paneas*, before we can tell which is the true *Jordan*. The junction, however, of all these makes the *Jordan*: the branch of *Paneas* being the *Little Jordan* of *Josephus*. The whole course of the *Jordan* is not above 130 B. miles to the *Dead sea*, but it receives a number of large streams on both sides, especially from the *Jebal-Hauran*, as the *Mandhom* and the *Zerka*. Various accounts are given of its size by travellers, which are difficult to reconcile, but on the hypothesis that they saw it at different seasons of the year, when its volume varies both in depth and width. *Pococke* describes it, near its outlet into the *Dead sea*, as larger than the *Tiber* at *Rome*, perhaps as broad as the *Thames* at *Windsor*, the stream rapid and turbid; but he saw it in the latter end of *March* when its volume is greatest. It no longer overflows its banks as in ancient days, its channel being now worn very deep.

*Lakes.*] The chief lakes in *Syria* proper are those of the *Bahar-el-Kades*, and *Apamea* in the upper basin of the *Orontes*, and the lake of *Antioch*. In the highest valley of the *Antilibanus* is the small lake of *Limone*, and in the district of *Damascus* is the *Nahar-el-Marju*, or "Lake of the Meadows," in which the numerous streams, irrigating the celebrated plain of that city, are lost; it is saline. But the chief of all the lakes in this region is that of *Asphaltites* commonly called the *Dead Sea*. By the late discoveries of *Burckhardt*, this lake is now ascertained to have had no existence previous to the destruction of *Sodom* and *Gomorrha*, but to have been wholly the effect of that tremendous catastrophe which befel the cities of the plain, as narrated by *Moses*. Previous to this epoch the *Jordan* pursued its southern course to the gulf of *Akaba*, or eastern tongue of the *Red sea*, through the long valley of the *Ghor*, which is just a continuation of the same valley through which the *Jordan* runs, and of that which bounds the *Dead sea*. It is difficult to determine precisely by what physical agency this disastrous event was accomplished, and the subject would require a long discussion, for it is by no means exhausted. The lake has not yet been fully explored, nor the mountains on its shores.



It has never been navigated by so much as a boat in modern times; its level has not been taken, its depth sounded, nor the sinuosities of its course ascertained. Its dimensions have been so variously given, by both ancients and moderns, that we cannot fix them with precision. According to Mr Banks, its utmost length is not above 30 B. miles, in a straight line from N. to S.; whilst according to the ancients it was double that length. But it is probable that, like many other lakes, it has much decreased, and is still decreasing; but observations are still wanting to establish this hypothesis, however much its modern extent may disagree with that assigned it by the ancients, who must be supposed to have known it much better than we. Its breadth is also undetermined. The specific gravity of its water is greater than that of any other saline lake on the surface of the globe, containing one-fourth of its weight in salts, if reduced to a state of perfect desiccation; or if desiccated at a temperature of 130° on Fahrenheit's scale, they will amount to 41 per cent of the water. The water of this lake is perfectly transparent, its taste extremely bitter, saline and pungent. The water of the Jordan, on the contrary, is extremely dissimilar, being soft, sweet, and light, containing only a 300th part of the solid matter contained in the water of the lake. "Whoever," says a recent traveller, "has seen the Dead sea, will ever after have its aspect impressed on his memory; it is, in truth, a gloomy and fearful spectacle. The precipices in general descend abruptly into the lake, and, on account of their height, it is seldom agitated by the winds; its shores are not visited by any footstep, save that of the wild Arab, and he holds it in superstitious dread. On some parts of the rocks there is a thick sulphureous incrustation, which appears foreign to their substance; and in their steep descents, there are several deep caverns, where the benighted Bedouin sometimes finds a home. No unpleasant effluvia are perceptible around it, and birds are seen occasionally flying across. For a considerable distance from the bank the water appeared very shallow; this, with the soft slime of the bottom, and the fatigue we had undergone, prevented our trying its bouyant properties by bathing. A few inches beneath the surface of the mud are found those black sulphureous stones out of which crosses are made and sold to the pilgrims. The water has an abominable taste, in which that of salt predominates; and we observed incrustations of salt on the surface of some of the rocks."

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#### CHAP. II.—CLIMATE AND PRODUCTIONS.

*Climate.*] In a region so diversified as Syria, there must be a corresponding diversity both of climate and produce. According to Volney, Syria has three climates: that of the mountains, that of the plains, and that of the coast. The summits of the snowy Lebanon diffuse a salubrious coolness, whilst that of the coast is hot and humid, and the adjoining plains of the Syrian desert are subjected to a dry and scorching heat. The seasons and the productions consequently vary. In the mountains, the order of the former is very similar to that of the middle of France: the winter lasting from November to March, sharp and rigorous. No year passes without snow in the mountains and valleys, and the ground is often covered with it several feet deep for whole months. The spring and autumn are agreeable, and the summer-heats moderate. In the plains, on the contrary, when the vernal equinox has passed, a sudden transition takes place to overpowering heats which last till October. There is no gradual transition, as with us, from winter to spring, and from the latter to summer, but the summer com-

mences, as it were, instantaneously ; but, on the other hand, so temperate is the winter that orange-trees, dates, bananas, and other delicate fruits, grow in the open field.

*Agricultural Produce.*] If Syria were under an enlightened system of political government, where human art and industry, secure of protection and remuneration, would duly second the advantages of nature, no country on the globe would be more productive of vegetable wealth than it. In the small compass of twenty leagues the vegetable riches of the most distant regions might be brought together. Besides the common productions of wheat, rye, barley, beans, and the cotton-plant, which are every where cultivated, different districts have vegetable productions peculiar to themselves, as sesamum and dhoura in Palestine, maize in the light soil of Balbec, and rice in the marshy district of Houle. Sugar-canes have lately been introduced into the gardens of Saide and Bairoot, and equal those of the Egyptian Delta. Indigo grows spontaneously on the banks of the Jordan, in the country of Bashan, and only requires a little care to cause it acquire a good quality. Tobacco is produced in the hills of Latakia, which creates a commercial intercourse with Damietta and Cairo. At present this plant is cultivated in all the mountains. As for trees, independent of the cedar and the cypress, the olive grows at Antioch and Ramla to the height of an oak. The white mulberry forms the wealth of the country of the Druses, by the beautiful silks which are obtained from it. The red and white wines of Lebanon rival those of Bourdeaux. Lemons and water-melons of superior quality are the boast of Jaffa ; the oranges of Tripoli equal those of Malta ; the figs of Bairout those of Marseilles, and its bananas rival those of St. Domingo ; Aleppo is unequalled for pistachio nuts ; and all the fruits of Europe are, as it were, combined in the fertile vale of Damascus ; Niebuhr thinks that the famed Arabian coffee-plant might also be cultivated in Palestine. To expatiate on this subject as it deserves would require a volume ; all that can be here done is merely to give a short outline of the varied produce of Syria.

*Animal Productions.*] All our domestic animals are here produced, besides the buffaloe and the camel. For our deer, it has the gazelle ; and, in place of wolves, it has the jackal, the hyena, and the ounce, which last has been mistaken for the tiger. We hear of no lions, though they once frequented the thickets of the Jordan. We hear as little of bears, which once abounded. Of the insect-tribes, the locust is the most formidable, and more destructive to Syria than all the ferocious animals put together. These insects are usually generated, during an uncommonly mild winter, in the Syrian and Arabian deserts ; from thence they take their flight to the plains of Syria, where they devour every species of vegetable life, grass, foliage, and every green thing, leaving the ground bare and desert. Their approach causes universal terror, and their visit is followed by certain famine. A bird, called *samarmar* by the Syrians, which devours this destructive insect, combined with the S.E. winds, which drives them into the Mediterranean, are the only hope of the people. There is a kind of locust which affords a species of food to man.

*Minerals.*] This is a barren subject, travellers saying little or nothing on the matter. All we know is, that the mountains are composed of primitive limestone, and that marble of various kinds is abundant. We are informed that coal has been lately found on Mount Lebanon.



## CHAP. III.—POPULATION—LANGUAGE—RELIGION.

In proportion to its extent, no country on earth presents so motley a population as Syria. One cause of this may be found in the frequent revolutions which Syria has undergone, having been successively invaded and conquered by the Assyrians, Babylonians, Persians, Macedonians, Romans, Arabs, Turks, Crusaders, Mamelukes, and the Osmanlees, to whom it is nominally subject. The aboriginal natives, the descendants of Aram, amalgamated with the Greeks, form but a small portion of the present inhabitants, which are a mixed assemblage of *Turks, Koords, Turcomans, Arabs, Jews*, and the numerous tribes and hostile creeds, that exist in the mountains and valleys of both the Lebanons and the mountains of the Hauran. To state the amount of such a mongrel population is impossible, as we have no precise data on the subject. We only know that it is not a tithe of what Syria might support, and probably of what it once contained. Its conjectural number does not exceed 2,000,000 at most.

*Language.*] The languages spoken in this country are as diversified as the population. The old Syriac is spoken only in a few districts in the vicinity of Damascus and Mount Lebanon; and the Samaritans of Sichem, like the Jews, have forgotten their old language, which is only preserved in their copy of the Pentateuch. The Arabic predominates both in the country and in the towns; and a corrupted mixture of Syriac and Chaldee, called the Nabathean language, is spoken by the peasantry. Turkish is spoken in many of the towns and cities, whilst both it and Koordish are spoken in the camps of the wandering Turkomans and Koords in the Pashalic of Aleppo. Respecting literature and science, it is almost needless to say a word; for of the latter nothing is found in any Mahommedan region, and the former is at a very low ebb both amongst Mussulmans and Christians. Only two libraries, says Volney, exist in all Syria, that of Djeddar Pasha, at Acre, and the convent of Mar Hanna Shouair, belonging to the Greek Catholics in the country of the Druses. Here is a printing press established nigh a century back by the Jesuit Missionaries; but it is on a miserable scale, merely printing, on an average, about 180 volumes annually. Only seven persons are employed at this establishment; and as no work is done on saints' days—which are very numerous—little progress has or can be made. The greatest part of the books printed are Psalters, which, being the only classics of the Christian children, are always in demand. But the business seems to be declining, and will soon be given up.

*Religious Sects.*] No country presents to the observer such a medley of hostile and opposite creeds as Syria. The two prevailing systems are Mahommedan and Christian; but each of these contending faiths is split into a variety of sects, which hate each other as heartily as Mohammedans and Christians do each other. The *Mutualees*, the *Druses*, the *Ansarians*, and *Ismaelians*, are all heretical Mussulman sects, detested by, and equally detesting, the Sonnite Mussulmans. The *Mutualees* are the followers of Alee, whom they regard with idolatrous veneration. This tribe inhabited the great valley which divides the two Lebanons, and were so powerful during the days of Sheik Daher, that they could bring 10,000 horsemen to the field. But, by their own ceaseless intestine discord, and the political cunning and military talents of Djeddar Pasha, of Acre, their power has been annihilated; and, driven from their native soil, as they now are, to the rugged summits of the Antilibanus, they are on the eve of total extermination, and the extinction of their very name. The *Druses* live to the S.

of the Maronites, in the western Lebanon, and are estimated at 120,000 persons. It is impossible precisely to state their religious creed, as they have taken all possible precautions to conceal their most obnoxious tenets. They are divided into two classes, the *Okhals*, or 'the intelligent,' and the *Djahels*, or 'the ignorant.' The former, composing the sacred order, are 10,000 in number, and possess all the secrets of the sect, and wear white turbans, the badge of purity. Every Thursday the *Okhals* assemble in their oratories, and perform their sacred rites; but what these are, none but they themselves know. Guards are posted round the spot to prevent the approach of the profane, none but their wives being permitted to be there. If any of the uninitiated dare to witness any part of their sacred rites, instant death would be the consequence of the discovery. The *Djahels* perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mohammedans. They then enter the mosques with the Turks, and, like them, recite their prayers. Both Christ and Mohammed are considered as impostors by them, and they cherish an equal dislike to the followers of both. They believe in the divinity of Khalif Hakem, in his future re-appearance, and in the transmigration of souls. They have been said to worship a calf (but of this we have no certainty), and the image of the *Maoula*, or human form of the Khalif Hakem, a golden image, locked up in a sacred chest of silver; but of this we are also equally in the dark, as none have witnessed their rites but the initiated. They are charged with practising in their worship the most abominable and obscene rites that ever the grossest paganism enjoined. The *Ansarians* and *Ismaelians* are said to have originated in the seventh century. They are a sort of Soofees, or 'Mystical Mussulmans,' and are the famous *assassins* mentioned in the history of the crusades. The Christians, on the other hand, are divided into the *Melchites*, or *Royalists*, *Jacobites*, or *Monophysites*, *Armenians*, *Nestorians*, *Maronites*, and *Latins*, or *Western Catholics*. The *Melchites* are the most numerous. The very epithet is a sad relic of the bad policy of the Byzantine court, which was always intermeddling with the religious disputes of their Christian subjects. The *Jacobites* are also numerous. The *Maronites* are estimated at above 120,000 in number. Whilst the *Ansarians* inhabit the coast and slope of the mountains, from Antioch to the Nahar el Kebir, the Maronites extend southward from the latter stream to the Nahar el Kelb. They were formerly Monothelites, but renounced that heresy in 1182, and were re-admitted into the bosom of the Romish Church. The Maronites, however, deny both their heresy and recantation, and maintain that this account of their heresy was false and calumnious, and fabricated by Eutychius, the Jacobite Patriarch of Alexandria, a writer of the sixteenth century. They say, that their name of Maronites was derived from Maro, a monk of the 5th century, mentioned by Chrysostom and Theodoret. However this be, it is evident that they are the descendants of the *Mardaïtes*, or 'rebels of Mount Lebanon,' who, in the seventh century, were at open war both with the Greeks and Arabs, and have always maintained a species of nominal independence under their Turkish masters. Their territory is called the *Kesrawan*, the *Castravan* of the crusade historians. According to a census taken in 1784, the number of men able to carry arms was 35,000, which implies a population of 140,000 souls. To this, if we add their clergy, and monks, and nuns, dispersed in 200 convents, and the people of the maritime towns, as Djebail, Batroun, and others, it will add other 10,000 to the above estimate. Mr Connor, on the other



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hand, who was here in 1820, states the whole population at only 80,000 souls, apparently on information procured from their Patriarch, at Canobin, and that the whole number of men fit for the use of arms did not exceed 20,000; so discordant are the hearsay informations of travellers. They enjoy, under the Turks, the liberty of ringing church-bells and making processions within their own districts. These privileges, which no other Christians in Syria enjoy, of living near so many convents and churches, and of giving a loose, when they please, to religious feelings, and of rivaling the Mussulmans in these, have attracted a great Christian population to a mountainous district, the most rugged and barren of all the Lebanon. Though dependent on the Romish church, their clergy have still the liberty of electing a spiritual head out of their own number, who is entitled the *Batrack* or Patriarch of Antioch. Their clergy, also, are permitted to marry, but they are allowed to do so only once, and the object of their choice must not be a widow, but a virgin. The gospel only is read aloud in Arabic, that the people may hear it; but the mass is performed in Syriac, of which dialect the greater part understand not a word. The communion is partaken of in both kinds. Respecting the maintenance of their clergy, the statements of Volney and Burckhardt are at complete variance, the former stating that the clergy are wholly supported by the labour of their own hands, whilst the latter says that the people are impoverished by their exactions, which, combined with the taxes levied on them by the emir of the Druses, render this Christian community the poorest in Turkey. It may, in general, be observed, that Syria is the headquarters of intolerance. The Latins and the Greeks, the Maronites and the Melchites, the Nestorians and the Jacobites, vie with each other in a rigid adherence to their respective dogmas, and each sect would exterminate the other, had it the power; the same spirit that breathed in Peter the Hermit still survives in the bosoms of the Syrian Christians.

#### CHAP. IV.—PASHALIC OF ALEPPO.

THIS district comprehends Northern Syria, between the Euphrates and the Mediterranean. Of this portion, Aleppo is the capital. So rapid has been the decline of population in this pashalic, that, in 1785, it contained only 400 villages, whereas in the *deflar*, or tax register, more than 3,200 villages were then comprehended within it. Dr Russel states that, in 1772, of 300 villages, formerly belonging to the vicinity of the city, less than one-third were then inhabited, and that agriculture had declined in proportion. "Those of our merchants," says he, "who have lived here twenty years, have seen the greater part of the environs of Aleppo depopulated. Nothing is now met with but ruined houses on every side, cisterns broken up, fields abandoned. The peasants have taken refuge in the towns, where they are lost in the mass of the population, and thus escape the rapacious hand of despotism." This tract is composed for the most part of two large plains, that of Antioch on the W., and that of Aleppo on the E. On the N. and E. are high mountains, separating it from Cilicia and the pashalic of Marash. The soil is generally rich and clayey, abounding in rank and tall herbage after the winter-rains, but almost entirely destitute of fruit. The much greater part of the land is untilled, cultivation being scarcely seen in the vicinity of the towns and villages, so deplorable is the effect of long-continued misrule, and the incursions of the Turkoman and Koordish tribes. The principal productions are wheat, barley, and cotton, whilst, in

the mountains, the mulberry, the vine, the olive, and the fig, are cultivated. The maritime border is chiefly devoted to the cultivation of tobacco, and the immediate vicinity of Aleppo to the pistachio tree.

*City of Aleppo.*] Aleppo corresponds to the ancient *Berrhœa*, in the ancient Chalybonites and is situated near the little stream of the Kowaick, which loses itself in a small morass, six leagues below the city. The plain in which Aleppo stands is encircled with barren hills, pastured by sheep and goats, and destitute of trees. The city itself, with its numerous suburbs, occupied, previous to the late calamitous earthquake, eight small hills of unequal height, with the intermediate valleys, and a considerable space of flat ground, comprising in whole a circuit of seven miles. The walls are supposed to be the work of the Mameluke princes, when they possessed Syria, and bear that massive style of architecture which has been long obsolete in this region. There are nine gates to the city, two on each of the three sides, and three on the W. side. The buildings are of hewn stone, spacious and handsome within; the streets well-paved, and kept remarkably clean, with a commodious footpath on each side, raised half a foot above the horse-way. Aleppo is supplied with good water from two springs near the village of Heylan, eight miles north of the city, whence it is conveyed by an aqueduct, partly on a level with the ground and partly subterraneous, and refreshed by air shafts. It is then distributed to the public fountains, baths, seraglios, and to as many of the private houses whose owners choose to pay for it, by means of leaden and earthen pipes. The aqueduct is said to be coeval with the city, but to have been repaired by the mother of Constantine, who is also said to have founded the church, now converted into the principal mosque. In 1218, the aqueduct was again repaired by Malek al Dhaher, the son of the great Saladin. It is annually cleansed, in the month of May, under the direction of the Cadi. This process occupies eight or nine days, during which the baths are shut up, and the inhabitants obliged to depend on their subterraneous reservoirs, wells, and the water of the river. The air of Aleppo is pure, but penetrating; the westerly winds, predominating in the summer, moderate the excessive heats, which, considering the then cloudless sky, the intense power of the solar rays, and the white chalky soil, would otherwise render it uninhabitable. The mosques are numerous, and some of them magnificent. The khans are also numerous and large. The bazaars are long, covered, narrow streets. Every branch of business has its own bazaar, which, as well as the streets, are locked up an hour and a half after sunset. The castle is a large Saracenic structure, seated on a high mount, apparently in the centre of the city, and half a mile in circuit. Like most cities in the East, Aleppo looks best at a distant view. The streets seem dull and narrow from the high stone walls and dead fronts on each side; the shops are mean, and the baths and fountains unadorned. The great boast of Aleppo is its gardens, which extend nearly twelve miles in length, and are parted from each other by stone walls. As they are planted more with a view to profit than pleasure, little attention is paid to elegance, and they are mere compounds of kitchen and flower-gardens blended together, without parterres or grass plots; presenting a strange commixture of trees, and shrubs, and flowers, and esculent herbs. But inelegant as they may appear to the cultivated taste of an European, they afford an agreeable shade at noon to the languid traveller. Even he who has contemplated with delight the exquisite gardens of Richmond or Stowe, cannot fail of receiving new pleasure from the full blow of pomegranate groves. Listening



to the purling brooks, revived by the exhilarating breezes, and gazing on the verdure of the groves, and serenaded by the melody of the nightingale, delightful beyond what is heard in England, he will hardly regret, whilst indulging the pensive mood, the absence of British refinement in the art of gardening. Aleppo owes its chief importance to commerce, but which now, and for a long time past, has been on the decline. It was the emporium of Armenia and Diarbekir,—sent caravans to Persia and Bagdad,—communicated with India, by means of the Persian gulf and Bassora,—with Mecca and Egypt, by Damascus,—and with Europe, by Scanderoon and Latakia. Though much declined, it is still a great commercial city, and foreign merchants are numerous. The British, French, and Dutch, have consuls here, who are much respected. Its population has been variously estimated. By Tavernier it was estimated at 258,000 souls, in the city and suburbs, in 1670; by D'Arvieux, in 1683, from 285,000 to 290,000; by Volney, in 1785, at 200,000, but he remarks that, as the city is not larger than Nantes or Marseilles, and the houses only one story in height, they do not probably exceed 100,000; by Dr Russel, who resided here thirteen years, they were estimated at 235,000 in the middle of last century, of whom 200,000 were Turks, 30,000 Christians, and 5,000 Jews; by Seitzen they are reduced to 150,000; whilst the Rev. Mr Connor, in 1820, reckons the Christian population alone at 31,600, namely: Greek catholics 14,000, Maronites 2,000, Syrian catholics 5000, Nestorians 100, Armenian catholics 8,000, Armenian schismatics 2,000, and Greeks, under the Patriarch of Aleppo, 500. In 1822, Aleppo was overthrown by one of those awful visitations of providence to which Syria has been so often subjected.<sup>36</sup> The position of Aleppo is 36° 11' 25" N. lat., and 37° 9' E. long.

*Aintab.*] N. of Aleppo, on the southern skirts of Amanus, is Aintab, the ancient *Deba*, situated in a plain environed with hills. It has been often visited with earthquakes, but still contains a supposed population of 20,000 souls.

*Antioch.*] To the S.E. of Aleppo, near the Euphrates, are the ruins of *Hierapolis*, the ancient Manbej, a city famed for its idolatry, and the birth-place of Lucian the Satirist. *Antioch*, formerly the capital of Syria, and

<sup>36</sup> The fate of this city has been singularly deplorable of late years. A civil war long raged within its walls, between the pashas and janissaries, wherein the latter prevailed, and usurped all the power, so that the power of the Porte was entirely nominal, and quite insufficient to support its own governor. But, in 1813, Mohammed Pasha, son of Chapwan Oglou, was appointed pasha of Aleppo, who, aided by a body of horse from his father, stormed the towns of Richa and Jissershogr, whose chiefs were in correspondence with the janissaries, and laid waste the adjoining territory, and then returned to his intrenched camp before Aleppo, where, by bribing some and threatening others of the janissaries, he persuaded them to deliver up their chief, promising them that he alone would be punished. This unhappy man was tortured for nearly a week, to compel him to disclose his wealth, and, when that end was accomplished, his head was struck off. The remaining janissaries were invited by the pasha to a banquet in his camp, and were so foolish as to accept of the invitation. The moment they entered the precincts of the camp, they were seized, tortured, and put to death, and their heads, preserved in wax, sent to Constantinople. By this act, the pasha became possessed of all the wealth the rebellious janissaries had accumulated for fourteen years, which was immense. This they had acquired by monopolizing the price of corn and all other provisions destined for the supply of the city, and by farming out the gardens and orchards in its vicinity, or purchasing their produce of the owners at their own price. Several of their chiefs had, by these means, acquired many millions of piastres in value, all of which was vested in money, rich merchandise, or precious stones, deposited in many strong boxes, and either placed in secure situations or buried under ground. Of all this Mohammed took possession, and restored the authority of the Porte over Aleppo, to the joy of the people, who generally prefer the yoke of one tyrant to that of the many.

only second to Rome itself in wealth and population, successively visited by earthquakes and captured by contending armies, was finally ruined, in 1269, by the Mameluke Sultaun of Egypt. It is now but a small miserable place, if it exists at all, as it was also thrown down, in 1822, by the same earthquake which overthrew Aleppo. Previous to that event, it still contained a conjectured population of from 9,000 to 10,000 souls, chiefly employed in cultivating silk.—About 15 miles below this ruined city was *Seleucis*, the ancient port of Antioch, now also a miserable place, called *Suedia*, containing four or five hovels, and the house of the Turkish aga.—*Scanderoon*, the port of Aleppo, has nothing to recommend it. Its climate is deadly to Europeans.

*Cyrrhestica.*] The plain of the *Cyrrhus*, the ancient *Cyrrhestica*, N. of Antioch, is separated from the upper course of the Kowaik, or river of Aleppo, by a range of mountains on the E. and by another on the N. This vast and fertile plain, sufficient, in Kinnier's opinion, to support all Syria with grain, is now pastured by nomadic Turkoman hordes, who neither acknowledge a sultan nor a pasha, and will not suffer this plain to be cultivated. It is well-watered by the *Aswad*, the *Yagra*, and the *Ifrin*, all which run S. to the lake of Ifrin, which is thirty-six miles in circumference.

#### CHAP. IV.—PASHALIC OF DAMASCUS.

As this district lies directly S. of the pashalic of Aleppo, it comes naturally to be next described. It occupies the largest and most populous part of Syria. It comprehends, according to Burkhardt, almost the whole western part of Syria, extending from Marrah to Hebron; and is bounded on the W. by the Anzairie mountains and the Antilibanus, and on the E. by the Euphrates and the desert. It contains the cities of Hama, Hems, Damascus, Baalbec, Jerusalem, and the now tenantless solitude of the once famed Palmyra.

*Marrah.*] Going S. from Antioch, we enter on this pashalic at Marrah, the frontier town, under an independent aga, a place of no political consequence nor commerce.

*Apamea.*] Proceeding up the valley of the Upper Orontes, enclosed between the Anzairie mountains on the W. and the Jebal Rieha on the E. we first meet with *Homaish*, and then with *Kalaat-el-Medyk*, the ancient *Apamea*, built at the southern extremity of the lake *Ain Taka*, in a peninsula formed by the Orontes and the lake. It is now an insignificant place.—Farther S. is the *Bahar-el-Kadesh*, a lake 6 miles long by 3 broad, and abounding in excellent fish.

*Hamah.*] Still farther S. on the Orontes is the celebrated city of Hamah, the *Hamath* of scripture, situated in a most fertile vale on both sides of the Orontes. The city still contains 30,000 people. Their principal commerce is with the Bedouins, whom they supply with woollen abbas and tent furniture. Hamah was the birth-place of Abulfeda, that most distinguished of Oriental geographers and annalists.

*Palmyra.*] At a direct distance of about 90 British miles nearly due E. are the ruins of the celebrated Palmyra, 190 miles S.E. of Aleppo, and 180 N.E. of Damascus. These interesting remains have been successively visited by European travellers since the latter end of the 17th century, and most recently by captains Mangles and Irby in 1818.



These travellers, who had visited the massy and majestic ruins of Thebes, and those of the temple of the sun at Baalbec, did not think the ruins of Palmyra at all equal to them. We subjoin their description in a note.<sup>87</sup> This city corresponds to the *Tadmor of the Desert*, built by Solomon; and as it enjoyed the benefit of the transit commerce between the Persian gulf and the Mediterranean sea, it rose to great wealth and importance. But the imprudent ambition of its female sovereign, the famed Zenobia, who presumed to contend with imperial Rome for the empire of the East, caused its political destruction; and from that time it continued to decline as a city, both in opulence and commerce, till it finally ceased to exist.

*Damascus.*] Four days' journey S. of Hems is the venerable and celebrated Damascus. No place in the world, says Maundrell, looks so well at a distance as Damascus. It is situated in an even plain, so extensive, that you can but just discern the mountains which bound its further side. Whether it be approached on the W., or the S., or the N., the road is said to pass for hours successively through rich olive-groves and gardens, generally enclosed by walls of sun-burnt brick, and surrounded and irrigated by delightful streamlets, partly natural and partly artificial. Damascus and its environs have ever been a theme of praise, not only by natives, but by foreigners. The emperor Julian called it 'the city of Jupiter' and 'the eye of the East,' and says, in his letter to Serapion, that it excelled all others for the grandeur of its temples, the mildness of its climate, the excellence of its fountains, the multitude of its streams, and the fertility of its soil. So charming is the sight, say the Mussulmans, that the prophet Mohammed, when he viewed it from the mountain Salehiyah, 2 miles W. of the plain and 1000 feet above the city, was so delighted with the prospect, that he forbore coming into it, lest he should forget his proper business,

<sup>87</sup> "On opening upon the ruins of Palmyra," says Mangles, "as seen from the Valley of the Tombs, we were much struck with the picturesque effect of the whole, presenting altogether the most imposing sight of the kind we had ever seen. It was rendered doubly interesting by our having travelled through a wilderness destitute of a single building, from which we suddenly opened upon these innumerable columns and other ruins, on a sandy plain on the skirts of the desert. Their snow-white appearance, contrasted with the yellow-sand, produced a very striking effect." Great, however, he proceeds to say, was their disappointment, when, on a minute examination, they found that there was not a single column, pediment, architrave, portal, frieze, or other architectural remnant worthy of admiration. None of the columns exceed forty feet in height, or four feet in diameter: those of the boasted avenue have little more than thirty feet of altitude. Whereas the columns of Baalbec have nearly sixty feet in height, and seven in diameter, supporting a most rich and beautifully wrought epistylum of twenty feet more; and the pillars are constructed of only three pieces of stone, while the smallest columns at Palmyra are formed of six, seven, and even eight parts. In the centre of the avenue, however, are four granite columns, each of one single stone, about thirty feet high: one only is still standing. "Take any part of the ruins separately," says this traveller, "and they excite but little interest; and altogether, we judged the visit to Palmyra hardly worthy of the time, expense, anxiety, and fatiguing journey through the wilderness, which we had undergone to visit it. The projecting pedestals in the centre of the columns of the great avenue have a very unsightly appearance. There is also a great sameness in the architecture, all the capitals being Corinthian, excepting those which surround the temple of the sun. These last were fluted, and, when decorated with their brazen Ionic capitals, were doubtless very handsome; but the latter being now deficient, the beauty of the edifice is entirely destroyed. The sculpture, as well of the capitals of the columns as of the other ornamental parts of the doorways and buildings, is very coarse and bad. The three arches at the end of the avenue, so beautiful in the designs of Wood and Dawkins, are excessively insignificant: the decorated frieze is badly wrought, and even the devices are not striking. They are not to be compared to the common portals of Thebes, although the Egyptians were unacquainted with the arch. Every thing here is built of a very perishable stone: if it deserves the name of marble, it is very inferior even to that of Baalbec; and we are inclined to think, the ruins of the latter place are much more worthy the traveller's notice than those of Palmyra."

and make it his paradise. Dr Richardson, however, who visited it in 1818, is by no means so lavish in his encomiums on this city as some of his predecessors, and thinks that its beauties have been much over-rated. Respecting the view from Salehiyah above-mentioned, he says that the streams of water irrigating its plain are not perceptible from it; nor does the plain itself exhibit that rich and luxuriant vegetation that adorns the banks of the Jordan and the Nile. It is only in the immediate vicinity of the city that this is so enchanting. The effect of the view from Salehiyah is derived from the verdure of foliage varying from the deepest shade to the slightest tint of green, together with the bright sun and cloudless sky that illuminate the scenery of an Eastern world; and so long as the verdure of the fields remains unchanged, diffuse throughout the landscape a charm unknown in countries where a dense and hazy atmosphere prevails. With all the advantages of a cloudless sky, the environs of Damascus, in point of natural scenery, extent, and cultivation, are not, in Richardson's opinion, to be named in comparison with the environs of London, any more than a stream 30 yards wide is to be compared to the majestic Thames; or a continuous and almost uninhabited wood, of 5 or 6 miles in extent, is to be compared to the beautiful and populous environs of the English metropolis. Damascus is a city of the highest antiquity, being at least as ancient as the days of Abraham, if not still more so, and has been more fortunate in this respect than most of its contemporaries, as Nineveh, Babylon, or the Egyptian Thebes, and many others, all of which have disappeared, whilst it still survives as a populous, respectable, and wealthy city. Though from the time of David it has been successively transferred, in the destructive game of war, from one political hand to another, it always survived every catastrophe, and twice rose to be the capital of a powerful state,—as in the time of the Omniade khalifs, and in that of the renowned Nouredin. It lies 136 miles N. of Jerusalem, 195 S. of Antioch, and 276 S.S.W. of Diarbekir; long.  $36^{\circ} 30'$  E. of Greenwich, and lat.  $33^{\circ} 20'$  N. The city contains no certain objects of antiquarian interest; and, in point of architecture, the houses are much the same with those of other Turkish cities. It however greatly surpasses Grand Cairo in cleanliness and comfort. It is encompassed with ramparts, now in a ruinous state. According to Niebuhr, the walls are something less than a league and a half in circumference. The city is said to contain above 500 large and magnificent houses entitled to the name of palaces; but all their beauty and magnificence is confined to the interior, as in all eastern cities. The mosques and chapels are very numerous; but the great mosque, the ancient cathedral, is the one most worthy of attention. The population, as usual, is variously estimated. Mr Brown estimated it at 200,000 souls. The Christians are computed at 12,000 by Dr Richardson, and at 20,000 by the Rev. Mr Connor, and the Jews at 2500. The Greek patriarch of Antioch resides here, and has under him 42 archbishops and bishops. The bazaars of Damascus are numerous and larger than those of Aleppo; and each class of mechanics and merchants has its own bazaar. They are more elegant and airy, and better lighted than those of Cairo and Constantinople. The streets are narrow and irregular, and consequently well-shaded from the sun.<sup>38</sup> The chief manufactures are:

<sup>38</sup> The street called *Straight* in Acts ix. 11, still exists under that appellation, as it leads direct from the gate to the palace of the pasha. Here the credulous will find abundant food to satisfy their faith. They will be shown the place where Adam was created,—and the red earth of the plain of which his body was composed,—the spot



a kind of stuff made of silk mixed with cotton, with which all Syria is supplied, cutlery-ware of steel and gold, shoes and boots, military accoutrements, and damasks. Next to Jerusalem itself, Damascus is venerated both by Christians and Moslems, all around it being hallowed ground.—Respecting the famed *Abana* and *Pharpar*, the latter is recognized in the *Chrysorrhoas*, or ‘golden river’ of the Greeks and Romans, and in the modern *Barrady*; but of the *Abana* no mention is now made, and it is impossible to say which of the other streams correspond to it. But all the streams, natural and artificial, which water the plain of Damascus, terminate in the *Bahr-el-Marjee*, or ‘lake of the meadows,’ 4 hours’ journey E. of the city.

The districts to the S. and S.E. of Damascus are 14 in number, and comprehend the *Auranitis*, *Trachonitis*, *Gaulonitis*, *Iturea*, *Batanea*, and *Galaaditis* of the ancients.

*The Hauran.*] The Hauran is a vast and fertile plain, producing the finest wheat in Syria. It is inhabited by Turks, Druses, and agricultural Arabs. It is visited also in spring and summer by several Bedouin tribes. The resident population of this plain is calculated at 60,000 souls by Burckhardt, of whom 7000 are Druses, and 3000 are Christians. Both the Turks and Christians, in their customs and manners, very nearly resemble the Arabs, and speak the Bedouin dialect of the Arabic. In the matter of religion, Turks, Druses, and Christians are mutually tolerant; and the only religious animosities which Burckhardt witnessed were between the Greek and Catholic Christians. In no place is hospitality carried to a greater height than in the Hauran. In every village there is an inn or *medhafa* appointed for the use of strangers, where all such of decent appearance are lodged and maintained. “It is the duty of the sheikh,” says Burckhardt, “to maintain this *medhafa*; which is like a tavern, with this difference, that the host himself pays the bill. The sheikh has a public allowance to pay these expenses.”

*The Ledja.*] The rocky desert called the *Ledja* and the *Djebel-Hauran*, comprehends all the uneven tract along the eastern side of the plain of Hauran, from near Damascus to Bosra. It is the *Trachonitis* of Strabo and Ptolemy, and answers to the two-fold division of that region, the capital of which was *Missena*, the ruins of which are three miles in circuit. On the eastern slope of the *Djebel-Hauran*, Burckhardt states that there are more than 200 ruined villages, all built of black porous basalt, at a quarter or half an hour’s distance from each other. This range of mountains is the *Mons Alsdamus* of Ptolemy. It is through the plain of Hauran that the Hajjee route to Mecca passes in its way from Damascus. The approach to Damascus on this side is very grand, being formed by a road above 150 paces wide, bordered on each side by groves of trees, and continued in a straight line for upwards of an hour. The termination of the Hajjee route through the Hauran is at the castle of *Zerka*, five days’ journey S. of Damascus. Beyond this point commences Arabia.

*Baalbec.*] To the N.W. of Damascus is the valley of Baalbec, between the Libanus and the Antilibanus. Baalbec, in Greek *Heliopolis* or ‘city of the sun,’ was once a considerable place, particularly in the days of pagan idolatry, but is now a miserable village of 100 families, having been over-

where Cain buried Abel,—the place where Abraham defeated the 4 kings,—that where Elisha anointed Hazael,—the hospital built for lepers by Naaman the Syrian,—the house of Ananias,—the cave of the Seven Sleepers,—the tomb of Noah,—and many other wonderful spots, both antediluvian and postdiluvian.

thrown by an earthquake in 1751, at which time it contained a population of 5000 persons. Though a place of no political or commercial importance, yet the magnificent ruins of its temple—which Abulfeda calls the wonder of Syria—still arrest the attention of every traveller who visits this region. They have been successively described by Maundrell, Volney, Pococke, Squire, Burckhardt, Irby and Mangles, and Richardson, not to speak of the splendid work in which these ruins are delineated by Dawkins and Wood. There is not any spot in the ruins of Palmyra so imposing as the interior view of the temple at Baalbec. The temple of the sun at Palmyra is upon a grander scale than the latter, but it is choked up with Arab houses, and the architecture is far inferior.<sup>39</sup> Dr Richardson thinks that the building was originally Jewish and the work of Solomon, but that it was rebuilt in some after period, and that the second builders, while raising another structure upon the old foundations, in order that the whole might appear of one date, cut a new surface on the old stones. Whatever may be in this, the present temple was the work of Antoninus Pius, in the middle of the 2d century; the workmanship of the interior and the northern outside wall are evidently Roman and the style of architecture Corinthian. To the N. and S. of this stupendous pile are two others, one of which has not been finished; and half an hour's walk from the city are the ruins of another very fine temple. The workmanship of all these buildings is without any visible cement whatever, yet so closely are the stones joined together that the blade of a knife cannot be inserted between them. Notwithstanding the extraordinary magnificence of these ruins, the temple of Baalbec is scarcely mentioned in the Greek and Roman writers. The only writer who has mentioned the subject at all is John of Antioch, who in a fragment of his works has attributed the construction of this temple to Antoninus Pius.

#### CHAP. V.—PASHALIC OF TRIPOLI.

THIS district comprehends all the sea-coast from Latakia S. to the Nahr el-Kelb, which separates it from the pashalic of Acre. It is bounded on the E. by the chain of Lebanon which separates it from the valley of Baalbec and the valley of the Orontes; on the N. by Cape Ziarat, which divides it from the district of Antakia; and on the W. by the sea. By far the

<sup>39</sup> What astonishes travellers above all at Baalbec, is the magnitude of the stones employed in building this edifice; so vast are they, that the ignorant natives attribute the erection to the devil. Three of these stones, according to Maundrell, who measured them, are one 63 feet long, and the other two 60 feet each, by 12 feet broad and as many thick; and in the quarry from whence these stones were taken there still remains one entirely hewn 68 feet long, 17.8 inches wide, and 13.10 inches thick. But the bottom of this enormous stone remained still attached to the rock. Dr Richardson measured two of the stones near the S. W. angle of the wall, and found the one to be 67 feet long by 14 broad and 9 thick, and the other 64 feet long, but he could not determine its breadth nor thickness. There was a third stone of apparently the same dimensions. Pococke says that in the N. wall there are also 7 very large stones, though not so colossal as the others. Dr Richardson noticed other stones in the S. W. wall 10 paces long, 10 feet broad, and 6 feet thick. Dr Richardson seems utterly amazed at their dimensions. They are, perhaps, says he, the most ponderous masses that human hands or human machinery ever moved into a wall, and here they are between 20 and 30 feet above the foundation. Indeed, I am not acquainted with any building except this where we can find stones the half of the above dimensions or even the fourth of it. In the pyramids of Egypt we saw one or two stones 18 feet long, and at Koum-Ombes measured one of 23 feet long. But these are mere occasional blocks, introduced for purposes of particular security. A whole wall or a whole building, of nearly 400 feet a-side, constructed of stones from 30 to 60 feet long, is something more than Cyclopean; the labours of a Hercules were but a joke to this!



greater portion of this district is mountainous, the only plain being the narrow stripe on the coast. It is watered by numberless mountain-streams, but it is less highly cultivated than the terraces of Lebanon. The chief productions are wheat, barley, and cotton; but tobacco chiefly in the district of Latakia. A great part of Mount Lebanon is included in this pashalic, which is divided into 14 districts: viz. 1. *Djebbel Beshirai*, a considerable tract to the E. of Tripoli, and which contains 12 villages, of which *Antoura*, *Beshirai*, and *Canobin* are the chief.—2. *El Zawye*, a small district in Lower Lebanon.—3. *Batroun*, a village with a small district on the sea-coast.—4. *El Koura*, in the lower part of Lebanon divided from *El Zawye* by the *Nahr Kadisha*.—5. *El Fetouh* to the E. of *Djebail*, and bordering on the *Kesraouan*.—6. *Akoura*, a small district with a village of the same name, the seat of a Maronite bishop.—7. *El Dennyé*, to the N. and N.W. of *Beshirai*.—8. *Djebail*, a district on the coast belonging to the town of that name.—9. *Djebbel-el-Meneitra*, a *Mutualee* district in the days of *Niebuhr*.—10. *El Hermel*, on the eastern declivity of Lebanon towards *Baalbec*.—11. *El Kataa*, E. of *Batroun*.—12. *El Kella*.—13. *El Shara*.—14. *Tortosa* on the coast, and 15. *El Akkar*, the northern declivity of Lebanon. But this last district is, in all probability, the same as the *Akoura* of *Niebuhr*. To these must be added the mountainous territories of the *Anzeyries* and *Ismaelians* extending from the *Nahr el Kebir* or great river to the N. of Latakia. The *Mutualees* formerly possessed 7 districts in this pashalic for two centuries, but they were expelled by *Yousef*, emir of the Druses, and they in their turn seized the *Belad Baalbec*, and drove out the inhabitants. They are now reduced to a very small number. The whole of the Libanus which belongs to the pashalic of Tripoli is now in the hands of the emir of the Druses, who pays the *miri* or capitation-tax, amounting to 130 purses, collecting for himself more than 600 purses.

*Latakia*.] Coming from the N. Latakia is the first place of consequence. This district formed part of the ancient *Casiotis*, so called from mount *Casius*, a range of hills extending N. to the *Orontes*. Latakia, the ancient *Laodicea ad mare* was built by *Seleucus Nicator*, who named it in honour of his mother. It stands on the N.W. side of *Cape Ziarat*, an elevated promontory which advances half a league into the sea. Though formerly a commercial city of considerable importance, being the port of *Aleppo*, its commerce is now declined in consequence of the decline of *Aleppo*, and it does not now contain above 4000 souls, though 30 years ago it contained 10,000 inhabitants. It is subject to earthquakes, one of which in 1796 nearly destroyed the place. Several Roman antiquities are still to be found here.

*Jebilee*, &c.] To the S. of this is *Jebilee*, the ancient *Gabala*, now a place of no consequence.—From Latakia to *Tortosa* is almost a continued succession of ruins along a vast rich plain at the foot of the *Anzeyrey* mountains, of no great height.—*Tartous* or *Tortosa*, the ancient *Orthosia*, a place of great consequence during the crusades, has nothing remaining but its castle, which is very large and still inhabited. A large Christian church belonging to the place still stands almost entire, but is now converted into a stall for cattle.—S. of this is the isle of *Ruad*, the *Arad* of Scripture, and the *Aradus* of the Greeks. The island is now deserted, and a bare rock, without a single trace of those numerous houses that once covered it. Opposite to it, on the continent, are the supposed ruins of the *Simyra* of *Strabo* inhabited by the *Zemarites* of Scripture.

*Tripoli*.] South of this is the modern Tripoli, composed of three cities,

a furlong distant from each other, but which at length were joined by their respective suburbs. It is built on the declivity of the lowest hills of the Libanus, about half an hour from the shore. It is the neatest town in all Syria, the houses being all well-built of stone, and neatly constructed within. It is surrounded with luxuriant gardens, producing abundance of oranges and lemons, and extending over the whole triangular space between the town and the sea. The city is divided into two parts by the Wady Kadesha, which enters the plain through a beautiful narrow valley, and after traversing the town falls into the sea about the northern side of the triangle. It is a shallow rapid stream at its mouth, not even navigable by boats. On the summit of the hill on the N. side of the river stands the tomb of Abou Nazer; and opposite on the S. side, just where the Kadesha enters the town, is the citadel, which commands both the town and the whole plain below, but which is itself commanded by the height on the opposite side of the river, only 150 yards distant. This citadel is an old Saracenic building, as ancient as the epoch of the crusades, and has lately been completely repaired by Berber Aga. Tripoli is the most favoured spot in all Syria, as the maritime plain and neighbouring mountains place every variety of clime within a short distance of the inhabitants, and the Wady Kadesha is the most picturesque of valleys. Yet the situation, however beautiful, is not healthy; and from July to September epidemic fevers prevail here, as at Scanderoon and Cyprus. These are owing to the practice of inundating the gardens, in order to water the mulberry-trees, that they may be sufficiently invigorated to put forth a second foliage. The town, moreover, being open only to the W., the air has no circulation, and a constant feeling of lassitude is experienced, which renders health there never beyond convalescence. The population of the place is estimated at 16,000, one-third of whom are Greek Christians under a bishop. The commerce of Tripoli, once considerable, has been on the decline ever since the destruction of the French trade. The chief article of export is silk, both raw and manufactured; the other articles are sponges, soap, and alkali for making it. Candian soap, which contains very little alkali, is imported, but one-fourth of its weight of alkali being here added to it, it is resold to great advantage. Galls from the Anzeyrey mountains, yellow wax from Lebanon, and madder, form other articles of exportation. The position of this place is in  $35^{\circ} 44' 20''$  E. long., and  $34^{\circ} 26' 26''$  N. lat.

*Batroun.*] S. of Tripoli is the ancient *Botrys*, now *Batroun*, founded by Ithobal king of Tyre, about the time of the prophet Elijah. It still contains about 400 houses, and is the see of a Maronite bishop.—S. of Batroun is *Djebail*, 3 hours' journey distant. This place was the abode of the ancient *Giblites* who furnished Hiram with stone-squarers in preparing materials for Solomon's temple, and the Tyrians with caulkers.

*Interior or Mountain Districts.*] The part of the Lebanon chain within this pashalic is called the *Kesraouan*, the *Castravan* of the crusades, as mentioned before. It is chiefly possessed by the Maronites. The convent of Canobin is the residence of the Maronite patriarch; and may be considered as the capital of the Maronite community. It is merely a collection of cells, hermitages, and monasteries, with a church. Ten hours' distance, including stoppages by the way, from Tripoli (for distances here are not measured by miles as in Europe, but by time) is the delightful village of *Eden* near the famed cedars of Lebanon. It contains a population of 500 families, who quit the place on the approach of winter, and descend the mountains to the village of Zgarti, an hour's dis-



tance from Tripoli. Eden is within 5 miles of the cedars, so renowned in sacred and profane history; and in all probability these lofty trees anciently grew much nearer the village of Eden, as we read in Ezekiel of the trees of Eden as the choicest and best of Lebanon.<sup>40</sup>

## II.—PALESTINE, OR THE HOLY LAND.

*Introductory Remarks.*] We have at length arrived at the most interesting of all countries on the face of the globe, whether morally or physically considered. This once favoured spot was originally called *Canaan* from its first inhabitants; but was afterwards designated by other appellations, as 'the Land of Promise;' 'the Land of God;' 'the Holy Land;' 'the Pleasant Land;' and emphatically, 'the Land,' and 'the Land flowing with milk and honey.' It was also called 'the Land of Judah,' from Judah the principal tribe; and *Judæa* after the return from the Babylonish captivity, when the inhabitants were called *Jehudim* or Jews. It was also called *Palestine* from the Philistines who inhabit part of the sea-coast, and this was the appellation most commonly used by Roman and ecclesiastical writers, when it became a province of the Roman empire after the expulsion of the Jews. In more modern times it has been generally called 'the Holy Land' amongst Christians, as being the only section of the globe where the worship of the true God was preserved and perpetuated for more than 15 centuries, and, above all, as being honoured by the personal advent of the great Messiah, the root and the offspring of David, who was at once David's son and David's Lord, and as being the grand theatre where the mystery of man's redemption was accomplished by the vicarious sufferings of Christ. In short the circumstances connected with the ancient history of this land, and of them who inhabited it, render this small spot of more interest and importance in the eye of him who reads, and studies, and understands his Bible, than any other portion of the habitable globe; and hence the eager solicitude of all classes of Christians to know something of the geography of a spot associated in their minds with so many interesting and hallowed circumstances. Yet subjected as it has been for a period of nearly twelve centuries to the dominion of a people and a faith above all others hostile to Christianity, we are but imperfectly acquainted with its internal topo-

<sup>40</sup> It is somewhat strange that the name of this village has escaped the notice of former travellers, as it is undoubtedly the very place intended by the prophet, and not the primeval Eden. The famous cedar-trees are now reduced to seven, and these venerable patriarchs of the vegetable world are fast hastening to utter extinction. In the middle of the 15th century their number was 28; in 1575, 24; in 1650, 23; in 1696, 16; in 1733, 15; and, in 1810, Burckhardt counted only 11 or 12; and, finally, in 1818, Dr Richardson found only 7. It is probable that within less than half a century not one of them will be found. It is impossible to state the age of these cedars. The inhabitants devoutly believe them to be the remains of the identical forest which furnished the timber of Solomon's temple some three thousand years since; and every year, on the day of the transfiguration, the Maronites, the Greeks, and the Armenians, celebrate mass here at the foot of a cedar, upon a homely altar of stone. It is certain that the cedars now standing were ancient trees several hundred years ago. It has been a common, though very erroneous notion, that the cedars stand in the midst of perpetual snow. How cedars or any trees whatsoever can grow amidst constant snow is quite inconceivable, and it is equally so that any should have believed it. There can be no vegetation even of lichens where the snow never melts, and much less can it be supposed that such enormous trees as the cedars can vegetate at all in such a case. There is always a line of demarcation between trees and snow in all such mountains as are covered more or less with perpetual snow, and the same is the case in such parts of Lebanon as attain that elevation. The fact is, that where the cedars stand, the snow begins to melt in April, and is totally dissolved by the end of July, except in such cavities as are inaccessible to the solar rays.

graphy, and its natural history. Indeed this country never will, and never can be properly explored in its present political state. It must be delivered from Turkish oppression and Mahomedan bigotry,—it must be cleared of all the rubbish brought into it by the superstitious Helena, and perpetuated by those hosts of monks who have nestled in it ever since, and be brought under a regular, efficient and enlightened system of government,—before we can expect such accounts of its physical geography and natural history as will satisfy the curiosity of the rational and enlightened mind, and enable us to compare the ancient with the modern Palestine.

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#### CHAP. I.—POLITICAL GEOGRAPHY.

THE Holy Land is at present under the dominion of two pashas,—those of Acre and Damascus: the one ruling the coast,—the other the interior. Till lately the coast was divided into two pashalics,—those of Acre and Gaza: the former extending from the vicinity of Djebail nearly to Jaffa,—and the latter from Jaffa to El Arish. These two have been very recently united, and now form the pashalic of Acre. But the most of the interior, comprehending Jerusalem, Hebron, Nablous, Tiberias, and in fact the greater part of Palestine, are included in the pashalic of Damascus, which comprehends all the districts E. of the Jordan once possessed by the half-tribe of Manasseh, and the tribes of Reuben and Gad. In its present political division the pasha of Acre has under him the whole of the mountainous territory of the Druses, and the coast of Southern Phœnicia, from the Nahar-el-Kelb south to Cape Blanco, the ancient *Scala Tyriorum*, and the *Album Promontorium* of Ptolemy. This latter portion was not included in the early Israelitish territory; but the mountainous tract bounding it on the S.E., now called the Druse territory, and the Bekaa or valley between the two Lebanons, as far N.W. as the point of junction of the two ranges, was given to them. From this N.W. point the boundary of the ancient Israelites ran S.W. along the summit of the eastern chain, or Antilibanus, to the point where it diverges into two ranges, including in this angle the upper valley and sources of the Jordan. From the head of the angle, the boundary ran along the summit of the S.E. range, called Mount Hermon, to its most southern point. From thence the eastern limit went alongst the western boundary of the Hauran, crossing in its way the range of Mount Gilead, and from thence S. over a hilly rugged region all the way to the river Arnon, the northern frontier of ancient Moab, whilst the territory of the ancient Ammonites lay to the E. of this line. This limit was included in the original grant, and is quite independent of the subsequent conquests of David; when under his son, the great Solomon, the eastern boundary was carried to the Euphrates, and the N. eastern to Hamath in Syria, on the Orontes, in  $34^{\circ} 45'$  N. lat. It was then that the kingdom of Solomon reached from sea to sea, namely, from the Mediterranean sea to the Red sea, and from 'the river'—the Euphrates—to the ends of the land, at the brook Sihor or torrent of El Arish, or, as it is expressed elsewhere, from Tiphseh or Thapsacus to Gaza. In this large sense it included the whole of the modern pashalic of Damascus, the Syrian desert, and the country of the Ammonites, Edomites, and Moabites, now included under Arabia. This extended dominion, however, was but temporary, and the possessions of the Israelites were soon reduced to their original limits. Having described the country



E. of the Jordan in our account of Damascus, we must here confine ourselves to the pashalic of Acre, and the country W. of the Jordan and the Dead sea. In this tract are comprehended Southern Phœnicia, the Drusian mountaineers, the two Galilees between the Mediterranean and the sea of Tiberias, the district of Nablous S. of the Galilees, Judea Proper, and the coast from Cape Blanco to El Arish. On inspecting the map, this tract is seen to be but a long narrow stripe of territory, extending from 31° to 34° N. lat., or 207 British miles amongst the coast; and no where above 50 British miles broad, from the sea to the Jordan, nor above 60 miles from the coast to the Dead sea. Even including the Trans-jordanic portion, its utmost breadth seldom exceeds 80 miles, and in the northern part not above 50 miles from Mount Hermon to the sea.

#### CHAP. II.—TOPOGRAPHY.

*Topography.*] As the limits of our work forbid us to enter into any minute description of the aspect, climate, and productions, of this interesting spot, which it would require a volume to delineate, we must content ourselves with giving a short outline of the various districts mentioned above, beginning with the coast S. of the Nahar Kelb.

PHŒNICIA.] *Bairoot*, the ancient *Berytus*, is the first place of any consequence as we go to the S.W. It was once a celebrated place, and made a Roman colony by Augustus Cæsar. It became a celebrated seminary of lawyers in the latter period of the Roman empire, when it was as famous for the study of law in the East, as Rome in the West, and was styled by Justinian, that paragon of legislators, ‘the mother and nurse of the law.’ During the crusades it was taken and retaken, and suffered severely both from Christians and Saracens. In the 17th century it was the capital of Fakr-el-deen, prince of the Druses, and the remains of his elegant palace and ornamented gardens still exist. It is the sea-port for the cotton and silks of the Druses, and is surrounded with mulberry-plantations, and orange and olive-groves. *Bairoot* is a fine healthy place, and contains about 10,000 souls, 3000 of whom are Turks, the rest Druses and Christians.

*Saïde.*] S.W. of *Bairoot* is *Saïde*, the ancient *Sidon*, the mother of the Phœnician commerce, and famed for its haven in the days of Jacob. It seems to have been the ancient capital of the Phœnicians before Tyre rose into importance. The immediate vicinity of *Saïde* is a very pretty country, the plain at the foot of the hills, which is two miles wide, being filled with extensive and shady groves and gardens, with narrow lanes between them. The hills themselves are also fruitful. *Saïde* is a larger town than Acre, the situation is good, and the air salubrious; and it contains a population of 15,000 souls, 2000 of whom are Maronites, 400 Jews, and the rest Turks.

*Tyre.*] Ten miles S.W. of *Saïde* are the ruins of the ancient Sarepta, and 15 miles S.W. of this latter is *Soor*, the ancient *Tyre*, called by Joshua ‘the strong city of Tzoor,’ and the most celebrated of all the Phœnician cities. It seems to have been a colony from *Sidon*, and at a subsequent period to have eclipsed that city itself in commercial wealth and political importance, it being the greatest mart in the ancient world, and possessed of all the trade of the Mediterranean sea. So great was its naval power that it baffled the arms of the Assyrian conqueror Shalmanazar. It withstood the arms of Nebuchadnezzar for 13 years, and

when at length their city was taken by that powerful prince, the inhabitants retired into the insular Tyre where they built a new town, which soon rose to equal importance with the continental city. This renovated Tyre stood a siege of 7 months from Alexander the Great, who treated the captive inhabitants with unrelenting cruelty. But it was again rebuilt and repeopled by the same conqueror who had destroyed it, and rose again to importance, though not to its pristine grandeur, as the monopoly of commerce which the former Tyre enjoyed was now annihilated for ever. After the Saracenic conquest of Syria, Tyre gradually declined, and at the end of the last century it was a miserable village with hardly 10 poor fishermen inhabiting it. But within these 30 years Tyre or Soor has again begun to lift up its head. In 1816, Soor, according to Buckingham, contained 800 substantial stone built dwellings, with suitable appendages, besides other smaller houses for the poorer classes, a mosque, 3 Christian churches, a public bath, and 3 bazaars. He calculated the increasing population at from 5000 to 8000 souls, three-fourths of whom were Arab Catholics; the rest Mussulmen, Arabs, and Turks. Mr Connor, however, in 1820, gives a much lower estimate of the population, making it only 1900 in whole, as he was informed by the Greek Catholic archbishop of the place, and of these 100 only were Turks.—Two hours S.W. of this is the White Cape, the boundary between Phœnicia and Palestine.

DRUSE TERRITORY.] This mountainous tract comprehends the southern portion of Mount Lebanon, and contains, according to Niebuhr, 22 districts. It has the Kesrawan inhabited by the Maronites on the north, who, though a distinct community from the Druses, and living entirely by themselves, are yet under the government of the emir of the Druses. The territory we are now about to describe belongs to the Druses, as distinct from the Maronites. Volney assigns only 7 districts to the Druses instead of 22; and it is possible that the 22 districts above mentioned may be merely subdivisions of the 7 given by Volney. One of these 22 is called the *Kesrawan*, which is the general name for the whole of the Maronite territory, and does not belong to the Druses.<sup>41</sup> Another district called El-Katta has been already mentioned as a Maronite district, and it therefore must be deducted from the number; the district of El-Gharbia, mentioned by Volney, is subdivided into two by Burckhardt; and another called Sahel or the flat country is mentioned by Volney, though not specified by Niebuhr or Burckhardt. As it is impossible to be precise on this head, and as several of the subdivisions seem to have little claim to the title of districts, but are only petty territories belonging to different shiekhs, and some to the pasha, and some to the porte, we think it best to adhere to Volney's division. The 1st district is *Matne* on the north, rich in iron mines. The 2d, *Gharb*, or the western district, has fine forests of

<sup>41</sup> It must be remarked, however, that the district called *Kesrawan* by Burckhardt, and enumerated amongst those belonging to the Druses, must not be confounded with the *Kesrawan* of the Maronites, reaching from the Nahar Kebir to the Nahar Kelb. The present is a small district reaching S. along the shore 3½ hours from the Nahar Ibrahim to a small khan near El-Mellaha, and nearly the same breadth across the mountains. It is placed by him among the Maronite districts, and amongst those of the Druses in another place. If the Nahar-el-Kelb be the southern limit of the pashalic of Tripoli and of the Maronites, this district must be classed in that pashalic, and as a Maronite district; yet we are told that the whole of this district would fall within the pashalic of Saïde and Acre, and consequently amongst the Druse districts. It is impossible to reconcile this discrepancy of topographical statement, and it must be left as we found it.



pinces. The 3d, *Sahel*, is a flat tract adjoining the sea, and abounding in vines. The 4th, *Shouf*, the central district, is noted for silks, but of inferior quality. The 5th, *Tefa* or the apple-district, is on the south. The 6th is *Shakif* or the tobacco district; and the 7th, *Djoord*, the highest and coldest district of the Druse territory.—The residence of the Druse emir is at the village of *Bettedien*, where he has built a splendid palace in the Italian taste, the interior being highly and tastefully decorated. There are three tribes or powerful clans of the Druses, the *Sheab*, the *Yezbeky*, and the *Neked*, of which the first has obtained the ascendancy, and manages every thing with a high hand. This family came originally from the Druse mountain of Jebal Aala between Latakia and Aleppo. The second family, the *Yezbeky*, reside in the district of El Barouk between Deir-el-Kamar and Zahle; whilst the *Neked* are confined to Deir-el-Kamar.

MARITIME PALESTINE.] As soon as, in going S.W. amongst the coast we scale the mountain-pass of the Tyrian Ladder, we enter on the maritime shore of the Holy Land. This district is divided from the interior by a mountain-belt of from 1500 to 2000 feet in height, which reaches all the way from the bay of Acre to the frontiers of Egypt. Several lateral ridges from this upland belt run down towards the shore, and in some places reach it, forming promontories or head-lands on the coast. Of this tract, Acre, Jaffa, and Gaza, are at present the only places of political or commercial importance.

*Acre.*] Acre, the seat of a pasha of three tails, is the ancient *Acco*, subsequently named *Ptolemais*, from one of the Ptolemies of Egypt. Its present name of St Jean d'Acre was imposed on it in the time of the crusades by the knights of St John of Jerusalem. This place has obtained lasting renown from the various sieges it has sustained at different periods of its history, particularly that which it underwent from the crusaders, when it was finally taken by Richard the Lion-hearted, after a long and very gallant defence by its Saracenic garrison; and lastly, in 1799, when it sustained a siege from the French arms under Napoleon Bonaparte, who was compelled to abandon the enterprise, the garrison being aided in their defence by a body of British sailors from the squadron under Sir Sidney Smith. This city had fallen rapidly to decay after the expulsion of the Christians by the Mameluke sultans of Egypt, and was almost deserted, till the celebrated Jezzar Pasha, by repairing the town and harbour, made it the first city, in point of strength and importance, on the coast. It contains at present about 20,000 inhabitants. All the rice, which is the staple food of the people of Palestine, enters by this port, and hence the importance of this place. It lies 27 miles S. of Tyre, and upwards of 98 inroad distance N. of Jerusalem.

*Mount Carmel.*] Mount Carmel is a flattened cone of 2000 feet in height, extending E. to the plain of Jezreel, and S. to the ancient *Cæsarea*. It was once celebrated for its vines: hence its name in Hebrew signifies 'the vine of God.' But its wonted fertility has long disappeared.

*Cæsarea.*] *Cæsarea* does not now exist; and not a single inhabitant is now to be found where the stately city of Herod stood, and where Paul pled his cause so eloquently before king Agrippa.

*Jaffa.*] No other place of importance occurs on the coast till we arrive at Jaffa, the ancient *Joppa*, and the port of Jerusalem. It is a very ancient town, 40 miles W. of Jerusalem. It has obtained celebrity in modern times, by its siege, capture, and the massacre of its garrison by Bonaparte.

The place at present contains 5000 souls, 600 of whom are Christians. Its commerce chiefly consists in grain, particularly rice from Egypt, and in the exportation of soa and cotton. The former is made of olive-oil and ashes.

[*Philistia.*] At a small distance to the S. of Jaffa commenced the territory of the Philistines, a maritime tract, extending to Gaza. Of the five cities, *Ashdod*, *Ekron*, *Gath*, *Askelon*, and *Gaza*, the last is now the only place which still retains some importance. Askelon has ceased to exist; of Gath we hear no account; Ekron is now a ruined village; and Ashdod is but a small town on the top of a hill. Gaza still contains a small fortress, the residence of a Turkish aga, and is a comfortable looking place.

[*El-Arish.*] El-Arish, the ancient *Rhinocoloura*, and the natural frontier of Palestine on the side of Egypt, lies in the midst of drifting sands. It has a strong substantial fortress, which was put into good condition by the French while they possessed Egypt.

[*INTERIOR PALESTINE.*] There are four routes into the interior: viz. three from the coast, and one from Damascus. Of the three, the most northern is that by Acre and Nazareth to Jerusalem; the second is from Jaffa to Jerusalem, by Al-Ramla, over the mountains; and the third is from Gaza, by Hebron, to Jerusalem. Having described the coast from Acre to El-Arish, order requires that we commence with the most southern route,—that from El-Arish, by Gaza and Hebron, to the ancient Jewish capital.

[*Hebron.*] Hebron is still a pretty large town with 400 Arab houses, 100 Jewish houses, besides those inhabited by Turks. It has the honour of prior antiquity to Zoan in Egypt, and as being near the plain of Mamre, where Abraham pitched his tent under the oak-tree. It is situated on the slope of a mountain, and has a strong castle. The surrounding country is much more beautiful than that near Jerusalem: the hill-slopes being richly studded with the prickly oak, the arbutus, and the Scotch fir, with other dwarf trees, flowering shrubs, and vineyards. Hebron is reputed a place of peculiar sanctity by Jews, Christians, and Moslems, as containing the sepulchre of the patriarchs, Abraham, Isaac, and Jacob, and of Joseph, and Sarah, the wife of Abraham. A Christian church, now converted into a mosque, covers these pretended remains. The tombs are covered with rich carpets of green silk, magnificently embroidered with gold—those of their wives with red silk similarly embroidered. These are furnished by the Turkish sultan, and renewed from time to time.

[*Ramla, &c.*] The road from Jaffa to Jerusalem is more rugged and difficult than that by Gaza. Ramla lies 3 hours E. of Jaffa, and is supposed to be the same with *Rama* of Ephraim and the *Arimathea* of the New Testament. It is situated on a rich plain, and contains about 2000 families, according to Ali Bey.—About 3 miles E.N.E. is the ancient *Lydda*, now a poor village.—Within 12 miles of Jerusalem, on the same road, is *Bethoor*, an Arab village, supposed to be the ancient *Bethoron*.

[*Judean Mountains.*] Two and a half hours from Ramla begin the mountains of Judea, which rise to about 1500 feet above the plain at their western foot. They are a naked and bare range, and present an aspect not unlike the road from Sanquhar to Leadhills in Scotland. Beyond this hilly tract is the city of Jerusalem.

[*City of Jerusalem.*] The limits of this work do not permit us to describe the ancient glories and fortunes of this renowned city. Nor will it





View of Antwerp, & the Scheldt River.

THE CITY OF ANTWERP,  
FROM THE RIVER OF SHELDT.

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be required of us to enter into the legendary descriptions of the place, so copiously furnished by successive hosts of monks and pilgrims, and even learned travellers, who have swallowed, with amazing credulity, every monkish tale they heard, and even retailed them—occasionally with embellishments—to a believing world. Dr Clark has the credit of being the first who unmasked the whole tissue of imposture connected with this place. The truth is, the ancient city has long since totally disappeared; and not a vestige of the capital of David and Solomon now remains. The very course of the walls is changed, and the boundaries of the old city are doubtful. The superstition of the early Christians led them to venerate every spot in Palestine connected with sacred history. And had this natural feeling stopt here, it would have been harmless, or even laudable; but it went much farther: it attempted to recognize and perpetuate every memorial of past times,—and thus either confounded or annihilated what it wished to preserve. The modern city, the supposed representative of the old, is still held in high veneration, not merely by the descendants of the expatriated race, and by Christians, but even by the Moslems themselves, who call it *El-Koods*, or ‘the Holy.’ When utterly destroyed by Hadrian, a new city was built on part of the ancient site, which was called *Ælia Capitolina*, and made a Roman colony. But, when under Constantine, the Roman empire became Christian, the city recovered its original name. The modern city has been described by a host of travellers, amongst the most accurate and respectable of whom are Maundrell, Clark, Chateaubriand, and Richardson. The description of the latter gentleman is the latest and best, as he had access, in the sacred character of a physician, to every part of the city, and even to the mosque of Omar, into which no Christian has been permitted to enter since the days of the crusades. Among the objects most worthy of notice is the *mosque of Omar*, the grandest and most ancient religious edifice of all those erected since the commencement of Islamism, and equal in point of sanctity to that of Mekka. None but true believers are allowed by the law to enter this sacred place, both it and the mosque of Mekka being considered as consecrated by the especial presence of the Deity. This splendid edifice was built by the khalif Omar immediately after the capture of Jerusalem in A. D. 637. It is built on the site of Solomon’s temple. The crusaders, when they possessed Jerusalem, converted this Mohammedan mosque into a Christian church; but the victorious Saladin restored it to its original use. The dimensions of this noble enclosure are 1489 feet long by 995 feet broad. It contains 2 mosques: the *Sakhara* in the centre of the enclosure, and the *Akhsa* on the south side. We must extract a few passages from Dr Richardson’s elaborate and minute account of this building, which, along with the previous account of it from Ali Bey, are the only descriptions of it which have ever been given to the world:—“In the sacred retirement of this charming spot, the followers of the prophet delight to saunter or repose as in the Elysium of their devotion, and arrayed in the gorgeous costume of the East, add much to the beauty, the interest, and solemn stillness of the scene, which they seem loath to quit either in going to or coming from the house of prayer. In the midst of this court, but nearer to the west and south sides, there is an elevated platform, which is about 450 feet square, and is called *Stoa Sakhara*; some parts of it are higher than others, as the ground on which it is erected is more or less elevated, but it may be said to average about 12 or 14 feet above the level of the grassy court.

It is paved with fine polished marble, chiefly white, with a shade of blue; some of the stones look very old, are curiously wrought and carved, and have evidently belonged to a former building. There are no trees on the Stoa Sakhara, but there are tufts of grass in many places, from the careless manner in which it is kept, which afford great relief to the eye from the intense glare of light and heat reflected from the marble pavement. Round the edge of the Stoa Sakhara, there are numbers of small houses; five of which on the north side are occupied by santones or religious ascetics; one on the south is for the doctors of the law to hold their consultations in; one on the west for containing the oil for painting the brick and tile for the repair of the Sakhara; the rest are places of private prayer for the different sects of Mussulmans or believers, which is the meaning of the word. But the great beauty of the platform, as well as of the whole enclosure, is the *Sakhara* itself, which is nearly in the middle of the platform, and but a little removed from the south side: it is a regular octagon, of about 60 feet a side, and is entered by 4 spacious doors. Each of these doors is adorned with a porch, which projects from the line of the building, and rises considerably up on the wall. The lower story of the Sakhara is faced with marble, the blocks of which are of different sizes, and many of them evidently resting on the side or narrowest surface. They look much older on a close inspection than they do when viewed from a distance, and their disintegration indicates a much greater age than the stones of the houses, said to have been built in the time of the mother of Constantine the Great; and probably both they and the aged stones in the flooring on the Stoa Sakhara, formed part of the splendid temple that was destroyed by the Romans. Each side of the Sakhara is pannelled; the centre stone of one pannel is square, of another it is octagonal, and thus they alternate all round; the sides of each pannel run down the angles of the building like a plain pilaster, and give the appearance as if the whole side of the edifice was set in a frame. The marble is white with a considerable tinge of blue, and square pieces of blue marble are introduced in different places, so as to give the whole a pleasing effect. There are no windows in the marble part or lower story of the building. The upper story of this elegant building is faced with small tiles of about 8 or 9 inches square; they are painted of different colours, white, yellow, green, and blue, but blue prevails throughout. They are covered with sentences from the koran; though of this fact I could not be certain on account of the height, and my imperfect knowledge of the character: there are 7 well-proportioned windows on each side, except where the porch rises high, and then there are only 6, 1 of which is generally built up, so that only 5 are effective. The whole is extremely light and beautiful; and from the mixture of the soft colours above, and the pannelled work and blue and white tinge of the marble below, the eye is more delighted with beholding it than any building I ever saw. The admiration excited by the appearance of the exterior was not diminished by a view of the interior, the arrangements of which are so managed as to preserve throughout the octagonal form, agreeably to the ground plan of the building. The inside of the wall is white, without any ornament: and I confess I am one of those who think ornaments misplaced in a house of prayer, or any thing tending to distract the mind when it comes there to hold converse with its God. The floor is of gray marble, and was then much covered with dust from some repairs that were executing on the dome. A little within the door of the Bab el Jenné, or



west door, there is a flat polished slab of green marble, which forms part of the floor. It is about 14 inches square, and was originally pierced by 18 nails, which would have kept their place, but for the amazing chronological virtues with which they were endowed. For such is their magical temper, that they either hold or quit, according to the times; and on the winding up of each great and cardinal event, a nail has regularly been removed to mark its completion; and so many of these signal periods have already rolled by, each clenched by an accompanying nail, that now only three and a half remain, fourteen and a half having been displaced in a supernatural manner. There are 24 columns in the first row, placed parallel with the eight sides of the building, three opposite to each side so as still to preserve the octagonal form. They are all of the same kind of marble, but rather of a darker hue than that on the exterior of the building. Eight of them are large square plain columns, of no order of architecture, and all placed opposite to the eight entering angles of the edifice; they are indented on the inner side, so that they furnish an acute termination to the octagonal lines within. Between every two of the square columns there are two round columns, well proportioned, and resting on a base. They are from 18 to 20 feet high, with a sort of Corinthian capital. I did not remark that it was gilt, which, had it been the case, I think I must have done, having specially noted that the leaf is raised, and turned over, but that I did not consider it the true leaf of the Corinthian capital. A large square plinth of marble extends from the top of the one column to the other, and above it there are constructed a number of arches all round. The abutments of two separate arches rest upon the plinths above the capital of each column, so that there are three arches opposed to each side of the building, making 24 in the row of columns. The arches are slightly pointed, and support the inner end of the roof, or ceiling, which is of wood plastered, and ornamented in compartments of the octagonal form, and highly gilt; the outer end of the roof rests upon the walls of the building. The intercolumnial space is vacant. Not so in the inner circle of columns, to which we now proceed. They are about two paces from the outer row, and are only 16 in number. There are four large square columns, one opposed to each alternate angle of the building, and three small round columns between each of them. Their base rests upon an elevation of the floor, and they are capitalled and surmounted with arches, the same as in the outer row: this inner row of columns supports the dome. The intercolumnial space is occupied by a high iron railing, so that all entrance to the holy stone, or centre of the mosque, is completely shut up, except by one door, which is open only at certain hours for the purposes of devotion. But that to which this temple owes both its name and existence, is a large irregular oblong mass of stone that occupies the centre of the mosque. It is a mass of compact limestone, the same as that of the rock on which the city stands, and of the other mountains about Jerusalem; and if I had not been told that it is a separate stone, I should have imagined it a part of the native rock that had been left unremoved, when the other parts were levelled down for the foundation of the building. It rises highest towards the south-west corner, and falls abruptly at the end where are the prints of the prophet's foot. It is irregular on the upper surface, the same as when it was broken from the quarry. It is enclosed all round with a wooden railing, about four feet high, and which in every place is nearly in contact with the stone. I have already mentioned that there is a large cover of variously coloured satin suspended above it, and nothing

can be held in greater veneration than the Hadjr el Sakhara, or the locked-up stone. Under it there is an apartment dug in the solid rock, which is entered by a stair that opens to the S.E."—The other places worthy of notice derive their importance solely from monkish legends, and the continued system of imposture and delusion played off in common by the Latins, Greeks, and Armenians, who all have their separate convents, and drive a most lucrative trade in beads, crosses, marking pilgrims, and other acts and arts of devout mummery. These places are the holy sepulchre, —mount Calvary,—the chapel of Sancta Helena, beneath which the cross was found,—the head of Adam,—the place where Christ appeared to Mary Magdalene,—the chapel of apparition where he appeared to the virgin,—the place of the centre of the world,—the stone that was rolled away from the sepulchre's mouth,—the pillar of the flagellation,—the prison of Christ,—the place where Christ's garments were divided, the chapel of division,—the cleft made by the earthquake,—the place of the resurrection and of the ascension,—the place of the descent of the holy fire,—the houses of Caiaphas and Annas,—the palace of Pontius Pilate, —and many others.

*Population.]* The population of Jerusalem can in fact be only conjectured, as it is constantly fluctuating. Dr Richardson classes them as follows: 5000 Turks, 5000 Christians, and 10,000 Jews. Buckingham, on the contrary, estimates the Mussulmans as the most numerous class, and says that the male Jews do not exceed 1000, and the females about 3000, which he accounts for from the circumstance, that Jewish widows of all ranks, and from all quarters, flock thither, as they are sure of support from their own community. Buckingham's information on this head came from a resident Jew, the governor's banker, and chief man of the community. Mr Joliffe's estimate is the following: 4000 Jews, 800 Latins, 2000 Greeks, 400 Armenians, 50 Copts, and 13,000 Moslems: total, 20,250. In this estimate the Christians are certainly underrated, and the Moslems overrated; but it is impossible, from want of accurate data, to determine the relative proportions of so motley a population. Dr Richardson's estimate is founded on Turkish authority; and one would think the Turks could have no possible motive to under-rate their own numbers. Mr Brown estimated the population at from 18,000 to 20,000 persons.

*The Jews.]* The Jews reside chiefly on the edge of mount Zion, and in the lower part of the city, near the shambles, which in summer are dreadfully offensive. Here, again, we shall avail ourselves of the account given of the present condition of the Jews of Jerusalem by Dr Richardson:—"Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest, by awakening their cupidity, some vile, indefensible plot should be devised to their prejudice. In going to visit a respectable Jew in the holy city, it is a common thing to pass to his house over a ruined foreground and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished; the sofas are covered with Persian carpets, and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain or Portugal, when the females had rid themselves of the cruel domestic fetters of the East, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem; it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem,



although I visited only one. The form of worship is the same as in this country, and, I believe, in every country which the Jews inhabit. The females have a separate part of the synagogue assigned to them, as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning, after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above-mentioned. The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females; and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking: red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered; they are the only females there who do so. Generally speaking, I think they are disposed to be rather of a plethoric habit; and the admirers of size and softness in the fair sex, will find as regularly well-built fatties, with double mouldings in the neck and chin, among the fair daughters of Jerusalem, as among the fairer daughters of England. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah. In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornon in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts. The Jews are the best clerones in Jerusalem, because they generally give the ancient names of places, which the guides and interpreters belonging to the different convents do not. They are not forward in presenting themselves, and must generally be sought for."

*Bethlehem.*] Bethlehem, the birth-place of our blessed Lord, is a poor village, containing 300 people. The monks here exhibit to the ignorant pilgrims, and such travellers as know no better, the cave of the Virgin or of the Nativity, in express contradiction to scripture, which expressly states the place of the nativity to have been a stable belonging to an inn or khan, and not in a cave or grotto cut out of a rock, or any excavation whatever. The village is situated on a rising ground 6 miles S. of Jerusalem.

*Jericho.*] E. of Jerusalem, near the Jordan, stood the ancient Jericho, now wholly in ruins. The village of *Rikka*, which is shown for it, 3 miles from that river, does not at all correspond to the site of the ancient Jericho; but the ruins which Buckingham discovered at the foot of the mountains, 4 miles nearer Jerusalem, may be those of Jericho. There are no palms now to be seen in the plain, where once they grew in such profusion, and the famed balsam has long disappeared. The desolations of war, the want of water occasioned by the destruction of the aqueducts, and the neglect of cultivation, sufficiently account, as the fertility of the soil depended entirely on irrigation. The whole valley was once esteemed the most fruitful in Judea; and the obstinacy with which the Jews fought here to prevent the balsam-trees from falling into the possession of the Romans, attests the importance which was attached to them. This tree, Pliny describes as peculiar to the vale of Jericho, and as "more like a vine than a myrtle." It was esteemed so precious a rarity, that both Pompey and Titus carried a specimen to Rome in triumph; and the balsam, owing to its scarcity, sold for double its weight in

silver, till its high price led to the practice of adulteration. Justin makes it the chief source of the national wealth. He describes the country in which it grew, as a valley like a garden, environed with continual hills, and, as it were, enclosed with a wall. "The space of the valley contains 200,000 acres, and is called Jericho. In that valley, there is wood as admirable for its fruitfulness as for its delight, for it is intermingled with palm-trees and opobalsamum. The trees of the opobalsamum have a resemblance to fir-trees; but they are lower, and are planted and husbanded after the manner of vines. On a set season of the year they sweat balsam. The darkness of the place is besides as wonderful as the fruitfulness of it; for although the sun shines no where hotter in the world, there is naturally a moderate and perpetual gloominess of the air." According to Mr Buckingham, this description is most accurate. "Both the heat and the gloominess," he says, "were observed by us, though darkness would be an improper term to apply to this gloom."

*Shechem.*] N. of Jerusalem, 34 British miles, is *Nablous*, the *Neapolis* of Josephus, the *Shechem* of the Old Testament, and the *Sychar* of the New. It is situated in the narrow valley between the mounts of Ebal and Gerizim. Its site is romantic and beautiful, and the place itself is populous and flourishing, containing 10,000 people. It is noted as being the ancient abode of the Samaritans, who had a temple on mount Gerizim; and a remnant of about 40 of whom still remained in Maundrell's time, 130 years ago, but they have now disappeared. The ruins of a large town were found by captain Mangles on the summit of mount Gerizim. The two hills, *Ebal* and *Gerizim*, are elevated apparently 800 feet above the valley where stands the town.

*Samaria.*] Six miles N. of Nablous is *Sebaste* the ancient Samaria, now a small and poor village, standing on a fine large insulated hill, surrounded by a broad deep valley, which is in its turn surrounded by 4 hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive-trees, as also is the valley. The ruins of Herod's palace, and of an old Gothic monastery, are the only antiquities of the place, which is 40 miles N. of Jerusalem, and was the ancient capital of the ten tribes.

*Plain of Jezreel.*] From Jenneen to Nazareth the road goes across the great plain of Jezreel, and half way between is the boundary line between the pashalics of Damascus and Acre. This delightful vale is but thinly inhabited, and not half-cultivated nor stocked with cattle.—From Jenneen to *Beisan*, the ancient *Bethshan* or *Scythopolis*, not a village is to be seen. *Beisan* is a village of miserable hovels, containing 200 people; the vicinity is pastured by Arabs. In the neighbourhood is *Mount Gilboa*, celebrated as the place where Saul and his three sons fell in battle by the hand of the Philistines. It comes close to *Beisan*, and limits the plain on the W. It is a lengthened ridge rising into peaks 1000 feet above the level of the Jordan, which near *Beisan* is 140 feet broad, deep and rapid.

*Tiberias.*] About 24 miles N.E. of *Beisan* is *Tabareeah*, the ancient *Tiberias*, on the western shore of the lake called by its name. It is now but a poor place, containing about 4000 souls. It was built by Herod, and called *Tiberias* in honour of Tiberius Cæsar. It was an ancient seat of Jewish literature, and it is still noted as a school of Jewish rabbies, who enjoy perfect toleration under the Turkish government at this place, and are at freedom to study the Old Testament and the Talmud.



*Nazareth.*] Nazareth, the abode of our Lord during his childhood, is a beautiful place, containing 3000 souls, in a circular basin enclosed by mountains. It seems, says Richardson, as if 15 mountains here met to form an enclosure for this delightful spot: they rise round it like the edge of a shell, as if to guard it from intrusion. The vicinity is a rich and beautiful field in the midst of barren mountains, and abounds in figs, small gardens, and hedges of the prickly pear, the rich dense grass forming an abundant pasture. The inhabitants are industrious, because they are better treated than those of the other towns in general. The Turkish population is about 500; the remainder are Christians of the Greek, Greek Catholic, Maronite, and Roman Catholic persuasions. When the French invaded Syria, Nazareth was occupied by six or eight hundred men, whose advanced posts were at Tabaria and Szaffad. Two hours from hence, in the plain of *Esdraelon*, near the village of Foule, general Kleber sustained, with a corps not exceeding 1,500 men, the attack of the whole Syrian army, amounting, it is said, to 25,000. Having formed his battalion into a square, he continued fighting from sun-rise to mid-day, until they had expended almost all their ammunition. Bonaparte, informed of his perilous situation, then advanced to his support with 600 men; at the sight of whom the Turks, panic-struck, took precipitately to flight: several thousands were killed, and many drowned in the river Daboury, which then inundated part of the plain. Bonaparte dined at Nazareth, and then returned to Acre. After the retreat of the French from Acre, Djezzar Pasha resolved on causing all the Christians in his dominions to be massacred, and had actually sent orders to that effect to Nazareth and Jerusalem. But Sir Sidney Smith, on being apprised of his intentions, sent him word, that if a single Christian head should fall, he would bombard Acre, and set it on fire. Sir Sidney's interference is still remembered with heartfelt gratitude by all the Christians, who look upon him as their deliverer. "His word," says Burckhardt, "I have often heard both Turks and Christian exclaim, was like God's word—it never failed."

*Mount Tabor.*] Mount Tabor, celebrated as the place where Barak encamped against Sisera, and as the supposed place of the transfiguration, is 2 hours' journey from Nazareth. It is an isolated hill, its summit resembling, at a distant view, a cone with the point cut off, rises to the height of 3000 feet: on the top are the ruins of a fortress, which Josephus built. *Djebel Tor* is the modern Arabic name of mount Tabor. "From the top of Tabor," says Maundrell, "you have a prospect which, if nothing else, will reward the labour of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the N.W. you discern at a distance the Mediterranean, and all round you have the spacious and beautiful plains of *Esdraelon* and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's journey. A few points to the N. appears that which they call the Mount of the Beatitudes. Not far from this little hill is the city Saphet: it stands upon a very eminent and conspicuous mountain, and is seen far and near." Beyond this is seen a much higher mountain, capped with snow, a part of the chain of Antilibanus. To the south-west is Carmel, and on the south the hills of Samaria. The whole of Mount Tabor, according to Burckhardt, is calcareous. During the greater part of the summer, it is covered in the morning with thick clouds, which disperse towards mid-day. A strong wind blows the whole of the day,

and in the night, dews fall more copious than are usually known in Syria.

*Sepphor, &c.*] On the road from Nazareth to Acre is the ancient Sepphor, the largest city of ancient Galilee, now a mean and obscure village. This whole tract from Nazareth to the coast was once studded with towns and villages, and in the way lies the delicious plain of *Zabulon*. The scenery here, says Clarke, is fully as delightful as the rich vales in the S. of the Crimea. It reminded us of the finest parts of Kent and Surrey.

*Lake of Samachonitis.*] The lake of Samachonitis, or the waters of *Merom*, now called *Bahar-el-Houle*, 'the lake of Julias,' is 7 miles long, according to Josephus, but not above 2 miles broad, except towards its upper extremity. The banks are very level, no hills approaching it in any part. Its level, however, is considerably higher than the sea of Galilee. It abounds in fish. Its waters are muddy and unwholesome, being marshy. In fact, after the snows are melted and the waters fallen, this lake is only a marsh, through which the Jordan runs. Its shores abound in wild boars, which find concealment in the surrounding reeds and rushes; and the plain on the N. is literally covered with aquatic fowls of every kind. Beyond is the delightful vale of *Hasbeya*, watered by the Moeil Hasbeya, the principal stream of the Jordan. This district is inhabited chiefly by Druses, whose emir resides in the village of Hasbeya, situated on a high hill, and containing, according to Burckhardt, 700 houses, half of which belong to Druse families, the rest to Christians.

*Concluding Remarks.*] We have thus given a general view of the Holy Land. Much yet remains to be examined of its topography, and still more of its physical geography and natural history. Future travellers must take more time than hitherto has been spent in its examination; they must diligently compare its aspect, boundaries, extent, physical features, soil, climate, and natural history, with the notices of Scripture and of Josephus, and pay no attention whatever to the legendary trash that has accumulated in the hands of monks and friars since the days of Helena.—And, to conclude with the words of an enthusiastic and accomplished writer on the topography of these regions,—“abhorrent alike from reason and from true piety, as is the superstition that has grafted itself upon this interest, yet, the curiosity which inspires the traveller, in reference more peculiarly to these scenes, is rational and laudable. If Troy and Thebes, if Athens and Rome, are visited with classic enthusiasm, much more worthy of awakening the strongest emotions in the mind of a Christian, must be the country whose history as far transcends in interest that of every other, as its literature (if we may apply that term to the divine volume) excels in sublimity, all the ethics, and philosophy, and poetry, and eloquence of the heathen world. This sentiment of interest or of reverence has, indeed, no necessary connexion with religious principle or enlightened worship; for it may actuate alike the pious and the profligate. And, in the character of the Greek or Romish pilgrim, it is too generally found in connexion with an utter destitution of moral principle. The savage fanaticism of the crusades was an illustration of this fact on a grand scale; and the same spirit that breathed in Peter the Hermit, yet survives; the same fanaticism in a milder form actuates the pilgrims who continue to visit the holy sepulchre, with the view of expiating their sins by the performance of so meritorious a penance. The *Massulman* *hadgi*, or the Hindoo devotee, differs little in the true cha-



racter of his religion, from these misguided Christians, and as little perhaps in his morals as in his creed. Only the stocks and stones in which their respective worship alike terminates, are called by less holy names. It becomes the Protestant to avoid the appearance of symbolising with this degrading and brutalizing idolatry. But were all this mummery swept away, and the Holy Land cleared of all the rubbish brought into it by the empress Helena, the holy sepulchre included, more than enough would remain to repay the Christian traveller, in the durable monuments of Nature. We know not the spot where Christ was crucified; nor can determine the cave in which, for part of three days, his body was ensepulchred; nor is the exact point ascertainable from which he ascended to heaven. The Scriptures are silent, and no other authority can supply the information. But there are the scenes which he looked upon, the holy mount which once bore the temple, that Mount Olivet which once overlooked Jerusalem;—there is Mount Gerizim overhanging the valley of Shechem, and the hill where once stood Samaria;—there is Nazareth, within whose secluded vale our Lord so long awaited the time appointed for his public ministry,—the plain of Gennesareth and the sea of Galilee,—the mountains to which he retired, the plains in which he wrought his miracles, the waters which he trod,—and there the Jordan still rolls its consecrated waters to the bituminous lake where Sodom stood."

## ARABIA.

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ARABIA has been, at all times, an object of interest, whether the peculiarities of its soil and climate are considered, the character of its inhabitants, its language and literature, or the associations to which it gives rise, first, as connected with the sacred history of the Old Testament, and, finally, as the country from which Islamism sprung, a religion that has materially influenced the destinies of a large portion of the civilized globe.

*Name.*] The name *Arabia*—a name which can be traced up to a remote antiquity—is supposed to be derived from the Hebrew *orebeh*, which signifies a *wilderness* or *desert*, and which is applicable to much the greater part of the country. The oriental historians, however, reject this derivation, and maintain that both the country and the language received their names from Yareb, the son of Joktan, the supposed founder of the kingdom of Yemen. By the Arabians themselves their country is called Jezeerah al Arab, that is, the Peninsula of the Arabians; and by the Persians and Turks, Arabistan.

*Boundaries and Extent.*] Arabia forms the south-western extremity of Asia, and is one of the largest peninsulas in the world. It is bounded on the N. by part of Syria, and the Euphrates; on the E. by the Chaldean mountains, the Persian gulf, and the gulf of Ormus; on the S. by the Indian ocean, and the Straits of Babelmandel; and on the W. by the Red sea, the isthmus of Suez, and part of Syria. It lies between  $12\frac{1}{2}^{\circ}$  and  $35^{\circ}$  of N. lat., and  $33\frac{1}{2}^{\circ}$  and  $59^{\circ}$  of E. long.; measuring about 1,400 geographical miles in its greatest length, and 1,150 in its greatest breadth, from Cape Raus-al-Hud to the port of Djidda; and forming an irregular triangle, the area of which contains according to Templeman 1,182,000, and according to Reichard and Weiland 1,005,727 square miles.

*Divisions.*] The earlier Greek geographers divided Arabia into two parts, the Happy and the Desert (*Felix* and *Deserta*). Ptolemy added a third division, the Rocky (*Petræa*). Arabia Deserta extended on the N. and E. as far as the Euphrates, which separated it from Mesopotamia and the Arabian Irak. It was the country of the ancient Nabatheans and the people of Kedar, answering to the modern Bedouins. Part of it, towards the E., is supposed to be the 'land of Uz.' Its chief city was Palmyra.—Arabia Felix contained the fertile, habitable regions to the S. and W., and is supposed by some to be the *Sheba* of Scripture, although Abyssinia has a better supported title to that claim. The northern parts were possessed by the SARACENS, an appellation afterwards bestowed upon most of the tribes of Arabia. Arabia Petræa comprehended the tract of country S. of the Dead sea, between Palestine and Egypt, at the northern extremity of the Red sea. It was peopled by the Amalekites, the Cushites, the Moabites, the Ammonites, and Edomites. Petra was its capital, the same as Joktheel in Scripture, now Krac or Karac.—By oriental writers, Arabia is divided into five provinces, viz. Hedjaz, Tehâma, Nedjed, Yemen, and Yanâma. This division prevailed before the time of Ptolemy. Niebuhr divides Arabia into, 1. The desert of Mount Sinai, or Arabia Petræa.



2. The province of Hedjaz. 3. The province of Nedjed. 4. The country of Yemen. 5. The kingdom of Hadramaut, the Hazarmaveth of Scripture. 6. The country of Ommân. 7. The country of Lachsa or Hadjar. 8. The independent states on the borders of the Persian gulf. In this division, the ancient Tehâma is included in Yemen, from which Ommân and Hadramaut have been disjoined, and are considered as separate provinces. The following table may convey a pretty accurate notion of the political or territorial arrangement of the Arabian peninsula.

#### I. MARITIME DISTRICTS.

##### *On the Coast of the Red Sea.*

1. Hedjaz, the holy land of the Moslems, nominally subject to the Porte, under the jurisdiction of the pasha of Djidda.

2. Tehâma, subject for the most part to the imam of Sana; chief places, Mocha and Aden.

##### *On the Coast of the Arabian Sea.*

3. Hadramaut, governed by independent sheikhs; including part of Jafa, and the mountainous countries of Seger and Mahrah.

4. Ommân, divided among several petty sovereigns, of whom the chief is the imam of Mascat.

##### *On the Coast of the Persian Gulf.*

5. Lachsa, or Hadjar, including Bahhreïn: governed by the reigning sheikh of the Beni Khâled, whose capital is Lachsa.

#### II. INLAND DISTRICTS.

6. El Ared, or Nedjed-el-arud, comprising Aijana.

7. El Kherdje, or Yemaumah (Yemama, Imama).

8. El Nedjed, comprehending the greater part of Arabia Deserta.

9. Yemen Proper, including the dominions of the imam of Sana; the canton of Sahan; the country of Djof; the principality of the sultan of Kaukeban; Bellad el Kobail; the small territories of Nehhm, Khaulan (Havilah), and Ard el Jafa, or Yafa, &c.

#### CHAP. I.—HISTORY.

THE authentic history of Arabia scarcely ascends to the fifth century of our era. From the earliest period, the Arabians appear to have been divided into various tribes, occasionally friendly or hostile, and under governments comparatively free and patriarchal. According to the oriental historians, upon whom, however, little dependence can be placed, the Arabians are sprung from Kahtan, or Joktan, the fifth in descent from Shem, and Adnan, descended in a direct line from Ishmael, the son of Abraham. The posterity of the former are called *genuine* or *pure* Arabs, and those of the latter *naturalized* or *instituted* Arabs, from having settled in Arabia many centuries after Joktan had possession of the country.

*Yemen and Hamyar.*] Yarab, one of the sons of Joktan, is stated to have founded the kingdom of Yemen, and Jorham, another son, that of Hedjaz. Saba, the fourth king of Yemen, is said to have built a stupendous reservoir for receiving the water that descended from the mountains, which reservoir broke down during the reign of some of his descendants, and carried away a vast number of the inhabitants. Owing to the destruction caused by this inundation, no less than eight tribes were compelled to abandon their homes, and seek for other settlements. Some removed into Chaldea, and founded the kingdom of Hira; others settled in Syria Damascena, and gave rise to the kingdom of Ghassan. Hamyar, the immediate

successor of Saba, gave his name to the kingdom of Hamyar, and his descendants were called Hamyarites, the Homerites of Ptolemy and other Greek writers. Hamyar was succeeded by a long line of hereditary princes, concerning whom it would merely perplex the reader to enter into any details. There were several petty kings in different parts of Yemen, but they were mostly subject to the Hamyarite sovereign. The last of the line, save one, was Yusof, surnamed Dhu Nowauss, who lived about 70 years before Mahomet. He was a Jew, and a fierce persecutor of the Christians, 6,000 of whom he is said to have thrown into a fiery pit, for which horrid deed, he is anathematized in the Koran. The patriarch of Alexandria instigated the king of Abyssinia to undertake the Christian cause. The forces of Dhu Nowauss were completely routed, and he himself, pursued by the Abyssinians, spurred his horse into the sea, and perished. Abrahah, an Abyssinian general, now assumed the government of Hamyar and Yemen, and reigned for twenty-three years. The Christian religion was established in Yemen; and Abrahah is said to have led an army to the gates of Mekka, accompanied by a famous elephant, with the design of demolishing the Kaaba, but the design was frustrated from his army being cut off by some epidemical disease. The Mahometans say that, upon the approach of Abrahah to Mekka, the elephant, upon which he was mounted, knelt down, and refused to advance, and thus miraculously preserved the holy city. This happened A.D. 569, which is, therefore, called the year of the elephant, and in this year Mahomet was born. Shortly after, Seyff, of the royal family of Hamyar, having procured the assistance of the king of Persia, succeeded in expelling the Abyssinians from Yemen, and in seating himself on the throne of his ancestors. His reign, however, was of short duration, and with him terminated the race of Hamyar. On his death, the government of Yemen devolved on the lieutenants of the Persian monarch, who bore the title of ameers, or emirs.

*Hedjaz.*] The posterity of Jorham reigned in Hedjaz till the time of Ishmael, who married into this tribe, and his second son, Kedar, succeeded to the throne. Of the successors of Kedar nothing is known with certainty; but it would appear that, about the time of Alexander the Great, Hedjaz was divided among several independent tribes, whose jarring interests occasioned a continual warfare. Of these, the most powerful were the Koreish and the Khozaites. The former were of the posterity of Ishmael, and were considered the noblest of the Arabian tribes. They were called after Fehr, or Koreish, an ancestor of Mahomet. The Khozaites were a colony from Yemen, who had emigrated on the breaking down of the reservoir there, and, establishing themselves at Mekka, assumed the government of that place and its kaaba or temple, till Kosa, of the tribe of Koreish, wrested it from them, and, with his successors, retained it till the time of Mahomet. Among the descendants of Kosa, Abd Menof is celebrated for his piety, and Amru, surnamed Hashem, for his wisdom and generosity. The memory of the latter is held in such veneration, that the posterity of Mahomet call themselves Hashemites, and the princes of Mekka, to this day, take the title of Al Imam Al Hashem, 'the prince of the Hashemites.' Abdul Motaleb, the son of Hashem, was the grandfather of Mahomet, the impostor; and it was not one of the least recommendations of the pretensions of that extraordinary man, that he was thus nobly related. In the language of his countrymen, he sprung from the race of Thenanah, the best of the Arabs; from the tribe of Koreish, the best of Thenanah; and *was the direct descendant of Hashem, the best of the Koreish.*



*Mahomet.*] Mahomet or Mohammed,<sup>1</sup> the only son of Abdallah and Ameinah, was born at Mekka, A.D. 569. Being left an orphan before his eighth year, he was consigned to the care of his uncle, Abu Taleb, the pontifical head of the tribe, and who carried on an extensive merchandise with the neighbouring nations. By this guardian he was instructed in the arts of war and merchandise; he accompanied him to the fairs of Syria, and fought with him in some of the conflicts between the Arabian tribes. When in his twenty-fifth year, being recommended as factor to Kadajah, the widow of a wealthy trader, he conducted himself so much to her satisfaction, that she made him her husband. Being thus raised to affluence, he was enabled to live as became the nephew of the protector of the Kaaba, and to vie in splendour with the richest in Mekka. Nothing further is recorded of him till he reaches the fortieth year of his age, when he began to disclose his pretended mission.

This period of Mahomet's life corresponded with the greatest depression of the Persian and Roman empires, so that nothing was to be feared in the progress of Mahometanism from the intervention of those once formidable powers. The western part of the Roman empire had been conquered and usurped by the Goths; the eastern, from its capital often termed the Constantinopolitan empire, was engaged in ceaseless wars with Persia, alike ruinous to the victors and the vanquished; since, jealousy and tyranny having disarmed the subjects of both empires, the waste occasioned by war could only be supplied by mercenaries or slaves. At the same time, both those rival monarchies were harassed by predatory incursions of Huns, Avars, and other nations of Scythian descent, then hovering over the rich plains and populous cities of southern Asia. Heresies, also, increased in the Christian church, and expanded under the rage of persecution; while abstruse dogmas and idolatrous adoration were substituted for the purity and simplicity of the gospel. While the neighbouring nations were weak and declining, shaken with tyranny and persecution, Arabia was free and flourishing. In this country sectaries of every denomination sought an asylum from oppression. Numbers of Jews, on their expulsion from Judea, settled there; and Judaism spread so widely, that at one time it was the prevalent faith in the kingdom of Yemen. At the beginning of the third century, many Christians of the eastern church were also compelled to fly there for refuge; and on the conquest of Yemen by the Abyssinians, Christianity, as already stated, became its established religion. Other sects there were of many denominations within the borders of Arabia, which took refuge there from the proscriptions of imperial edicts.

The abuses and corruptions which at this time so grossly pervaded every Christian sect, and the endless religious controversies and contentions which convulsed the eastern world, might possibly first suggest to Mahomet the idea of a reformation, and the general incorporation of all sects under one great faith. To conciliate all parties, and to make his opinions acceptable to every description of religionists, he assumed, as the foundation of his system, some of those points concerning which most of them were agreed; and in his other doctrines and institutions, he addressed himself to the passions and prejudices of his countrymen. The Deity, he asserted, had, in different ages, made revelations of his will to the human race. The doctrines taught by these revelations had always been essentially the same,

<sup>1</sup> Mohammed is the proper orthography; but we adopt *Mahomet* as being the more familiar.

but had been successively corrupted from their original purity. The revelation of Abraham had been succeeded by that of Moses ; the revelation of Moses had given place to that of Jesus ; while he himself had been sent to confirm all preceding revelations ; to declare his own the most perfect of all, and to assure the human race, that it was the last with which they were to be favoured.

Before, however, he began to declare his divine mission, he retired to a cave in Mount Hara, near Mekka, and, by his seclusion and appearance of sanctity, obtained a high name among his fellow citizens. To his wife Kadijah, he first imparted the commission, which he pretended to have received from the Deity. She, under the influence, perhaps, of female superstition and vanity, received the information, not only with implicit faith, but with the utmost joy. Warrakah Ebn Nawfal, her cousin, was soon persuaded to renounce Christianity for the religion of the new prophet. Mahomet's servant, Zeid, was next on the list of converts, and received his freedom as the reward of his faith, a rule which is strictly observed by Mahometans. Ali, the son of Mahomet's uncle, Abu Taleb, though but nine years of age, became another proselyte ; and Abu Bekr, a man of considerable influence among the tribe of the Koreish, declared himself also one of the faithful ; and, by his authority no less than by his example, increased the number of Mahomet's followers. All these were privately instructed in the tenets of Islamism, the fundamental doctrine of which was, "There is but one God, and Mahomet is his prophet." Its precepts were pretended to be successive communications of the divine will, by the means of Gabriel ; and of these, collected or written by his disciples, was composed the celebrated "Koran," or "Book." In the fourth year of his mission, assembling his kindred of the race of Hashem, at a banquet, Mahomet openly announced to them his prophetic errand, and asked, who would be his vizier. No one answered, until the young Ali accepted, with enthusiasm, the office.

Having gained to his party many of the most powerful members of that family from which he was descended, he proceeded to inculcate the doctrine of his mission upon the people at large ; but was so ill received by the Koreish, that they entered into a solemn combination against him and his followers, which combination was inscribed upon a parchment, and deposited in the Kaaba. Mahomet, however, found means, by a pretended miracle, to destroy the combination. Having, by fraud or corruption, procured the destruction of the writing, so that the words, "in the name of God," were all that remained ; he declared that God had shown his displeasure against the promoters of the combination, by destroying their deed of contract, except the words which he particularized. The Koreish, eager to detect the falsehood, had recourse to the parchment, and found it to be exactly as he had informed them. Without suspecting that the destruction might be artificially procured, they dared not to resist what appeared so clearly the voice of heaven. The combination was dissolved ; the truth of Mahomet's mission was confirmed to his friends, while the inveteracy of his enemies was greatly diminished.

The success of Mahomet's project was rendered much more doubtful by the death of Abu Taleb, whose influence in protecting him had hitherto been of the greatest advantage. His wife Kadijah also died, whose zeal had powerfully supported the cause of her husband. But Mahomet had now many adherents, and about this time his pretended journey to heaven, *on his beast, Borak*, under the protection of the angel Gabriel, is dated



A story more absurd was never imposed on the credulity of mankind. Those to whom he at first related it, ashamed at the barefaced imposition, advised him not to make it public. The advice was despised. The serious were shocked at the grossness of the imposition; the more volatile turned the whole into ridicule; till Abu Bekr declared his unlimited confidence in the veracity of the prophet, which has procured him the title of the 'faithful witness.' What had appeared absurd, immediately looked extremely probable. The more supernatural the story the more likely to be divine. Each wondered at his former doubts, and a solid foundation was laid for belief in the future dreams of the favoured prophet.

His opinions now began to spread among the Arabian tribes. The inhabitants of Medina received with joy a disciple of Islam; and 75 proselytes, comprehending some of the noblest citizens, repaired to Mekka, to swear allegiance to their prophet. They took their oath of fidelity to him at al Akaba, a hill on the north of that city, swearing enmity against those who should question his claims.

The Koreish, who had little less aversion to the religion proposed to them by Mahomet, than to what they suspected to be his political schemes, were much alarmed when they heard of the treaty which had been formed with the inhabitants of Medina. It was resolved to kill Mahomet, and to execute this purpose, the adverse tribes assembled at his door. Mahomet, however, escaped by a back way, leaving Ali in disguise, to deceive those who sought him. The deception was soon perceived, and Mahomet was keenly followed. After several narrow escapes, each of which is attributed to a miracle, he arrived at Medina. From this flight, called by Mahometans the era of the Hegira, and which corresponds with the 16th July 622, of the Christian era, every Mahometan dates his transactions.

At Medina, Mahomet met with less opposition in his schemes than he had experienced at Mekka. The latter was the principal seat of the ancient religion of the country, and it contained the Kaaba or temple dedicated to the gods of the Arabians, and supposed to possess a high degree of sanctity: the former was inhabited by Jews, and by Christians infected with many heretical opinions. Mahomet seems, before this period, to have employed himself chiefly in declaiming against the ancient religion of his country: he had advanced few positive dogmas. He now turned his attention to the completion of his creed, and was careful to adopt such doctrines as might reconcile him to both Jews and Christians. He persuaded them that to embrace his creed was not to adopt a new religion; it was to embrace their former religion, carried to a higher degree of improvement. By such arts he soon obtained a greater ascendancy in Medina, than he had ever been able to procure in Mekka. To give stability to his affairs, he more closely united his followers. He built a house for himself, and a mosque for the exercise of his religion. He gave his daughter Fatima to Ali, and espoused Ayesha the daughter of Abu Bekr, the first and most favoured of his several wives after the death of Kadijah: and thus endeavoured to confirm his mission, by his power, no less than by his sanctity.

It is evident, from the alterations made at different times in his dogmas and precepts, that Mahomet, when he commenced his prophetic career, had not formed in his mind that complete system of religion which he afterwards established; but that he was willing to adopt whatever was calculated to acquire or to preserve the friendship of such as he was desirous of pleasing. When he had fled to Medina, for example, and was

willing to reconcile to his party the Jews and Christians of that place, he directed, that, when engaged in prayer, the face should be turned towards Jerusalem. When he became less dependent on the friendship of the Jews, and was willing to ingratiate himself with the Arabs of the desert, he directed that, according to their old custom, the face, in prayer, should be turned towards the east. When he afterwards gained possession of Mekka, and wished to reconcile to his religion the most powerful tribes of Arabia, he once more altered the direction in which prayers were to be said. He then enjoined all his followers to pray towards Mekka, or rather towards the temple situated in that city, which last injunction is the one observed among his followers to this day.

At Medina, his party in a short time became so strong, that he determined to alter the plan of his operations. He accordingly pretended to have received a command from the Deity no longer to act upon the defensive, but to annoy his enemies in every possible manner. On this ground, several caravans of the Koreish were taken by surprise. Success gave courage to his followers. At length, an attack upon a caravan occasioned a general engagement. The caravan consisted of a thousand camels, richly laden, and escorted by Abu Sofian Eben Harb, with only 30 or 40 men. A prize so valuable, and so slightly protected, was not to be neglected. A party was sent out to intercept it. Sofian, learning the design of the prophet, had procured such re-enforcements as made his army amount to about 1000 men. Mahomet called together all his armed followers, who are said at this time to have amounted to no more than 313. What was wanting in numbers to the followers of Mahomet, was made up in enthusiasm. Several combatants from each side engaged, before the general conflict. The champions of the Koreish were speedily vanquished. Mahomet was brave, but he wished likewise to sustain the character of the prophet. He prayed fervently to God; and, counterfeiting a trance, he declared that heaven had decreed to him the victory. His men, assured of an easy conquest, advanced with enthusiastic alacrity. Mahomet marched at their head; and, throwing a handful of dust against the enemy, exclaimed, "May their faces be confounded." The conflict was furious, but short. Nothing could withstand the religious frenzy of Mahomet's followers. Of the Koreish 70 were killed, and as many made prisoners: while Mahomet lost only 14 men. Though Sofian was defeated, he retreated in such order, as to protect the greater part of the caravan. The booty, however, was sufficient to produce a violent contest among the followers of Mahomet. To appease the tumult, an immediate revelation became necessary; and it was decreed by heaven, that the fifth of the spoil should be reserved for religious purposes, while the remainder should be divided equally among those who had fought for it.

After this engagement, which is called the battle of Beder, and on the result of which so much of Mahomet's future fortune depended, he led some of his followers against the Jews of Khaibar, feeling, probably, that nothing could attach an Arab soldiery so much to his cause as activity and the hope of plunder. Khaibar was the metropolis of the Arabian Jews, and its wealthy territory was protected by eight castles. These castles were successively taken by Mahomet, and the inhabitants of Khaibar were obliged to pay him an annual tribute. Upon the Koraidites, another Jewish tribe, who had joined the Koreish in their opposition to the Mahometan cause, he exercised the most atrocious cruelties. Seven hundred of them were massacred in Medina, and their effects divided



among his followers. Other seven hundred of the tribe of Kainoka were expelled the city.

In the 3d year of the Hegira, or the 625th of the Christian era, the Koreish made a vigorous attempt to diminish the power of the Moslems,<sup>2</sup> and to retrieve their own honour. They collected an army of 3000 men, of which the command was given to Sofian, whose enmity to Mahomet was inflamed by former defeats. This army was opposed by Mahomet himself, at the head of upwards of 1000 men. To augment that religious zeal which was already sufficiently enthusiastic, three sacred standards were given to the army: while one, more sacred than the rest, was carried before the prophet himself. Mahomet posted his forces in an advantageous position. When the engagement commenced, they rushed upon the Koreish, with all the presumption which the alleged favour of heaven could inspire. Sofian's troops could not withstand their impetuosity. The Mahometans pursued their advantage with too much ardour; and the chosen body, placed for the protection of the rear, impatient to partake of the plunder, quitted their post with precipitation. The Koreish perceiving the disorder of their pursuers, returned with fury to the charge. One of their generals exclaimed that Mahomet was slain, and the astonished Moslems gave way on every side. Of the prophet's followers upwards of 70 perished; Mahomet himself was wounded, and was rescued only by the intrepidity of some of his friends.

Had Sofian pursued his advantage, the cause of Mahometanism had perhaps been hopeless; but he immediately retired, after having challenged Mahomet to meet him the following year. By this defeat, however, the followers of the prophet were greatly discouraged. They were at a loss to reconcile their disgrace with the favour of heaven. Many complained loudly of the death of their dearest friends: but the crafty Mahomet was sufficiently prepared to answer them. The destiny of each individual, he assured them, was settled in the councils of heaven, and was altogether inevitable; so that those who fell in battle must have died, had they remained at home. The defeat he attributed, not to the injustice of his cause, but to the sins of his army. And these doctrines, as they tended greatly to secure the interests of his projects, were immediately confirmed by pretended revelations from heaven.

The Koreish now exerted all their influence to procure a combination against Mahomet; and, such was their success, that, together with the tribe of Ghaftan, and the Jews of Al Nadir and Koreidha, they assembled an army of 12,000 men, and surrounding Medina, threatened at once to exterminate the prophet, his followers, and his religion. Mahomet defended the city with 3000 men. He surrounded it with a deep ditch. The Arabs were unacquainted with the operations of a siege. They lay for some time inactive; an interval which Mahomet was too much a politician to neglect. The wealth which he had amassed, was employed in corrupting some of the leaders of the adverse party. These withdrew their followers, and the rest, dispirited by the diminution of their force, and disgusted by the tediousness of their operations, indignantly retired.

A truce of ten years was concluded between Mahomet and the Koreish, in the sixth year of the Hegira; and the Moslems were admitted to visit

<sup>2</sup> Moslem, signifying a professor of Islam or Islamism, (*i. e.* the religion of Mahomet) makes Muselman in the dual, and Muselmenn in the plural; but the legitimate plural in English is Moslems, though usage has sanctioned Muselmans or Mussulmans. *Islam* is said to mean devotion, or the total resignation of body and soul to God.

the holy temple of Mekka. Two years after, Mahomet accused the Koreish of a breach of the truce, and, with an army of ten thousand men, marched to besiege Mekka. No sooner did he appear before the walls than the city surrendered at discretion. Abu Sofian, long the enemy of Mahomet and his religion, presented the keys of the city to the prophet, and embraced his doctrines. Though a conqueror and an impostor, on this occasion Mahomet was not cruel; his anger was directed rather against the gods of his country than its inhabitants. He destroyed the whole of the idols of the Kaaba, but executed no more than three men and one woman belonging to the party of his enemies. By a pretended order from heaven, the keys of the Kaaba were entrusted to Othman Ebn Telha; and the sacred black stone was retained, having been rendered a renewed object of veneration by the prophet's holy touch. Mahomet remained only fifteen days at Mekka; and after reducing the powerful tribes of Hawazan and Thakif, returned in triumph to Medina.

The conquest of Mekka and of the Koreish was the signal for the submission of the rest of Arabia. Ambassadors poured in upon the prophet of Islam from all quarters, to make submission in the name of their different tribes; and the ninth of the Hegira is styled the year of embassies. Mahomet, now at the head of a numerous and enthusiastic host, directed his attention to the hostile designs upon the East of Heraclius the Roman emperor. He declared war against that sovereign; but after leading a large army to the confines of Syria, finding nothing meditated, he returned to Medina, and upon his return, performed the pilgrimage of *valediction*, the rites and ceremonies of which were intended as a model to Moslems of all succeeding ages. On this occasion about 100,000 believers composed his train. The influence and religion of Mahomet continued rapidly to extend. Between the taking of Mekka and the time of his death, not more than three years elapsed. In that short period he had destroyed the idols of Arabia; had extended his conquests to the borders of the Greek and Persian empires; had rendered his name formidable to those once mighty nations; had tried his arms against the disciplined troops of the former, and defeated them in a desperate encounter at Muta. His throne was now firmly established, and an impetus given to the Arabians, that in a few years induced them to invade, and enabled them to subdue, a great portion of the globe. Part of India, Persia, the Greek empire, the whole of Asia Minor, Egypt, Barbary, and Spain, were successively reduced by their victorious arms. And although Mahomet did not live to see such mighty conquests, he laid the first foundations of this wide-spreading dominion.

Mahomet's health had been gradually declining for three years previous to his decease, in consequence of poison administered to him by a Jewess, in his favourite dish, a shoulder of mutton, with a view of trying his prophetic character; but a fever proved the immediate cause of his death. The effect of this poison, which so long preyed upon his constitution, was sometimes so agonizing, that he would be heard to cry out, "Oh! none of all the prophets ever suffered such torments as I now feel!" Till within three days of his death, he regularly officiated in the mosque, and preached to his people. "If there be any man," he said, from the pulpit, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. If I have aspersed the reputation of any Mussulman, let him proclaim my faults in the face of the congregation. If I have despoiled *any one* of his goods, let him come forward: the little which I possess shall



compensate the debt: I would rather be accused in this world than at the day of judgment. As soon as he was conscious of his danger, he enfranchised his slaves, and directed the order of his funeral. The traditions of his followers relate, that at the hour of his death he maintained the same character he had borne through life, describing the visits of Gabriel, and expressing a lively satisfaction at the benefits he considered himself to have conferred on mankind. He expired, with his head reclining in the lap of the youngest and best beloved of his wives, Ayesha, in the eleventh year of the Hegira (June, A.D. 632) at the age of sixty-three. In the very chamber at Medina, where he died, his remains were deposited, and a simple monument placed over them, the story of the hanging coffin of Mahomet being an absurd fiction.

The private character of Mahomet seems to have been rather amiable. He was simple in his manners, frugal in his diet, affectionate in the relations of life; and the exhausted state of his coffers at his death proved the sincerity of his exhortations to benevolence. In the indulgence of his amorous propensities, however, he was licentious; and although some apology for this may be found in the clime and manners of his country, nothing can excuse the vile impositions which he palmed upon his followers as revelations from heaven, dispensing him, in this matter, from those laws which he himself had imposed upon them. After Kadijah, his first wife, died, and when the sunshine of prosperity beamed upon him, he kept eleven wives, and what is remarkable, all of them were widows, except Ayesha, whom he married when she was only nine years of age.<sup>3</sup> Of his character as a prophet, legislator, and conqueror, a general view may be gathered from the history of his transactions. He was indebted to Judaism and Christianity for most that was systematic in his religion; but his civil polity was rude and barbarous; and being rendered immutable by its alliance with his creed and doctrines, it has proved a complete bar to progressive improvement in all the countries which have received his law. As a conqueror, especially as an Asiatic conqueror, he might be esteemed clement, were it not for the massacre of the Koreihite Jews, and one or two individual assassinations to which he was accessory. Among his decrees, one of them may be particularized as indicating genuine humanity: he enacted, that, in the sale of captives, the infant should not be separated from the mother. On the whole, while the characters of *impostor* and *usurper* are abundantly evident, it is possible, that some strong conviction of the unity and spiritual nature of the Deity, and a wish to exalt and improve his countrymen, may have been mingled up with the policy and ambition by which this extraordinary founder of the faith of succeeding myriads was so memorably distinguished.

[*Khalifate.*] On the death of Mahomet, Abu Bekr was elected khalif or successor of Mahomet in the spiritual as well as temporal empire which he had erected. An insurrection broke out among the several tribes of independent Arabs, which was soon quelled by the sanguinary Khaled, surnamed the Sword of God, whose severity in this enterprize drew down upon him the anger of Abu Bekr. When tranquillity was restored, Abu

<sup>3</sup> As a set-off to the reported incontinence of Mahomet, it should be stated, that during the twenty-four years he lived with Kadijah, he never insulted her society by a rival, and, till his death, held her memory in grateful remembrance. "Was she not old?" said Ayesha, conscious of her own youth and beauty, "and has not God given you a better in her place?" "No!" said Mahomet; "there never can be a better. She believed in me when men despised me: she relieved my wants when I was poor and persecuted by the world."

Bekr published his resolution to spread the true faith through Syria at the point of the sword. A large army assembled round Medina, the command of which was given to Yezid Ebn Abu Sofian. A second army, destined for the subjugation of Palestine, was raised, through the enthusiasm inspired by the successes of the first, and Amrou was nominated the general. Khaled was sent to co-operate with Abu Obeidah, to whom Yezid had resigned his charge. The fall of Bostra, which was hastened by the treachery of the Roman governor, opened the way to Damascus. The battle of Aiznadin in July 633, in which 50,000 Christians and infidels are said to have been slain, decided the fate of the capital of Syria. Emesa and Baalbek were taken the following year, and the Syro-Grecians made a last and ineffectual stand in the open field, on the banks of the Hieromax. Jerusalem sustained a siege of four months, at the end of which the patriarch Sophronius obtained, as a term of capitulation, the honour of delivering up the holy city to the khaliff Omar in person, who had succeeded to the khalifate on the death of Abu Bekr. The conquest of Aleppo, A.D. 638, after a long siege, and that of Antioch which followed, completed the subjugation of Syria. The fall of Alexandria before the forces of Amrou decided the fate of Egypt in the same year; and the destruction, by order of Omar, of the famous library in that city, is well known in the history of literature. The battle of Kadesia, two stations from Kufa, and the capture of Medayen (Ctesiphon) had already made the Moslems the masters of Persia almost to the banks of the Oxus. But while his arms were subjugating the finest provinces of the east, Omar fell by the hand of an assassin; and Othman, the secretary of Mahomet, was proclaimed khalif in the 23d year of the Hegira. Othman's administration, however, was feeble, and unable to curb the spirits of the Moslem chiefs, who were elated with power and flushed with victory. An insurrection broke out, which was inflamed by Ayesha, the widow of the prophet. Othman was besieged and slain in his palace in the 82d year of his age and the 35th of the Hegira. Ali, who was married to Fatima, the daughter of Kadijah, and the only surviving child of the prophet, was invited to the throne of Arabia. But his reign was short and tumultuous. Moawiyah, the son of Abu Sofian, possessed the affections of the army of Syria, and the various lieutenants throughout the empire refused to recognize the authority of Ali. Two powerful chieftans, Telha and Zobeir, escaped into Irak, accompanied by Ayesha, who bore an implacable hatred against the husband and family of Fatima, and there raised the standard of revolt. Ali marched at the head of his followers from Medina to Bassora, where he encountered and defeated the rebels. Telha and Zobeir were both slain, and Ayesha was led a captive into the tent of Ali, who dismissed her to her proper station at the tomb of her husband, under the guard of his two sons, Hassan and Hossein. Ali then marched his victorious troops against Moawiyah, who had assumed the title of khalif. The rival khalifs met on the plains of Sessein; and during several months various battles took place with various success, until, through a stratagem of Amrou, the conqueror of Egypt, and friend of Moawiyah, who hoisted the koran on the points of the lances of the Syrian soldiers, exclaiming that that book ought to decide all differences, hostilities were suspended, and a negotiation ensued. But three Charegitees—a sect of religious and political zealots, considering that nothing but the deaths of Ali, Moawiyah, and Amrou could restore tranquillity to Arabia, entered into a confederacy to destroy them. They poisoned their swords, and each chose his victim. Moawiyah was wounded, but recovered; Am-



rou's secretary received the blow which was meditated for his master; and Ali was mortally stabbed in the mosque at Kufah. He died in the 63d year of his age, and left behind him the character of being the bravest and most virtuous of the Mahometan khalifs. His son Hassan succeeded to the khalifate, but soon resigned in favour of Moawiyah, and retired to Medina, where he was poisoned at the instigation of the latter. Moawiyah, now supreme lord of the Moslem world, transferred the seat of empire to Damascus, and sent a powerful army, under his son Yezid, to besiege Constantinople, the seat of the Roman empire; but the army returned to Syria without performing any services of importance. The Moslem arms, however, were more successful in Tartary and Africa under Saad and Okbha. On the death of Moawiyah, and accession of Yezid, an attempt was made to reinstate the family of Ali on the throne; but it proved unsuccessful. Yezid, however, behaved with clemency to the rival race; and the reputed descendants of Ali and Fatima are still numerous throughout the Mahometan world. In Arabia, Persia, and India, they are styled shereefs or seids; in Syria and Turkey, emirs.

From A.D. 661 to 750, the house of Moawiyah, commonly called the dynasty of the Ommiades, continued to enjoy the khalifate; but in the reign of Merwaun, an insurrection was made in favour of the great-grandson of Abbas, the uncle of the prophet, which terminated in a general massacre of the descendants of Moawiyah. The first of the Abassides fixed his court at Kufah, whence it was transferred to Haschemiah on the Euphrates; and Al Mansor, the second prince of the family, erected the magnificent city of Bagdad, which continued to be the residence of the Mahometan khalifs till its destruction by Hulaku the Tartar, about the middle of the 13th century. But the civil jurisdiction of the khalifate gradually diminished in the extent and power of its sway. Real or nominal descendants of Ali and Fatima had possessed themselves of the thrones of Egypt and Western Africa; and a prince of the Ommiades, who escaped the general massacre of his family, was founder of an independent kingdom in Spain. Thus, the sovereignty of Arabia was lost by the extent and rapidity of foreign conquest; and from being the seat and centre, it sank into a mere province of the Mahomedan empire. About the beginning of the 16th century, the Turks took captive, at Cairo, Mohammed XII., the last of the Abassides, and received from him, at Constantinople, the formal renunciation of the khalifate. The keys of the temple of Mekka were also delivered up by the Fatimite shereef, and from that time the ecclesiastical supremacy belonged to the Turkish sultans. The remaining history of Arabia, with the exception of what relates to two sects of religionists, the Karmathians and the Wababys, that arose at different times, exhibits nothing more interesting than the squabbles of petty chieftains, and the rise and fall of different sheikhdoms or principalities.

*Karmathians.*] Near the close of the ninth century, (the 277th year of the Hegira,) a new prophet of the name of Karmath, appeared in the neighbourhood of Kufah, and soon gained an immense number of followers, occasioning great disturbance throughout Arabia. A persecution assisted the progress of this new sect, which aimed at an entire reformation of Mahometanism. The Karmathians made themselves masters of Bahrein; Bassorah and Kufah were successively taken and pillaged; and Abu Thaher, the successor of Karmath, led his troops across the desert to the holy city, where 30,000 citizens and strangers were put to the sword, and the black stone of the Kaaba was borne away in triumph, but afterwards restored,

With a considerable principality in the heart of Arabia, these Karmathians continued, for a long time, the scourge of the khalifate, obliging it to pay an annual tribute that the pilgrimage to Mekka might be regularly performed.

*Wahabys.*] This is the name of another sect, which, more than half a century ago, started up in the province of Nedjed. It was originally directed solely to religious reform, and was rather an attempt to bring back Mahommedanism to its early simplicity than a new religion. Abdel Wahabe, the founder of this sect, was a native of El Howta, the chief seat of a tribe of the name of Temyn, in Nedjed. He was a man of education, having pursued his studies successively at Bassorah, Bagdad, and Damascus. His first doctrines probably extended no further than to his own peculiar interpretation of the koran; and his disciples were confined, for several years, to a few tribes of the desert. By degrees, however, they spread more widely; and the design of reforming the old religion of his country seems to have given place in his mind to that of establishing a new one. Different accounts are given of his creed, but it seems, in substance, to approach nearly to pure theism. When his influence became extensive, and his followers numerous, the sheikhs who did not acknowledge his authority attacked him in his native city. He defended himself successfully; and, on a subsequent occasion, defeated an army of 4000 men which had been raised against him. Mahomet Saoud, an emir in Nedjed, married Wahabe's daughter, and adopted his doctrines. By his exertions, and the exertions of his son and grandson, the spiritual power and temporal authority of the Wahabys were carried to a great extent. Two armies sent against Abdul Aziz (son of Mahomet Saoud) by the pacha of Bagdad were weakened by his address and discomfited by his valour. An expedition, led by the shereef of Mekka in 1794, was not more successful. The Atubis, the most powerful of the tribes who inhabit the coast, adopted the tenets of the Wahabys. The holy shrine at Carbela, where the pious Moslems annually wept the untimely death of the sons of Ali, was attacked by them in 1802, the tombs destroyed, and the town ransacked. The Wahabys now aspired to the possession of Mekka and Medina. Ghalib, the reigning shereef, was so unpopular among his subjects, that even his brother-in-law, Mozeifé, deserted to the Wahabys. In January, 1803, Abdul Aziz entrusted Mozeifé with the command of 12,000 men, who, in several battles, defeated the shereef. Tayif, where Ghalib had his finest palace and most flourishing gardens, was laid siege to and taken. All the holy tombs were destroyed, and among them, that of Abdullah Ebn Abbas, the uncle of Mahomet, a monument celebrated throughout Arabia for its beauty and sanctity. Mozeifé was appointed governor of Tayif, and Sâoud, the eldest son of Abdul Aziz, took the command of the army, with which he marched against Mekka so rapidly, that Ghalib fled, panic-struck, to Djidda; and on the 27th of April, 1803, the holy city fell into the hands of the Wahabite general. Many splendid tombs and other holy places were destroyed and plundered; but the Kaaba was uninjured. The following letter, which Sâoud transmitted to the Grand Seigneur, conveys some notion of his views and transactions:—

*“Sâoud to Selim.*

“I entered Mekka on the fourth day of Moharem, in the 1218th year of the *Hegira*. I kept peace towards the inhabitants. I destroyed all the tombs that were idolatrously worshipped. I abolished the levying of



all customs above two and a half per cent. I confirmed the kadi, whom you had appointed to govern in the place, agreeably to the commands of Mahomet. I desire that, in the ensuing years, you will give orders to the pashas of Shâm (Damascus) and Misr (Cairo) not to come accompanied by the mahamel (the ornamented covering for the Kaaba), trumpets and drums, into Mekka and Medina. For why? Religion is not profited by these things. Peace be between us; and may the blessing of God be unto you! Dated on the tenth day of Moharem." (May 3d.)

On the 11th May, Sâoud laid siege to Djidda; but intelligence reaching him of the death of his father (who was assassinated in one of the mosques of his capital), he marched precipitately to Dereyah, lest any rival should dispute the succession. In 1804, Medina, with all its riches, fell into the hands of the Wahabys, and the tomb of the prophet was destroyed. Djidda was again attacked, but without success. The pasha of Syria penetrated that year through the Wahaby troops, and the usual ceremonies were performed at Mekka by the faithful. Since then, however, it became impracticable for pilgrims to visit the holy city. In 1807, Sâoud issued orders that every Turk should leave Arabia—an order which extended to the Turkish pasha, and the kadis of Mekka, Medina, and other places. The authority of the shereef was annihilated, and the judicial power fell into the hands of the Wahabys. In 1815, Mekka was taken by Mohammed Ali, pasha of Egypt, and the Wahabys were compelled to evacuate the territories of the Hedjaz. They, however, soon gathered strength again, especially to the south of Mekka, and the struggle between the old and new faith still continues. In whose hands Mekka at present remains, we know not; but its consequence, as an object of pilgrimage, has in a great measure departed. In the very spot from which it sprung, Mahommedanism has received, to all appearance, a death-blow; for it may well be supposed, that that great revolutionary impulse, which has been awakened in the centre of its dominion, will, in the course of time, extend to its utmost limits.

#### CHAP. II.—PHYSICAL FEATURES, CLIMATE, AND PRODUCTIONS.

ARABIA presents, in general, a large flat arid desert, interspersed with a few fertile spots or oases, and some mountains of considerable height, among which are to be found many valleys of delightful luxuriance. The contrast between the desolation of the desert, and the beauty and fertility of those valleys, has given rise to a diversity of description regarding this country. Some have represented it as exclusively the habitation of poverty and wretchedness, and quite unable to support its miserable inhabitants; others, who have been fortunate enough to visit the verdant hills of Yemen and the spicy mountains of Hadramaut, have spoken in raptures of its fertility and salubrity, and represented it as abounding not only in the necessities but the luxuries of life. Both descriptions, if relating to particular districts, are correct; but neither of them so, if applied to the country generally. The title of *Happy Arabia*, which was applied in ancient times to the southern provinces, has been sneeringly supposed to have originated in the contrast that existed between them and the surrounding desert; but it is unfair, amid so much authority, to doubt the former riches of Arabia Felix; and even at this day no spot in the same latitude can compare with it either in fertility of soil or mildness of climate. It is also still famed for its frankincense

and spices. To these Milton alludes with his usual learned taste and fine imagination :

Now gentle gales,  
Fanning their odoriferous wings, dispense  
Native perfumes, and whisper whence they stole  
Those balmy spoils: As when to them who sail  
Beyond the Cape of Hope, and now are past  
Mozambic, off at sea north-east winds blow  
Sabeian odours, from the spicy shore  
Of ARABY THE BLESS'D, with such delay  
Well pleas'd they slack their course, and many a league,  
Cheer'd with the grateful smell old Ocean smiles.

*Par. Lost, lib. iv.*

*Mountains.*] Niebuhr considers the peninsula of Arabia as an immense pile of mountains encircled with a belt of flat, arid, sandy ground. This belt, to which he gives the name of Tehâma, begins at Suez, and extends round the whole peninsula to the mouth of the Euphrates, being formed towards the north by the Syrian desert and Arabia Petræa. The chief range of mountains runs nearly parallel with the Red sea, at a distance of from 30 to 80 miles. The mountains of Omman, which stretch into the sea, appear to be the continuation of a range on the opposite side of the Persian gulf, whose summits form the islands of Ormus and Larek, in the mouth of that sea. In Hadramaut are the mountains of Seger, famous for their frankincense; and in Hedjaz are Safra, remarkable for the balm of Mekka; and Gazvan, whose top is always covered with snow. Between the gulfs of Suez and Acaba are the well-known mountains of Horeb and Sinai. In the district of Nedjed are the mountains of Shammar, covered with villages and forests, and in height and extent resembling mount Lebanon.

*Rivers.*] The chief rivers of Arabia may rather be considered as occasional torrents, which descend from the mountains during the rainy season, and few of which reach the sea, being soon swallowed up in the parched plains. Those which run during the dry season are mere brooks, the most considerable of which is that which rises near Sana, and joins the Indian ocean below Hargia, and the *Prim*, which has its origin in the desert of Mahhra, and falls into the same sea. A small portion of the *Euphrates* washes the northern boundary of Arabia.

*Climate.*] The climate of Arabia is extremely various; in some places being mild and temperate, and in others excessively hot and sultry. In the Tehâma, the heat during the summer season is intense; at Mocha, the thermometer rises, in July and August, to 98° of Fahrenheit; while at Sana, in the mountains, it only reaches 85°. In the latter district it sometimes freezes, though rarely; and occasionally falls of snow take place. While the inhabitants of the mountainous districts are refreshed by plenteous showers, and invigorated by the coolness of the atmosphere, their neighbours on the plain are exposed to all the inconveniences of the tropical heats. The rainy seasons throughout Arabia are much diversified. In Yemen the rain commences in June, and terminates in November; towards the eastward it lasts from the middle of November to the middle of February; and towards the south, in Hadramaut and Omman, it falls from the middle of February to the middle of April. As during these months the heat is the greatest, the rains are invaluable. During the remainder of the year the atmosphere is clear, and scarcely a cloud is to be seen. *Copious dews* fall during the night in some of the arid tracts.

*Semoum.*] The winds which blow over the deserts are of a dry, hot,



and suffocating nature, while those which blow from the sea are moist, and often occasion violent perspirations. The most dreaded of all winds is the famous *semoun* or *samiel*, already described, which prevails in the desert bounded by Bassora, Bagdad, Aleppo, and Mekka, and the effects of which are suffocation and immediate putrefaction of the body.

*Vegetable Productions.*] A great part of Arabia, being destitute of water, is necessarily barren and burnt up, though some plants, chiefly of the saline and succulent kind, are to be found on the sandy plains, which serve to alleviate thirst, and afford a scanty meal for the camels in the painful journeys of the caravans. But the mountains are in many places well-wooded, and, together with the valleys which they enclose, highly productive. From the diversity of its climate, and peculiarity of its soil, the plants of Arabia are more various and uncommon than those of any other country. Forskål, in the small extent of country which he examined, discovered several new genera, and Seetzen, had he lived to bring his treasures home, would no doubt have added greatly to the number. Among those worthy of notice, may be mentioned the *ricinus communis* (the castor-oil plant), and senna, both employed in medicine; also the kadi, or *pandanus odoratissimus*, the fragrance of which is celebrated by Arabian as well as Indian writers; and the *celastrus edulis*, or kat, a tree cultivated by the Arabs in their coffee plantations, the green leaves of which are supposed to be a preservative against the plague. The most valuable vegetable productions of Arabia are, the coffee shrub, and the balm-tree, or *amyris opobalsamum*. The coffee plantations are cultivated in terraces on the western side of the great mountains of Yemen. The *amyris opobalsamum* produces the balm of Mekka, which is the most fragrant and costly of all the gum-resins. *Acacia vera* is the name of the tree from which gum-arabic is obtained. The fruits of Arabia are, figs, pears, quinces, apricots, almonds, filberts, peaches, oranges, lemons, tamarinds, dates, and cocoa-nuts. Esculent vegetables, such as melons, gourds, and all the cucurbitaceous tribe, with a variety of others less palatable to Europeans, grow in Arabia. The Arabians raise a great quantity of 'dhurra,' a sort of coarse millet, which is extremely fructiferous, and which forms their chief article of food. They also cultivate wheat, barley, beans, rape, and lentils, but no oats—instead of which, in feeding their horses and asses, they use barley and beans.

*Quadrupeds.*] Arabia is the original country of the horse, the camel, and the wild ass. Of these, distinct notices will be given below. There is a race of oxen also in Arabia, with a hump on the back like those of Syria. The rock-goats inhabit the hills of Arabia Petraea, and the plains are stocked with gazelles. The sheep have broad thick tails, their wool is coarse, and their flesh by no means delicate. Hyenas, panthers, ounces, jackals, wolves, foxes, and wild-boars, are to be found in Arabia, and numbers of monkeys inhabit the hills of Aden and the southern forests of the peninsula. The jerboa, an animal of the opossum species, and the antelope, are constant inhabitants of the deserts.

*Horses.*] The horses of Arabia have been long celebrated. There are two distinct breeds of them—the *kadlishi* and the *koshlani*, or noble breed. The former are employed as beasts of burthen; the latter are reserved for riding alone, and are remarkable for their swiftness and docility. Their genealogies have been carefully preserved for above 2000 years. The Arabs give the preference to mares. The power of enduring fatigue and hunger by these animals is astonishing. The emir, visited by

the chevalier D'Arvieux, was saved by a mare, which carried him three days and nights without rest or food, and conveyed him out of the reach of his enemies. The attachment of the Arab to his horse is almost as proverbial as the swiftness of the animal itself. They inhabit the same tent, are treated with as much care, and are almost as much caressed as the children of the family; and this extraordinary domesticity gives the horses of the desert a tractableness and docility which no other breed possesses. Whenever they feel the touch of the hand or the heel, they dart away with the velocity of the wind; if their rider be dismounted in his career, they instantly stop till he recovers his seat, or if he fall in battle, they remain by his side, and neigh over him.

*Camels.*] The camel is the most serviceable animal of Arabia. It has well been called the ship of the desert, for without it the Arab could not cross the seas of sand with which his country is covered. Its hoof is formed to tread on burning sands; it is patient of thirst, and the cartilaginous texture of its mouth enables it to feed upon the hard and prickly plants of the desert. Its milk is copious, and the flesh of its young tender. Its dung supplies the deficiency of fuel, and its hair is manufactured into garments. The Arabian camel is distinguished from the Bactrian species by having only one hump. The dromedary varies from the camel, not in species, but in breed: it is of a light and slender frame, and is used for running; the other is used for bearing burthens. It is a commonly received notion, that travelling Arabs, in their distress for want of water, are frequently reduced to slay their camels for the sake of finding a supply in the stomach; yet this is an expedient which never came under the observation of Burckhardt, and which he is inclined entirely to discredit. Nothing like a supply of water could be found on the stomach of a camel, except on the same day on which it had been watered. Four complete days form the general extent to which Arabian camels can endure the want of water during summer. The Darfur camels bear thirst much longer, often to the extent of nine or ten days.

*Asses.*] The Arabians possess a breed of asses, which in beauty, vigour, and spirit, rival even the horse. The Moslems use them in their long and painful journeys to Mekka; and in Yemen the soldiers perform their patrols upon them. They are more patient of fatigue, and more easily foraged than the horse, and therefore better fitted for travelling. Mules are not much used in Arabia.

*Birds.*] Of birds, the Arabs have poultry in abundance: guinea-fowl are common in the hilly parts, and pigeons in the woody districts. The red-legged partridge, pheasants and bustards, plovers, storks, &c. are also usual in places adapted to their habits. Ostriches, called by the inhabitants the camel-bird, are to be found in the desert. A beautiful lapwing, called *hudhud*, is also common on the shores of the Persian gulf. Eagles, falcons, sparrow-hawks, and the Egyptian vulture, are to be met with in Arabia. The last of these is very serviceable in destroying corrupt carcases, which are very noisome in hot countries, and field mice, which multiply prodigiously in some of the provinces. Another bird, not less serviceable to the inhabitants, is the *samarnar* or *samarmog*, a species of thrush, which annually visits Arabia from Eastern Persia in pursuit of the locust, and destroys immense numbers of those formidable enemies to vegetation. The *ashjal* is highly valued for two beautiful feathers in its tail, to preserve which uninjured it is said to leave a hole in its nest; and



the *thaer el hind* is also valued for its golden plumage. Sea-fowl abound on the coasts of the Red sea.

*Fish.*] Fish are abundant round the coast. That on the S.E. produces the shell called *pinna marina*, with its shining byssus, and numbers of sea-turtle. Land-turtle is common, and forms the chief food of the Christians during lent. The flying fish is found in the Red sea, together with a variety of undescribed species, including a peculiar genus of torpedo.

*Reptiles.*] Serpents are numerous in Arabia. The most dangerous is the *baetan*, a small creature, spotted black and white, whose bite is instantly fatal. Many, however, are harmless. There is a species called the flying serpent, which, by the elasticity of its tail, can spring to a considerable distance. The Arabs use a decoction of the herb *aristolochia semper virens* against the poison of serpents. It is by using this decoction for a length of time, that jugglers are fortified from their venoms, but in other cases they deprive the serpents of their teeth or stings. Of the various sorts of lizard, the *guaril* is said to equal the crocodile in strength; and the species called *jekko* by the Egyptians is dangerous from the venomous properties of its saliva. The *arda*, a species of ant,—the *scolopendra*, and the *tenebrio*, are among the insect tormentors of Arabia. Large bodies of locusts also infest Arabia. The *muken*, or red locust, is eaten generally by the inhabitants.

*Minerals.*] Arabia does not appear at present to be rich in metals; but the positive and unanimous testimony of the ancients will not permit us to doubt the former wealth of the Arabian mines. The country itself is vast, and there is no reason whatever for doubting the truth of ancient accounts, any more than for doubting the ancient metallic wealth of Spain, as vouched by the Phenicians, Carthaginians, and Romans, though nothing of that wealth is now to be found. It was in the mountains of Yemen that gold mines were formerly wrought: sometimes it was found in the body of the rock, and sometimes in loose nodules on the surface. That mines of gold and silver were formerly wrought in Arabia, is clear from the 28th chapter of the book of Job, where the operations of mining are clearly described, and at considerable length; and there is no necessity of supposing that he intends the mines of India,—for there are neither gold nor silver mines in India, nor ever were, as far as we know. At present, however, there is no gold mine known in Arabia, nor any indication in the sand of the rivulets of so rich an intermixture. Iron, lead, and copper, however, are found in various places, and several valuable stones. The onyx is common in Yemen; and in a hill, near the town of Damar, is found the *ayek jemani*, a stone held in high estimation among the Arabians themselves. The agate, called the Mocha-stone, comes from Surat, and the finest cornelians from the gulf of Cambay. A considerable pearl-fishing is still carried on in the Persian gulf, off the coast of Bahrein, and rock-salt is still worked near Locheia and in other places. In conclusion, it must be admitted, that our knowledge of the natural productions of Arabia is to this day extremely limited.

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#### CHAP. III.—AGRICULTURE—TRADE AND COMMERCE—COINS, WEIGHTS, AND MEASURES.

*Agriculture.*] Notwithstanding the, in general, sandy and ungrateful

soil of the country, agriculture is farther advanced among the Arabians than in most other places of the East. Their implements of husbandry, however, are sufficiently coarse. The plough is very simple in its construction, and is dragged over the field in every direction, till the soil is wholly loosened for the reception of the seed. The sower follows the plough; and although the method of ploughing and sowing is troublesome, good crops are produced. In many parts of Yemen, whole fields are cultivated like a garden; and instead of a spade, they use a sort of hoe, and, in digging deep, a large crow, managed by two men, one of whom presses it into the ground, while the other draws it towards himself with cords. The scarcity of water greatly increases and impedes the labours of agriculture; and the inhabitants often raise dykes and dams for collecting and preserving the water. In the plain of Damar, the fields are watered out of deep draw-wells. The time of harvest varies greatly in different situations. The ripe corn is torn up by the roots, but grass and green corn are cut with the sickle.

*Trade and Commerce.*] Before the Portuguese discovered the Cape of Good Hope, the Arabians monopolized the whole of the trade with India. But after the opening of that communication between the eastern and western worlds, the commerce of Arabia rapidly declined. Coffee is the staple article of commerce; and great quantities of it are exported from the ports of Mocha and Loheia. It is computed that 12,550,000 lbs. weight of this article alone is yearly exported. The European companies take off a million and a half; the Persian three millions and a half; the fleet from Suez six millions and a half; Hindostan, Maldives, and the Arabian colonies on the coast of Africa, 50,000; and the caravans a million. The other exports of Arabia are, gum-arabic, myrrh, aloes, almonds, balm of Mekka, frankincense, and some aromatic and medicinal drugs. As their own manufactures are very contemptible, their imports consist chiefly of articles of ornament and apparel, weapons of defence, and corn. From Europe they receive silver, iron, copper, lead, fire-arms, and gunpowder; from Abyssinia, sheep, elephants' teeth, and musk; from the eastern coast of Africa, gold, slaves, amber, and ivory; from Egypt, rice, lentils, sugar, and oil; from Surat, linen; and from Coromandel, cotton. But the imposts are very heavy throughout Arabia. At Mocha the value of a fourth of the ship's cargo of coffee must be paid to the imam before it can be exported; and at Djidda, Europeans pay 8 per cent.; all other nations 13. The most valuable traffic of Arabia is still carried on by means of caravans, and pilgrims often mingle their devotion with commercial speculations. The merchant of Arabia keeps no books, at least what in Europe would be accounted such. He has a mere journal of sales and purchases; and the annual operation of balancing his accounts, and forming an estimate of his wealth, would be accounted impious. A merchant with thirty or forty thousand pounds of capital will often not even keep a clerk. He deals usually in one commodity; receives it from a correspondent in one town, and transmits it to one in another; and even if he carries on a retail trade, it is wholly for ready money. He has neither bills, bank transactions, nor any mode whatever of creating a fictitious capital. Hence bankruptcy is by no means common, and, arising usually, when it occurs, from obvious causes, is treated with lenity, and the debtor often makes ultimate payment.

*Coins, Weights, and Measures.*] The current coins in Yemen are the *commesh*, *half-commesh*, and *pataka*. The *commesh* is cast in adulterat-



ed silver, and is less than a sixpence. It is inscribed on one side with the name of the imam; on the other, with Emir-el-Mowmeneen, 'Prince of the Faithful.' The pataka is equal to 40 commeshes. The ducats of Venice, Germany, and Turkey, are also current in Arabia.

The Arabians probably borrowed their weights from the Venetians, who once carried on a considerable trade in the Arabic gulf. Their rates are as follows: 10 drachms=1 ounce; 16 ounces=1 rotolo; 20 rotolo=1 farangula; 100 rotolo=1 quintal. The rotolo at Loheia is of two kinds; one of 140 and another of 160 drachms. The quintal of Yemen, carried to Djidda, is 113 rotolo; because the rotolo of this place is 144 drachms. The long measure used in Yemen is  $26\frac{1}{2}$  inches, which they call the *peck of Stamboul*; but it appears to be rather a distinct measure, for the Stamboul peck is only  $23\frac{1}{2}$  inches.

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#### CHAP. IV.—PEOPLE—GOVERNMENT—RELIGION—LANGUAGE—SCIENCE AND LITERATURE.

THE inhabitants of Arabia are supposed by Balbi to amount in number to 10 millions. Others calculate them at about 12,000,000; but we have no authentic data by which we can arrive at any thing like certainty on this point. They are divided into two classes—the Arabs of the desert, or Bedouins, and the Arabs of the cities.

*Bedouins.*] Of the various tribes into which the Bedouins are subdivided, it would be hopeless to attempt an enumeration. They are the *Arabes Scenitæ*, or 'Arabs dwelling in tents' of the ancients. They occupy the site and are the lineal descendants of the Arabs mentioned in scripture, and by the Greek historians. They retain, moreover, the same manners, customs, superstitions, and prejudices. They trace their origin to the twelve tribes of Ishmael, and hence are often called *Ishmaelites* by ecclesiastical writers. Placed in the very regions which were traversed by the Israelites under Moses, their usages and habits bear the strongest resemblance to those of the Jewish patriarchs, who were nomades in the strictest sense; and from no source can more copious illustrations of the Mosaic accounts be drawn, than from them. They always live in encampments, pitching their tents wherever they find pasturage, and changing their abode as often as the support of their cattle, or the approximation of an enemy, makes a change of place expedient. They never occupy towns or even houses, and are not engaged in agriculture, being strictly a pastoral people, supporting themselves almost entirely on the produce of their flocks and herds, or the hire of their camels. The milk and flesh of their cattle, and the few esculent vegetables found in the desert, provide them with food, as the fleeces and skins of their sheep and camels furnish the materials for their clothing; and the remainder of their wants are supplied by plunder—a resource to which they always apply, unless restrained by fear, or by the rights of hospitality, a virtue which they hold in the greatest esteem. They are early trained to the exercise of arms and horsemanship, which the continual jarrings of the independent tribes render necessary for their protection and defence. The care of the flocks is abandoned to the women of the tribe, while the youth are ever on horseback and in the field, practising the use of the bow, the javelin, and the spear. The heat of the climate, their continual exercise, and extraordinary abstinence, generally make them extremely thin, but they are well-formed, active, and alert, and usually have expressive countenances, and bright eyes. In stature, they

are of a middle size, and their complexion is of the tawny hue. Their hair is black and wiry, and their beards thin. The two ends of the shawl which forms their turban are allowed to hang down upon the shoulder, and this forms one of the peculiarities by which their dress is distinguished from that of other Arabs. Their sheikhs wear very wide sleeves to their robes, and occasionally girdles richly embroidered. The *Lex Talionis* or law of retaliation is one of the distinctive marks of the Bedouins; but their love of hospitality is not a less remarkable characteristic. Even an enemy is secure if he can fly for refuge into the tent; and Ali Bey (Don Pedro de la Badia) tells us, that when one of the Bedouins heard that his wife had given some food to his foe, who had asked for charity at his tent, not knowing whom it was, he replied, "I should probably have killed my enemy had I found him here, but I should not have spared my wife, if she had forgotten the law of hospitality." The wandering life of the Bedouins affords more freedom to their women than is generally the lot of Moslem females; and the desert is in most cases the scene of the keen passions depicted in Arabian poems and tales.<sup>4</sup> The Arab lives in continual action. Temperate diet, constant exercise, and the cheering aspect of an unclouded sky, preserve unimpaired the elasticity of his spirits, and leave him all the enjoyments of a lively sensibility. But the tiptoe volatile sprightliness of animal spirits, whatever show it may have of intellectual superiority, is never able to avail itself of the benefits of discipline. It bounds lightly from first to last, and gathers no impetus in its transit. Bodily activity indeed keeps the mind in health, but it binds it closer to the senses; it repairs the thinking organ, but at the same time it suspends its use. The robust athlete cannot be 'sicklied o'er with the pale cast of thought.' The current of his blood is too strong; his respiration too deep drawn and audible not to disturb the halcyon reign of the intellectual essence. Besides, deep feeling can hardly consist with sensitive habits. Vibrations awakened by every breath of wind last but a moment. A too ready play of sensibilities anticipates the full weight of impressions, and foils in some degree the effect of appeals which would reach the heart in cooler natures. The child of the desert, reared in continual wandering, possesses in the fullest degree the activity of sense. His spirit is all abroad in his perceptive organs. He is voluble and sagacious, quick, passionate, and sympathetic; but by no means intellectual. He can pour forth a full tide of feelings in copious language; he can listen unexhausted to the longest narratives; but he is not a contemplative being. Reflection would require an effort as incompatible with the restless fervour of his habits as with the torpor of natural stupidity. Quickness of perception and strength of imagination, are mental characteristics of the Bedouins; but their ignorance is extreme, and superstition, the child of ignorance, is no where more powerful than among these wanderers of the desert.

*Arabs of the Cities.*] The Arabs of the cities are more indolent and effeminate than those of the desert, but notwithstanding their different manner of life, and their intercourse with other nations, their character is not materially different. They are equally distinguished for their hospi-

<sup>4</sup> The following is a poetical portrait of a favourite female, drawn by a Bedouin poet: "Her form is tall and slender, like the rush which bends before the wind, or like the lances of the men of Yemen. Voluminous at mid-height from right to left, she enters with difficulty by the tent-door. Two firm pomegranates swell the alabaster-white surface of her bosom. Her eyes are lively and tender like those of the antelope; her eyebrows arched; and her black hair, drawn together with a clasp, waves over the neck like a camel's "



talities and vindictive spirit, forming either firm friends or implacable enemies. In courtesy of manners, they may vie with the most civilized nations of Europe; but in their mercantile dealings, especially with Christians, they are said to display a spirit of duplicity, unworthy of that generosity and probity for which their brethren in the desert are distinguished. The houses of the wealthier Arabs differ little from those of the Moors. They are plain stone-buildings, with flat roofs. The common people are content with mud huts, thatched with some kinds of herbs. In some places, the hut is formed of the branches of trees, covered with rush mats. In other places, the roof is made of coarse cloth. The floors of the rich are decorated with rich carpets; those of the poor are covered with mats of straw. No man enters a house without putting off his shoes. This is the more necessary, that chairs are as much unknown here as in Barbary. Cushions are spread round the walls; and as these seats are but little elevated above the floor, to keep it clean is reckoned indispensably necessary. The women occupy the apartments farthest removed from the front. The front apartments are occupied by the men. Such as cannot afford to have a large house, are careful to make their women retire before a stranger be admitted. The apartments of the men are plain: those of the women are said to be highly ornamented. Niebuhr saw a house finishing for an opulent Arabian. Every part of the walls and roof was covered with mirrors. The floor was to be spread with a carpet, and sofas were to be placed round the walls.

*General Customs and Manners.*] The common posture in which Arabs sit, is with their legs crossed under them. Before their superiors, and at meals, they sit upon their heels with their knees touching each other. At meals, a large cloth is spread on the middle of the room. Upon this is set a small table one foot high, which supports a large round plate of tinned copper, and on this are placed the dishes, which are likewise made of tinned copper. Each has a linen cloth or napkin upon his knees, which is necessary to wipe his fingers, as neither knives, forks, nor spoons are ever used. Every Arab, before he sits down to table, repeats a short prayer: "In the name of the most merciful God." He sits no longer at table than till he be satisfied. Without waiting for the rest, he rises, and repeating another ejaculation, "God be praised," he washes, and drinks some cold water, with a cup of coffee.

*Diet.*] In Arabia Deserta, boiled rice forms the principal part of the diet of the upper ranks. It is brought forward in a very large wooden plate. Each eats in his turn, and after the principal guests are satisfied, the servants take their place, and finish what has been left. Each puts his hand into the same dish, and devours his meat with a celerity, which in Europe would be esteemed voracious. Cutting is an operation never performed at an eastern table. The meat is divided into small pieces before it is brought forward. If a piece be reckoned too large it is torn with the fingers. This mode of eating is not, among the eastern nations, and particularly among the Mahomedans, so uncleanly as it appears to us, or as, in fact, it would be in Europe. The Mahomedan religion enforces frequent ablutions upon its votaries. No man sits down to table without having previously washed himself, an operation which he is careful to repeat when he rises. The hands are thus kept perfectly clean, and the custom of many eating with their hands from the same dish, is certainly not so indelicate, as at the first view might be imagined. Coffee is indigenous to Arabia; but it may be remarked, that in Yemen, where it is

produced in the most perfect state, it is seldom used by the inhabitants: they suppose it to have a heating quality by which the blood is injured. The husks of the beans, slightly roasted, and pounded, are preferred. The taste is more like that of tea than coffee. In the different countries of the east, the infusion of coffee is always used without either sugar or milk. The bread made use of by the common people is of a kind of millet, called *dhourra*. It is prepared with grease, oil, butter, or camel's milk. By strangers it is reckoned very unpalatable. In some places bread is made of barley. The mode of preparation is little different from that which prevails in some parts of the Highlands of Scotland. Notwithstanding their knowledge of mills, grain is always pounded in a mortar; a custom which may proceed either from prejudice, or from some supposed excellence of the flour prepared in the latter manner. Besides rice, and the kind of bread already mentioned, the common articles of food are pulse, milk, and *kiemak*, or whipped cream. Animal food might easily be procured; but, as the Arabs suppose it to be unwholesome in a warm country, they seldom eat of it. Of animal food mutton is the most common species; and the inhabitants of the desert, who are but moderately supplied with the produce of agriculture, use frequently this kind of food. Mahomet forbade his followers the use of wine and spirituous liquors: but, as he could not eradicate that part of human imbecility, which renders them desirable, his precept has been but partially obeyed. Many Arabians use spirituous liquors in private with much freedom. Others procure a species of intoxication by smoking the dried leaves of a kind of hemp, called *haschich*, which elevates the spirits. The smoking of tobacco is a custom almost universal: but opium is not chewed, as among the Turks: in its place, the herb called *kaad* has been substituted; a plant of which the taste is very disagreeable. Niebuhr supposed it to be unfavourable to sleep, and to have a parching effect upon the constitution.

The freedom of intercourse between the sexes being unknown, literary amusements little studied, and games of hazard prohibited, the Arab passes his time in a manner which, to many Europeans, would be insupportable. He saunters at home, in a company of females, who generally consider him as their tyrant; who have few attractions except such as are sensual; and who frequently desire his absence, that they may be under less restraint. When abroad, he resorts to the coffee-house, or to the market, where he meets with others, who bring few qualities which may enable them either to give or to receive entertainment. In such a state of society, were not the public use of wine unknown, intemperance would undoubtedly become very prevalent; but, in Arabia, and in every Mahomedan country, intemperance cannot be induced by social hilarity. It is always a solitary vice, and, consequently, is much more odious, than when it arises from the desire of promoting the exercise of the social feelings.

*Costume, &c.*] To conclude this general view of the habits and character of the Arabs, we extract the following from Burckhardt:—"The women cover their faces, as in Egypt, with a piece of cloth, in which there are two holes worked for the eyes, which are so large that half their face may be seen; and a few show nearly the whole. They all wear a sort of cloak, made of blue and white striped linen, as at Alexandria, which is put on with much grace; but, when a sight of their faces is obtained, the illusion is soon dispelled; for they are in general very ugly, with lemon-coloured complexions, like the men. Their faces and their hands, which are daubed all over with black, blue, and yellow, present a



frightful picture to strangers; but custom has made them consider this painting as a sign of beauty. I saw some who had a ring passed through the cartilage of the nose, which hung down upon their upper lip. All the women I saw, had a great deal of grace, and very fine eyes; but their hollow cheeks, painted of a greenish yellow, gave them the appearance of having the jaundice. Their noses are regular, but they have large mouths. They speak very well, and express themselves with great feeling. They engrave indelible drawings upon their skin, and stain their eyelids black, their teeth yellow, and their lips, feet, and hands, of a red tile colour, like the Egyptians, and with the same materials. Their dress consists of an immense pantaloon, that descends into their slippers, or half-boots, of yellow leather, and is composed of Indian striped cotton. The poorer sort wear them of blue cloth. They have, besides, a shift of a size and form the most extravagant. It is composed of two square cloths, six feet long and five broad, which are united at the upper part, except an opening in the middle, to pass the head through. The lower corners are cut out about seven inches, like the segment of a circle; so that what was before an angle becomes a hollow slope. These slopes are both sewed; but the lower part and the sides remain open from top to bottom. The rich wear these shifts made of slight, striped silk tissue, as fine as gauze, which comes from Egypt, and gather them in plaits on each side upon the shoulders, binding them round the waist with a belt. Above these they wear a caftan of India cotton. I never saw them wear any other ornament upon the head than a handkerchief; but they put rings and bracelets upon their hands, arms, legs, and feet, like the women in other Mussulman countries. The Bedouin women, or those that live in the interior of the country, and appear to be of the highest rank, have for their only costume, a large shift of blue stuff; a cloth of a coquelicot colour upon their faces; a very large cloak, or black veil, of wool; some rings, bracelets, and a few other jewels. The costume of the men at Mekka is, as in Egypt, composed of a benish, or exterior caftan, bound with a belt, a shirt, drawers, and babouches, or slippers; but this is the dress of persons in place, merchants, and those employed about the temple, &c. The lower people have hardly ever more than a shirt and drawers. The Bedouin Arab wears commonly a large cloak without sleeves over his tunic, made of a tissue of coarse wool, or of a slight cloth, both sides of which are alike, and commonly with alternate stripes of brown and white, each a foot broad. The inhabitants of the city wear red caps and turbans; but the Bedouins do not: they cover their heads with a handkerchief, striped yellow, red, and black, folded diagonally in the form of a triangle, and simply thrown upon the head; so that two of the angular points fall before the shoulders, and the other behind the neck upon the back. Those that are rich wear a piece of muslin twisted round the head, above the handkerchief, in the form of a turban; but the poor go almost naked. With the exception of those employed about the temple, and a small number of merchants, the people go always armed. The arms that are most common are: the large curved knife, halbert, lance, mace, and some few guns. The knives have sheaths of a most singular form; for, independent of the space occupied by the blade, it is prolonged about a foot, in a semicircular form, and terminated by a ball, or some other ornament, more or less carved. It is hung obliquely before the body, the handle towards the left side, with the point upwards; so that the movement of the right arm is greatly impeded by this position, which is maintained by force of custom. So true is it,

that men of all ranks and countries are subject to the caprices of fashion. Some Arabs carry axes, nearly two feet long; and others go armed with a stick, five feet long and two inches thick, with an iron point at the bottom of it. The horsemen carry a lance ten feet and a half long, ornamented with a tuft of black feathers at the jointing of iron, the other end being also armed with a small point, which the bearer sticks perpendicularly in the ground when he alights. I saw some Arabs of Yemen armed with a sword and shield: the former was straight and broad; the latter of metal, hard wood, or the skin of the hippopotamus, (those of the latter substance were the best,) and all were ornamented with carvings. They were about a foot broad. The people of the country assured me, that the ceremonies of marriages and births were not accompanied by any feasts or rejoicings, as in other countries; and I myself did not see any celebrated. Interments take place without any ceremony. They carry the body to the foot of the Kaaba, where the faithful who are present repeat a short prayer for the deceased after the ordinary canonical prayer; and they carry away the corpse to bury it in a ditch outside the town. There are a number of hand-barrows for this purpose before one of the doors of the temple, in the public path; one of which is engaged by the family of the deceased, who place the body upon it, dressed in its ordinary habit, without the least ornament, or even the covering of a pall. After the interment, they bring the barrow to the place from whence they took it. I remarked, that in all Arabia, it is customary to make three perpendicular incisions upon each cheek; in consequence of which, the greater part of the men are adorned with this fine mark, that is to say, six large scars. Having inquired of many persons the object of this custom, I was informed by some, that it was to make themselves bleed, and by others, that it was a mark by which they declared themselves slaves of the house of God. But the truth is, that it is fashion which recommends this sacrifice; and they look upon it as a beauty, equal to the blue, red, and black paintings, or the nose-rings of the women, or their own knives, which impede all their movements."

*Government.*] The government of the wandering Arabs has been from the earliest ages patriarchal. They are bound to their sheikh rather by affection than authority; they can quit his service at pleasure; their steps are unconfined; the desert is open; and a spirit of personal independence prevails among the Bedouins to a greater degree than among any other people of the world. In cases of emergency, the various sheikhs of a tribe elect a common chief, who may guide and direct them in maintaining the honour and independence of their tribe against the attacks of a common enemy; but this chief is subject to the control of his electors, and liable to be deposed. In the more fertile districts, monarchies prevail; such are the dominions of the imam of Sana, (Yemen); of the imam of Mascat; of the shereef of Mekka; and of some princes in the province of Hadramaut. Their official power is almost absolute; but the genius and habits of the people oblige them to exercise their authority with discretion and mildness.

*Religion.*] The religion of the ancient Arabs differed little from that of other barbarous nations. The conception which an ignorant savage forms of the character of the Divinity, and the means by which he endeavours to secure his favour, are in every age and country much the same. He conceives the Godhead as irritable and revengeful; endowed with the moral weaknesses of humanity, but possessed of irresistible power. The beings who, in his imagination, inhabit the heavens, differ from men only



in that they are more capable of obtaining the objects of their desire, and are not subject to death or human diseases. To ensure the protection and patronage of these imaginary deities, the trembling votary pursues the means that are found efficacious with earthly potentates. He prostrates himself before them in adoration; he exaggerates their perfections, and soothes them with continued adulation; he subjects himself to useless privations, and performs frequent, painful, and expensive ceremonies, throwing away his substance in manifestation of their honour. Solicitude in the regulation of his conduct, as it regards his own happiness or that of his fellows, being intimately connected with his own interest, is considered no proof of the sincerity of his professions towards the Divinity, and the law of morals, therefore, forms but a small part of the religious code of any barbarous nation. Sabianism—the adoration of the sun, moon, and stars—was early diffused through Arabia; and the famous *Kaaba*, or temple of Mekka, was, from the remotest antiquity, the depository of idols and images, and held in great veneration by the Arabians. Besides the Sabians, there were in Arabia, before the time of Mahomet, a great number of Magians, Jews, and Christians, and also some Pagan Arabs, who believed neither a creation passed nor a resurrection to come, but attributed the origin of things to nature, and their dissolution to age. These different sects were allowed to erect places of worship, and to educate their children each according to his faith. This perfect freedom and toleration long distinguished Arabia, and that country was famous as the prolific mother of heresies. But with the spread of Islamism, toleration in a great measure ceased, and the population of Arabia became almost wholly Mahometan. At the present day, however, the religion of Mahomet is by no means professed there in its original purity. It has split into various sects, the chief of which are the Sunnites and Zeidites. The former have corrupted the simplicity of Mahommedanism, and converted it into a heap of extravagant and superstitious ceremonies. They acknowledge a long list of saints, to whom they impute miracles; and the posterity of these saints are dignified with the title of sheikh, and are treated with a veneration equal to that of the descendants of their prophets. The Zeidites have neither saints, nor devises, nor are they so exact in respect of prayers and ceremonies. They are excluded by the Sunnites from worshipping in the Kaaba, and every pilgrim of this sect is obliged to pay a heavy tax to the shereef of Mekka for permission to visit the holy city. At the time recorded in the historical division of this article, the sect of the Wahabees sprung up in the province of Nedjed, and has propagated widely throughout all Arabia. The tenets of this sect are those of the Koran, which they say was written in heaven by the angels. Its precepts are to be kept, but all the traditions of Mahometanism are to be rejected. While they admit that Mahomet was a prophet, they denounce, as idolatrous, the religious homage paid to him by the other Mahometans, whom on this account they abhor. In short, they rigidly proscribe all saint worship, and bury their dead without ceremony or pomp. The independent Arabs, who inhabit the district lying between the territories of the shereef of Mekka and Abu Arisch, are still idolaters; and the Jews are still pretty numerous throughout Arabia, particularly on the mountains of Khiebar, where some tribes maintain inviolate their religion and independence.

*Mahommedanism.*] As Arabia was the cradle of Mahommedanism, and as it still prevails there under various modifications, we think it proper to give in this place a summary of its leading doctrines.—The followers of

Mahomet believes in the unity of the Deity, a doctrine in which he agrees with the Jews, and with the corruption of which he accuses the Christians. He believes in the existence of pure spirits, called angels, created of fire, without the distinction of sex, who propagate not their species, nor make use of meat or drink. These spirits are of various forms, and have different offices. They praise God, intercede for men, and note down the actions of the human species. Four of them possess an elevated rank, are distinguished by particular names, and have assigned to them important offices. Gabriel, who enjoys the greatest share of the confidence of the Deity, writes down the divine decrees. Michael is the friend and patron of the Jews; Azrael, the angel of death, puts an end to the existence of men; and Irasil, at the general resurrection, is to sound the last trumpet. Every man is attended by two angels, who write down his actions, and are daily changed. That spirit who is now called the devil, was formerly one of the most powerful angels, and was deposed from that condition for refusing to obey the Deity, by paying homage to Adam. Inferior to even the lower order of angels, but superior to man, are a kind of spirits called Genii, likewise created of fire, capable of propagating their species, requiring the sustenance of meat and drink, and liable to terminate their existence by death. Of these, some are good, others bad; and, like men, after death they are rewarded with eternal happiness, or punished with eternal misery.

The Mussulman believes that, in different ages of the world, and by different persons, the Deity has revealed his will to men. The number of these sacred revelations he asserts to be 104; of which Adam received 10, Seth 50, Enoch 30, Abraham 10; and the last four, which he believes to be the only books of revelation now remaining, are the Pentateuch given to Moses, the Psalms to David, the Gospel to Jesus, and the Koran to Mahomet. No other revelation is now to be expected. But, though the Mussulman believes that the Pentateuch, Psalms, and Gospel, were revealed by God, he affirms that they are now so corrupted that no credit is due to the copies found among the Jews and Christians. The Koran, therefore, he asserts to be the only pure word of God.

The Mahometan believes that, in the lapse of time, 224,000 prophets have been sent into the world. Of these, 313 were apostles, and six, Adam, Noah, Abraham, Moses, Jesus, and Mahomet, introduced new laws, and religious dispensations. But, however these prophets, apostles, and divine lawgivers, might differ in peculiar doctrines, the Mussulman believes that their fundamental tenets have been always the same.

The Mahometan believes in a general resurrection, and subsequent judgment. When any one is laid in the grave, he is immediately introduced to *Monker* and *Nakir*, the black examining angels. If it appear that his deeds, but more especially his faith, have been right, his body rests in peace, and is refreshed with the air of paradise; if not, he is beat on the temples with iron maces, till he roar so loud, that he is heard by every being, except men and genii; his corpse is also pressed to the earth, and, till the resurrection, it is stung by 99 dragons. The soul of the good is separated from the body with ease, and conveyed to its mansion in paradise; the soul of the bad is separated from the body with pain, and is conveyed to the infernal regions.

Some of the Mahometans believe, that the resurrection will be entirely spiritual; others that it will be entirely corporeal. The former is the opinion of philosophers, the latter only of a particular sect. The common and established notion is different from both; according to it, both soul



and body are to rise. The time of the resurrection is known only to God ; but is to be preceded by certain signs. To detail the whole of these would be tedious. The most remarkable are the following : The decay of faith is to be great. The sun is to rise in the west. A beast of deformed shape, and of immense size, is to rise out of the earth, in the temple of Mekka, or on Mount Safa, or in the territory of Tayef, or in some other place. Antichrist is to make his appearance. Jesus is to descend to the earth, embrace Mahomedanism, marry a wife, get children, and kill Antichrist. Gog and Magog are to make an irruption from the east. The earth is to be filled with smoke. The moon is to be eclipsed. Beasts and inanimate objects are to speak ; and a strong wind is to sweep away the souls of all whose hearts have a grain of faith. The trumpet is to be sounded three times. At the first, called the blast of consternation, the mountains will be levelled ; the stars will fall from heaven into the sea, which is to be set on fire ; and every creature will be struck with inexpressible terror, except such as the goodness of God may exempt from it. At the second blast, which may be called the blast of annihilation, every being except God himself, heaven, and hell, with their respective inhabitants, are to be annihilated. Between the second and third blast, an interval of forty years is to be occupied by a continual rain, during which time, the dead bodies are to revive and grow like plants. At the end of that period, the angel standing upon a rock, at the temple of Jerusalem, is to call the souls of all men from every quarter ; and putting them into his trumpet, is to blow them into the space between heaven and earth. Each soul is to repair into its respective body. God, at last, is to appear in judgment. The office of mediator, which, in their turns, is to be refused by Adam, Noah, Abraham, and Jesus, is to be accepted by Mahomet. The books will be opened, and the recording angels will unfold every action of the human race. The balance of justice, of which the opposite scales are sufficiently capacious to contain heaven and hell, will be suspended ; and each man's fate will be determined, according to the preponderance of his good or evil actions. When the judgment is past, both parties will proceed towards the bridge *al Sirat*, which is extended over hell ; and which, notwithstanding that it is finer than a hair, and sharper than the edge of a sword, will easily be passed by the righteous ; but the wicked will stumble in their passage, and fall headlong into hell. The hell of Mahomet is divided into seven apartments. The first to be occupied by wicked Mahometans, the second by Jews, the third by Christians, the fourth by Sabeans, the fifth by Magians, the sixth by idolaters, and the seventh by hypocrites, who, notwithstanding their professions, have never had any religion. All these, except the seventh class, after a period of suffering, sufficient to purify them from their sins, will be received into paradise. The hell of the Mahometans is described in very strong colours. The wicked are to be punished with the alternate extremes of heat and cold. The slightest punishment is, to have shoes of fire, so intensely hot that the skull will boil like a cauldron. The good will pass on into paradise, an immense region, containing a hundred different mansions, each affording a different degree of happiness, according to the comparative goodness of its inhabitants. This is a region of sensual delights. The earth is of wheat, flour, musk, or saffron. The stones are the most precious gems. The buildings and trunks of trees are of gold. The tree, *taba*, stands in the palace of Mahomet ; its branches extend to the mansion of every believer ; it voluntarily bends to the hands of such as wish to pull from it. Besides fruit of every kind that can be imagined, it yields

very species of delicate food ; and even horses, saddled, and ready to be mounted by such as wish to ride. The whole of paradise is intersected by rivers, some of them flowing with the purest water, some with milk, some with honey, and some with wine. Girls of exquisite beauty, created of the finest musk, free from all the impurities and defects of mortal dames, are continually at hand, shut up in hollow pearls no less than 120 miles in circumference.

The Mahometan believes in the absolute predestination of all things, both good and evil. No event can be avoided, hastened, or protracted ; all is irrevocably fixed in the decrees of the Deity, whose will is not to be altered by the counsels or designs of men.

In the practical part of the Mahometan religion, prayer occupies the first place. "Prayer," says Mahomet, "is the pillar of religion, and key of paradise." Every Mussulman is enjoined by his religion to pray five times a day ; first, before sunrise ; second, after the sun has past the meridian ; third, before sunset ; fourth, after sunset, before the twilight be ended ; and, fifth, before the first watch of the night. In praying, they turn their faces towards Mekka, a direction which is pointed out to them by a niche in the inside of their mosques, and by the doors in the galleries of their steeples, on the outside. It is not enough that a Mahometan say his prayers, he must accompany them with certain outward ceremonies. He must always wash before he enters upon that duty ; and must perform along with them certain gesticulations which cannot easily be described.

Frequent washings constitute a part of the practice of Mahommedanism, since it is a maxim with the Mussulman, that "the practice of religion is founded on cleanliness." Their washings consist either of total immersion, or of the washing of the face, hands, and feet. The former is used only on some extraordinary occasions, the latter is used in common cases, and is very frequently repeated.

Circumcision, though not enjoined by the Koran, is practised by the Mahometans, as an ancient divine institution. They have no fixed age for the performance of this ceremony, but generally some part of the period between six years of age and sixteen.

Another practical part of Mahommedanism, is the giving of alms. This duty is not left altogether to the choice of the Mussulman ; several acts of charity are strictly commanded ; their extent is pointed out, and their performance may be enforced. Alms of a voluntary kind are encouraged, by having bestowed on them a great share of religious commendation.

Fasting, which by Mahomet was called "the gate of religion," is by his followers divided into three kinds,—the restraining of the belly and other parts of the body from their desires ; preserving the various organs, such as the ears, eyes, tongue, feet, and hands, from offence ; and the abstraction of the heart from worldly concerns, and the dedication of it to the service of the Deity. The most rigorous and most important fast, made incumbent on the Mahometans, lasts during the month Ramadan. To eat, to drink, or to be in company with women, between sunrise and sunset, during the whole of this month, is accounted the greatest impiety. The lunar month of the Mahometans causes this fast to occur periodically in every season of the year ; and, when it happens in summer, when the sun is long above the horizon, the observance may be accounted no inconsiderable penance.

*Pilgrimage to Mekka.*] The pilgrimage to Mekka is another practical duty of the Mahometan. To many this is evidently impracticable ; yet Mahomet himself declares, that a Mussulman who has neglected it might,



with equal safety, die in the Jewish or Christian faith. The conscientious believer, therefore, is careful not to overlook this part of his religion. He proceeds to a village in the neighbourhood of Mekka, where he assumes the garb and character of a pilgrim. Round his middle is wrapped one piece of woollen cloth; his shoulders are covered with another; his head is bare, and on his feet are put a kind of slippers. Thus equipped, he proceeds to Mekka.<sup>5</sup>

<sup>5</sup> This city contains several large and beautiful mosques; but the great mosque, called *Beitallah*, 'the house of God,' is among them the chief object of attraction, because it encloses the *Kaaba*. The *Kaaba* is as famous as the House of Loretto, and as miraculous, though it has not had the advantage of travelling. It was built, according to the Mahomedan legend, by Abraham, who, as every prophet exercised some trade, was a mason. His labour was not very great, for one account says that the stones came of themselves from the neighbouring mount Arafat to the spot where they were to be used. Another tradition says, that every mountain in the world contributed something to the building, that it might thus represent them all. Simple as the plan of this edifice is, it is said to have been designed and laid out by no less a personage than the angel Gabriel, who, on this account, might be installed as patron saint of the Free Masons; and, when he had marked out the ground, he taught Abraham to pronounce four words, by virtue of which the *Kaaba* built itself. Ali Bey prefers a different tradition, and a less convenient miracle, which facilitates Abraham's work, but leaves him much to do; the stone which he used as a footstool grew under him as the building increased in height, and it may reasonably be supposed moved with him also; and the stones for the edifice came out miraculously squared from the quarry, and placed themselves in Ishmael's hands, who transmitted them to his father. When the work was completed, Gabriel told him that the building was made after the model of seven others in heaven, and that it surpassed them all in excellence, being designed for 'the station and residence of the seal of pardon and remission of sins; the seat and mansion of the most elect lineage that ever had been or should be created, who were to publish and propagate the law of God.' The oblong square in which this Moslem sanctuary stands is 250 paces long, and 200 broad; and is formed by a colonnade, the pillars of which stand in a quadruple row, united at the top by pointed arches. Each pillar is about 20 feet in height, and from one foot to a foot and a half in thickness. Some of them are of white marble, granite, or porphyry, but the greater number are of common stone from the Mekka mountains. The pillars of this colonnade are said to be 589 in number, along the whole of which lamps are suspended from the arches. Many of these are lighted every night, and all of them during the nights of Ramadhan. Between every three or four columns stands an octagonal one, four feet in thickness. Not any two bases or capitals are exactly alike; most of them are of coarse Saracen workmanship, and a few of them belong to Grecian orders. This temple has been often ruined and repaired, so that it contains few antiquities or ancient inscriptions. Parts of the walls are painted, the floors of the colonnades are paved, and seven causeways lead from them to the *Kaaba* in the centre, which is an oblong massive structure, eighteen paces long, fourteen broad, and from thirty-five to forty feet in height, constructed of grey Mekka stone, in large blocks of different sizes, joined together in a very rough manner, and with bad cement. Its roof being flat, it has at a distance the appearance of a perfect cube. It has only one door, seven feet from the ground, which is opened but two or three times in the year. At the N.E. corner of the *Kaaba*, near the door, is the famous *black stone*; it is of an oval form, about seven inches of diameter, and looks as if it had been broken into pieces by a violent blow, and then united again; it appears like a lava, or volcanic basalt, containing several extraneous particles of a whitish and of a yellowish substance; but its general colour is now—for it is said once to have been white—a deep reddish colour approaching to black. It is surrounded by a border of cement, more than two inches broad, which serves to support the detached pieces of the stone; and both the stone and its composition border are inclosed by a silver ring, broader below than above, and studded with silver nails. The stone has been worn to its present surface by the millions of touches and kisses it has received. One tradition affirms that, of all the materials which had assembled (for we must use the active verb), this stone was the only one which was not employed, being, it is to be presumed, slow in looking for its place; that upon this it began to speak and lament its misfortunes, whereat Abraham was moved to compassion, and, to console it, declared that it should one day be held in greater veneration than all the rest. It is not impossible that this tale may have been invented, with its appendant ceremony, to fit a well known text of scripture, in the same spirit that so ingeniously substituted a reading for *Paraclete* which should suit the Arabian impostor. The privilege which Abraham conferred upon the corner stone was, that all pilgrims should kiss it; and it has been kissed, they say, so often that, from having been white, it is now black. Ali Bey tells a different tale. 'We believe,' he says, 'that this miraculous stone was a transparent hyacinth, brought from heaven to Abraham by the angel Gabriel, as a pledge of his divinity, and that being touched by an impure woman, it became black and opaque.' A wilder fiction makes it the pledge of the belief which all orders of spiritual beings confessed to their Creator, when he demanded of them if he was not their God, at the moment of their creation. They answered, 'Yes'; and the answer, in some substantial form, was deposited in the centre of this stone, that its testimony at the last judgment might confound those who have apostatized from their faith. 'Verily,' says Mohammed, 'it shall be called

*Pilgrimage to Mount Arafat.*] This mount is another principal object of pilgrimage to Mahomedans; and several doctors assert, that if the Kaaba should cease to exist, a pilgrimage to Arafat would be completely meritorious, and produce the same degree of satisfaction. According to the Mahomedan writers, Adam and Eve were separated after their fall: to amuse them in their solitude Gabriel gave to the husband some parrots and some turtle doves, and to the wife some poultry and a brood of swallows. The swallows, roving over land and sea, found out Adam in the island of Ceylon,—they brought a hair from his beard to Eve, who

upon at the last day; it shall see, it shall speak, and bear witness of those who shall have touched it in truth and sincerity of heart.' The kisses and touches of the pilgrims have worn away about twelve lines of its thickness, and indented its surface, so as to give it a sort of muscular appearance. As we hear of no volcanic substances in that country, and as this was an object of idolatrous veneration which Mahomet adopted, because he could not triumph over an old and rooted superstition, is it not likely that it may have been an *aerolithe*, or sky-stone? There is a stone also at the S.E. corner of the Kaaba, which the people touch, but do not kiss. It is thought meritorious to pray in a hollow in the north wall, where tradition says Abraham and his son Ishmael made the mortar for building the Kaaba. On the west side is the famous *Myzab*, or water spout, in which the rain water falls. In the mosaic pavement which surrounds this sacred building are two slabs of fine *verde-antico*, under which, it is said, lie the ashes of Abraham and Hagar with those of their son Ishmael. Here pious pilgrims recite a prayer of two *rikats*. The four sides of the Kaaba are covered with black silk stuff, hanging down, and leaving the roof bare. This curtain is sent annually from Constantinople, at the expense of the Grand Seigneur: the new hangings being put up every year at the commencement of the *Hadjj*, or pilgrimage; there is always a scramble for a piece of the old curtains. Its black curtains give the Kaaba an imposing appearance, and when they are undulated by the wind, the pilgrims redouble their prayers, as they regard the undulations as a token of the presence of the guardian angels, seventy thousand of whom have the edifice in their holy care. One of the most remarkable objects of the great mosque is the holy well, *Zemzem*. It is enclosed by a square building, the interior of which is ornamented with marbles of different colours. This room, from dawn till midnight, is constantly full of visitors, who come to drink this holy water. The Turks consider it a miracle that the water of this well never diminishes; but this singularity is owing to its being supplied by a subterraneous rivulet. The water is heavy to the taste, and, though sweet, it has sometimes a white milky colour. It is slightly tepid when first drawn. The *Zemzem* supplies the whole town, and there is scarcely a family that does not send for a jar of it daily. The water is distributed at the mosque for a trifle by water carriers. It is regarded as an infallible cure for all diseases, and vast quantities are used by invalids both for drinking and for ablutions. The holy *Hadjees* have bucketfuls of it thrown over them to wash away their sins. Copper and tin bottles are filled with it, and carried to the most distant regions of the land of Moslem. 'I need not remind the reader,' says Mr Burckhardt, 'that *Zemzem* is supposed to be the spring found in the wilderness by Hagar, at the moment when her infant son, Ishmael, was dying of thirst. It seems probable that the town of Mekka owes its origin to this well; for many miles round no sweet water is found, nor is there in any part of the adjacent country so copious a supply.'—Every stranger, in visiting Mekka, must perform a variety of rites in the interior of the temple, which contains these and many other objects of Moslem veneration. Prayers are recited at the entrance of the *Colonadi*; others of two *rikats*, or four prostrations, when the Kaaba first comes in view. The black stone is approached and kissed, and appointed prayers offered up. The *Touaf*, or walk round the Kaaba, is performed in a quick pace, in imitation of the prophet, who, to contradict the report that he was ill, convinced his enemies of the contrary by running thrice at full speed round the sacred edifice. At a place called *EI Metzem*, the worshipper, with outstretched arms, and his breast pressed against the wall, beseeches the Lord to pardon his sins; and after more prayers of several *rikats*, at different spots, he repairs to the holy well of *Zemzem*, and drinks as much of its water as he can hold. Then, without the temple, he must walk the *Say*, that is walking fast and praying aloud four times from *Saafato Meroua*. After this, he enters a barber's shop, who shaves a part of his head, and then he proceeds to *Omra*, an hour and a half from Mekka, where he repeats two *rikats* in a chapel. This last walk, as being too fatiguing, is sometimes dispensed with for a day or two; but there are many other rites or ceremonies which must be duly performed at the set times appointed for them. At sunset vast numbers assemble, and form themselves into circles, for Mekka is the only spot in the world where the faithful may worship with his face to every point of the compass. The *Inam* takes his post near the gate of the Kaaba, and his genuflections are imitated by the whole assembled multitude. There are always many persons under the arches of the colonnade; some eating their dinners, while others are praying; diseased persons with their miserable baggage, boys at play in the area, and servants carrying luggage, schools where children learn to read, learned men delivering lectures, and indecent practices going on in the very precincts of the Kaaba, form altogether a busy and a most incongruous scene. The Kaaba is opened at sunrise three times in the year. Then a crowd rushes in, and each prays eight *rikats*. The walls within are covered with silken curtains, on which there are many inscriptions.



was then at Djedda, and carried back to him one of those golden tresses which she

were  
Dishevelled, but in wanton ringlets waved  
As the vine curls her tendrils.\*

"So the swallows," says Evlia Effendi, "became the mediators of reconciliation between Adam and Eve, after their exile from paradise. He set out in search of her, and met her on Mount Arafat, so called, because upon beholding her here, he exclaimed *Arafat*, 'I know her!'" and upon this spot they built the first house which was built upon earth.<sup>6</sup>

<sup>6</sup> Mount Arafat is a small mountain, or rather hill, of granite rock, situated at the foot of a higher mountain, in a plain about three-quarters of a league in diameter, surrounded by barren heights, but separated from them by a rocky valley; it is about a mile, or a mile and a half in circuit; its sides are sloping, and its summit is nearly 200 feet above the level of the plain. On the eastern side broad stone steps lead up to the top, and a broad unpaved path, on the western, over rude masses of granite, with which its declivity is covered. After mounting about 40 steps, we find a spot a little on the left, called *Modaa Seydna Adam*, or 'the place of prayer of our Lord Adam,' where, it is related, that the father of mankind used to stand while praying; for here it was, according to Mahomedan tradition, that the angel Gabriel first instructed Adam how to adore his Creator. A marble slab, bearing an inscription in modern characters, is fixed in the side of the mountain. On reaching about the 60th step, we come to a small paved platform to our right, on a level spot of the hill, where the preacher stands who admonishes the pilgrims. Thus high, the steps are so broad and easy that a horse or camel may ascend, but higher up they become more steep and uneven. On the summit the place is shown where Mahomet used to take his station during the Hadj; a small chapel formerly stood over it; but this was destroyed by the Wahabys: here the pilgrims usually pray two rikats, in salutation of Arafat. The steps and the summit are covered with handkerchiefs to receive their pious gifts, and each family of the Mekkawys or Bedouins of the tribe of Koreysh, in whose territory Arafat lies, has its particular spot assigned to it for this purpose. The summit commands a very extensive and singular prospect. Towards the western extremity of the plain are seen Bîr Bazan and the Aalameyn; somewhat nearer, southwards, the mosque called Djama Nimre, or Djama Seydna Ibrahim; and on the S.E. a small house where the shereef used to lodge during the pilgrimage. From thence an elevated rocky ground in the plain extends towards Arafat. On the eastern side of the mountain, and close to its foot, are the ruins of a small mosque, built on rocky ground, called Djama el Szakhrat, where Mahomet was accustomed to pray, and where the pilgrims make four prostrations in memory of the prophet. Several large reservoirs lined with stone are dispersed over the plain; two or three are close to the foot of Arafat, and there are some near the house of the shereefs: they are filled from the same fine aqueduct which supplies Mekka, and the head of which is about one hour and a half distant, in the eastern mountains. The canal is left open here for the convenience of pilgrims, and is conducted round the three sides of the mountains, passing by *Modaa Seydna Adam*.

"From the summit of Arafat," says Burckhardt, "I counted about 3000 tents dispersed over the plain, of which two-thirds belonged to the two Hadj caravans, and to the suite and soldiers of Mohammed Ali; the rest to the Arabs of the shereef, the Bedouin hadjys, and the people of Mekka and Djidda. These assembled multitudes were for the greater number, like myself, without tents. The two caravans were encamped without much order, each party of pilgrims or soldiers having pitched its tent in large circles or *douars*, in the midst of which many of their camels were reposing. The plain contained, dispersed in different parts, from 20,000 to 25,000 camels, 12,000 of which belonged to the Syrian hadj, and from 5000 to 6000 to the Egyptian; besides about 3000, purchased by Mohammed Ali from the Bedouins in the Syrian deserts, and brought to Mekka with the hadj, to convey the pilgrims to this place, previously to being used for the transport of army-provisions to Tayf. The Syrian hadj was encamped on the S. and S.W. side of the mountain; the Egyptian on the S.E. Around the house of the sherif, Yahya himself was encamped with his Bedouin troops, and in its neighbourhood were all the Hedjaz people. Here it was that the two Yemen caravans used formerly to take their station. Mohammed Ali, and Soleyman pasha of Damascus, as well as several of their officers, had very handsome tents; but the most magnificent of all was that of the wife of Mohammed Ali, the mother of Toussein Pasha, and Ibrahim Pasha, who had lately arrived from Cairo for the hadj, with a truly royal equipage, 500 camels being necessary to transport her baggage from Djidda to Mekka. Her tent was in fact an encampment consisting of a dozen tents of different sizes, inhabited by her women; the whole enclosed by a wall of linen cloth, 800 paces in circuit, the single entrance to which was guarded by eunuchs in splendid dresses. Around this enclosure were pitched the tents of the men who formed her numerous suite. The beautiful embroidery on the exterior of this linen palace, with the various colours displayed in every part of it, constituted an object which reminded me of some descriptions in the Arabian Tales of the Thousand and one Nights. Among the rich equipages of the other hadjys, or of the Mekka people, none were so conspicuous as that belonging to the family of Djeylany, the merchant, whose tents, pitched in a semicircle, rivalled in beauty those of the two pashas, and far exceeded those of shereef Yahya. In other parts of the East, a merchant would as soon think of buying a rope for his own neck, as of displaying his wealth in the presence of a pasha; but Djeylany has not

[*The Koran.*] The *Koran* or *Alkoran* (*Al* being the Arabic article,) is the code of laws, religion, and morality, which Mahomet propagated to

yet laid aside the customs which the Mekkawys learned under their old government, particularly that of shereef Ghaleb, who seldom exercised extortion upon single individuals; and they now rely on the promises of Mohammed Ali, that he will respect their property. During the whole morning, there were repeated discharges of the artillery which both pashas had brought with them. A few pilgrims had taken up their quarters on Djebel Arafat itself, where some small cavern, or impending block of granite, afforded them shelter from the sun. It is a belief generally entertained in the East, and strengthened by many boasting hadjys on their return home, that all the pilgrims, on this day, encamp upon mount Arafat; and that the mountain possesses the miraculous property of expansion, so as to admit an indefinite number of the faithful upon its summit. The law ordains that the *wakfe*, or position of the hadj, should be on Djebel Arafat; but it wisely provides against any impossibility, by declaring that the plain in the immediate neighbourhood of the mountain may be regarded as comprised under the term "mountain," or Djebel Arafat. I estimated the number of persons assembled here at about 70,000. The camp was from three to four miles long, and between one and two in breadth. There is, perhaps, no spot on earth where, in so small a place, such a diversity of languages are heard; I reckoned about 40, and have no doubt that there were many more. It appeared to me as if I were here placed in a holy temple of travellers only; and never did I at any time feel a more ardent wish to be able to penetrate once into the inmost recesses of the countries of many of those persons whom I now saw before me, fondly imagining that I might have no more difficulty in reaching their homes, than what they had experienced in their journey to this spot. When the attention is engrossed by such a multitude of new objects, time passes rapidly away. I had only descended from mount Arafat, and had walked for some time about the camp, here and there entering into conversation with pilgrims; inquiring at the Syrian camp after some of my friends; and among the Syrian Bedouins, for news from their deserts, when mid-day had already passed. The prayers of this period of the day ought to be performed either within, or in the immediate neighbourhood of, the mosque of Nimre, whither the two pashas had repaired for that purpose. The far greater number of hadjys, however, dispense with this observance, and many of them with the mid-day prayers altogether; for no one concerns himself whether his neighbour is punctual or not in the performance of the prescribed rites. After mid-day, the pilgrims are to wash and purify the body, by means of the entire ablution prescribed by the law, and called *ghosel*, for which purpose chiefly, the numerous tents in the plain have been constructed; but the weather was cloudy, and rather cold, which induced nine-tenths of the pilgrims, shivering as they were already under the thin covering of the ihram, to omit the rite also, and to content themselves with the ordinary ablution. The time of Aszer (or about three o'clock p.m.) approached, when that ceremony of the hadj takes place, for which the whole assembly had come hither. The pilgrims now pressed forward towards the mountain of Arafat, and covered its sides from top to bottom. At the precise time of Aszer, the preacher took his stand upon the platform on the mountain, and began to address the multitude. This sermon, which lasts till sun-set, constitutes the holy ceremony of the hadj called *Khotbet el Wakfe*; and no pilgrim, although he may have visited all the holy places of Mekka, is entitled to the name of hadjy, unless he has been present on this occasion. As Aszer approached, therefore, all the tents were struck, every thing was packed up, the caravans began to load, and the pilgrims belonging to them mounted their camels, and crowded round the mountain, to be within sight of the preacher, which is sufficient, as the greater part of the multitude is necessarily too distant to hear him. The two pashas, with their whole cavalry drawn up in two squadrons behind them, took their post in the rear of the deep lines of camels of the hadjys, to which those of the people of the Hedjaz were also joined; and here they waited in solemn and respectful silence the conclusion of the sermon. Further removed from the preacher, was the shereef Yahya, with his small body of soldiers, distinguished by several green standards carried before him. The two mahmals, or holy camels, which carry on their back the high structure that serves as the banner of their respective caravans, made way with difficulty through the ranks of camels that encircled the southern and eastern sides of the hill, opposite to the preacher, and took their station, surrounded by their guards, directly under the platform in front of him. The preacher, or khatyb, who is usually the kadi of Mekka, was mounted upon a finely-caparisoned camel, which had been led up the steps; it being traditionally said that Mahomet was always seated when he here addressed his followers, a practice in which he was imitated by all the khalifes who came to the hadj, and who from hence addressed their subjects in person. The Turkish gentleman of Constantinople, however, unused to camel-riding, could not keep his seat so well as the hardy Bedouin prophet; and the camel becoming unruly, he was soon obliged to alight from it. He read his sermon from a book in Arabic, which he held in his hands. At intervals of every four or five minutes he paused, and stretched forth his arms to implore blessings from above; while the assembled multitudes around and before him, waved the skirts of their ihrams over their heads, and rent the air with shouts of "*Lebeyk, Allahuma Lebeyk,*" (i.e. Here we are, at thy commands, O God!) During the wavings of the ihrams, the side of the mountain, thickly crowded as it was by the people in their white garments, had the appearance of a cataract of water; while the green umbrellas, with which several thousand hadjys, sitting on their camels below were provided, bore some resemblance to a verdant plain. During his sermon, which lasted almost three hours, the khatyb was seen constantly to wipe his eyes with a handkerchief; for the law enjoins the khatyb or preacher to be moved with feeling and compunction; and adds that, whenever tears appear on his face, it is a sign that the Almighty enlightens him, and is ready to listen



the people of Arabia, and is held in the same veneration by Mahometans as the Bible is by Christians. "Without discussing," says Mill, "the merits of the different notions of the Muselmans with respect to the origin of their sacred volume—the opinion of the orthodox Sunnites, that the Koran was uncreated, and stored in one of the seven heavens from all eternity; that copies of it on paper, bound in silk and adorned with gems, were brought from its celestial abode to earth by the angel Gabriel, and delivered to Mahomet in the month of Ramadan; or the more mild and moderate idea of the Mattazalites, that this word of God had no claim to eternity; it is sufficient for us to observe, that the volume generally known by the title of the Koran (or the book fit to be read, as the word signifies) contains the substance of Mahomet's pretended revelations from heaven. Whenever enthusiasm suggested, or passion and policy required it, a portion of the divine commands was proclaimed by the preacher to his auditory of fanatics, and registered by them in their memories, or inscribed on the more durable materials of the leaves of the palm-tree, and the skins of animals. A copy of these fragments was entrusted to the charge of one of his most favoured wives; and although Abu Bekr, the first caliph, methodized them into a volume, yet in the course of a very few years, so many errors had crept into the sacred text, that Othman, the third caliph, called in the different manuscripts, and assured the faithful he would rectify them from the original. But so manifold were the various readings of these copies, that, as the least difficult task, this successor of the prophet destroyed the volumes themselves, and published a new Koran, which is the same that we now read.

to his prayers. The pilgrims who stood near me, upon the large blocks of granite which cover the sides of Arafat, appeared under various aspects. Some of them, mostly foreigners, were crying loudly and weeping, beating their breasts, and denouncing themselves to be great sinners before the Lord; others (but by far the smaller number,) stood in silent reflection and adoration, with tears in their eyes. Many natives of the Hedjaz, and many soldiers of the Turkish army, were meanwhile conversing and joking; and whenever the others were waving the *ihram*, made violent gesticulations, as if to ridicule that ceremony. Behind, on the hill, I observed several parties of Arabs and soldiers, who were quietly smoking their nargyles; and in a cavern just by sat a common woman, who sold coffee, and whose visitors, by their loud laughter and riotous conduct, often interrupted the fervent devotions of the hadjys near them. Numbers of people were present in their ordinary clothes. Towards the conclusion of the sermon, the far greater part of the assembly seemed to be wearied, and many descended the mountain before the preacher had finished his discourse. It must be observed, however, that the crowds assembled on the mountain were, for the greater part, of the lower classes; the pilgrims of respectability being mounted upon their camels or horses in the plain. At length the sun began to descend behind the western mountains; upon which the kadhys, having shut his book, received a last greeting of "Lebeyk;" and the crowds rushed down the mountain, in order to quit Arafat. It is thought meritorious to accelerate the pace on this occasion; and many persons make it a complete race, called by the Arabs, *Ad' dafu min Arafat*. In former times, when the strength of the Syrian and Egyptian caravans happened to be nearly balanced, bloody affrays took place here almost every year between them, each party endeavouring to out-run and to carry its *mahmal* in advance of the other. The same happened when the *mahmals* approached the platform at the commencement of the sermon; and 200 lives have on some occasions been lost in supporting what was thought the honour of the respective caravans. At present the power of Mohammed Ali preponderates, and the Syrian hadjys display great humility. The united caravans and the whole mass of pilgrims now moved forward over the plain; every tent had been previously packed up, to be ready for the occasion. The pilgrims pressed through the Aalameyn, which they must re-pass on their return; and night came on before they reached the defile called El Mazoumeyn. Innumerable torches were now lighted, 24 being carried before each pasha; and the sparks of fire from them flew far over the plain. There were continual discharges of artillery; the soldiers fired their muskets; the martial bands of both the pashas played; sky-rockets were thrown, as well by the pashas' officers, as by many private pilgrims; while the hadj passed at a quick pace in the greatest disorder, amidst a deafening clamour, through the pass of Mazoumeyn, leading towards Mezdele, where all alighted after a two hours' march. No order was observed here in encamping; and every one lay down on the spot that first presented itself, no tents being pitched except those of the pashas and their suites; before which was an illumination of lamps in the form of high arches, which continued to blaze the whole night, while the firing of the artillery was kept up without intermission."

"To the Sanscrit language alone the Arabic is inferior in copiousness. But as the people of the desert are divided into various tribes, estranged from each other, so it naturally happened that each tribe should have forms of speech peculiar to itself. Indeed, in no language are there so many dialects as in the Arabic: so great is their difference, that we can with difficulty trace them to a common source. In the idiom used at Mekka the Koran was written: that idiom is, therefore, from sentiments of reverence to religion, more highly esteemed by the Arabs than the language of any other part of their country. In the present times, however, our most inquiring travellers can find little or no resemblance between the words used in the common intercourse of life in Arabia, and the words of the Koran. Time, and communication with strangers, have been followed by their usual consequences. The Arabic of the Koran is taught at Mekka like a dead language. The dialects in the numerous provinces of Arabia are as various as those of Italy; while in Syria, Egypt, and other Muselman countries, the resemblance which the Spanish, Portuguese, and Provençal languages bear to the Latin, will suggest an idea of the affinity between the real Arabic and its modern variations. Some people speak the pure language of Ishmael, while others mutter it barbarously. The style and composition of the Koran are esteemed by the doctors of the Mosque to be inimitable, and more miraculous than the act of raising the dead; and the proudly acknowledged illiteracy of Mahomet was proclaimed by his followers, as the grand argument in favour of its divine origin. In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single passage, and presumes to assert God alone could dictate this incomparable performance. The harmony and copiousness of style will not reach in a version the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, history, precept, and declamation. Theology and morality are interspersed among trivial matters: and exhortations to charity are sullied by commands of war against infidels. As the different parts of the Koran were written for occasional purposes, mistakes and contradictions were repeatedly made. When circumstances varied, new revelations were necessary; and, therefore, the convenient doctrine of permission to abrogate, as well as to create, was invented.

"The Koran is divided into 114 chapters or *suras*, an Arabic word which signifies a connected portion, and these *suras* again into verses. The *suras* are of very unequal length, titled, but not numbered; some containing three hundred, and others only three or four verses. The Muselmans have paid as much superstitious attention to the Koran as the Jews did to the Bible. In imitation of the labours of the Masori, the learned Moslems have computed every word and every letter contained in their sacred volume; and for the purpose of supplying the want of vowels in the Arabic character, have introduced vowel points, which ascertain both the pronunciation and meaning of the text. The Mahommedans never read or touch the object of their veneration, without the legal ablutions having been performed. The Othman emperors, in imitation of the ancient caliphs, generally consider it a religious duty to adorn their exemplars of the Koran with gold and precious stones. It is the comfort of the Muselmans amidst the busy duties of the camp, and it forms the great *solace* of their domestic toils. Verses from it on their banners incite their martial spirit; and its principal sentences, written on the walls of their



mosques, remind them of their social duties. The most ancient manuscripts which are known, are on parchment, in the Cufic character of the Arabic language. The modern manuscripts are in the Niskhi mode of writing, on paper curiously prepared from silk, and polished to the highest degree of beauty. The copy which is most admired for the character of its writing and embellishments, formerly belonged to the Turkish sultan Solymán the Great, and is preserved in the Museum Kircherlanum, at Rome. In every public library in Europe are to be found transcripts of the Koran: as the Muselmans have generally prohibited the Christians from the use of it, most of these manuscripts have been taken in battle. Many of them belonged to princes, and are therefore of exquisite beauty. Some of those which formerly were in the possession of Tippoo Sultan are of peculiar elegance."

*Language.*] There were two leading dialects prevalent in Arabia before the time of Mahomet, namely, that of the Hamyarites or Homerites, which prevailed in Yemen and the south, and that of the Koreishites, which prevailed in the country round Mekka. The first bore, as has been reasonably conjectured, a strong affinity to the Ethiopic; which, in some respects, approaches to the Hebrew and Syriac more nearly than the Arabic of the Koran. The second, being that which Mahomet himself spoke, and consequently the dialect of the Koran, and which is in that book called the *perspicuous* and *clear* Arabic, became, with his religion, universal throughout the Mahomedan world; the other dialects being either incorporated with it, or gradually falling into disuse. Like all languages, however, that are widely diffused, it has experienced many alterations, and at this day the present Arabic is said to differ as much from the Arabic of the Koran as the Italian from the Latin; but the well-educated Arabs, like the Greeks of the lower empire, still use it in their correspondence and literary composition. In harmony and energy, the Arabic is said to excel, and its richness with respect to words exceeds all other languages. The Arabs represent it as so copious that no man uninspired can be a perfect master of it to its utmost extent; and as instances of its luxuriance, they allege that it has a thousand terms to express *sword*, five hundred for *lion*, two hundred for *serpent*, &c. In consequence of being the language of Mahomet, the Arabic has been diffused over a larger portion of the earth than any other. It is studied, and understood, if not spoken, from the shores of the Atlantic to the banks of the Ganges; and from the steppes on the Volga to the countries on the Niger. Throughout the greater part of Spain, also, and the whole of Sicily, together with the eastern coast of Africa as far as Madagascar, it has been prevalent. This vast extension may be one great cause of its copiousness, as it is of its diversity of dialects and pronunciation, so that the language of one province is almost unintelligible to the inhabitants of another. The dialect of the highlanders of Yemen, from their little intercourse with strangers, bears the strongest resemblance to the language of the Koran.

*Letters.*] It is certain that the art of writing in some sort of characters was known in Arabia at a very early period: it is mentioned by the patriarch Job (chap. xix. 23). The Hamyaric character is supposed to have been the most ancient used in Asia; but it had so far fallen into disuse, in the time of Mahomet, that no person could be found able to decypher an Hamyaric inscription found at Samarcand. Sale calls this character *Al Mosnad* from the mutual dependence and connection of the

letters. It was laid aside, for the invention of Moramer Ibn Morra, a native of Anbar, a city of Babylonian Irak, in whose characters the Koran was originally written. This character, again, was afterwards improved under the appellation of Cufic, and continued in use until superseded by the Nishki character in the tenth century of the Christian era. As this mode of writing soon prevailed generally, the Cufic gradually declined, and is now rarely to be found except in manuscripts and inscriptions executed in the early ages of the Hegira. The Nishki character, together with the diacritic points, with some variations or corruption, is the same that now prevails in Arabia, Persia, and other eastern countries. The letters being mutually connected and interlaced are more adapted for writing than printing, so that a printing press is unknown in Arabia. But the same objection does not hold to lithography, an art which may in the end prove as beneficial to the East as typography has done to Europe.

*Science and Literature.*] Before the time of Mahomet, Arabia was one of the most barbarous countries of Asia. Its inhabitants, a rude nomadic race, from the nature of their pursuits, had necessarily little leisure for the cultivation of literature or the arts, and even the first age of Islamism was unpropitious in this respect. The early Moslems, with a very few exceptions, were acquainted with no other book than the Koran; and conceiving it to contain every thing that was necessary or useful to be known, they condemned as erroneous or dismissed as superfluous all other studies. Knowledge was trampled under foot by ignorance and bigotry; conquest and plunder were the main objects of the Mahomedan governors; and the conflagration of the Alexandrian library is a permanent memorial of the barbarous fanaticism of the khalif Omar.

At length, however, in the 136th year of the Hegira (A.D. 754), under the auspices of Al Mansor, the second khalif of the Abbasidian dynasty, the light of science began to dawn in Arabia. He removed the seat of empire to Bagdad, at that time the residence of numerous Christians, and under his zealous patronage many works upon philosophy, astronomy, mathematics, and medicine, were translated from the Greek, and a taste for knowledge diffused among his subjects. His grandson, the khalif Harun Arrashid (A.D. 786—809) followed his footsteps in this matter; and to his wisdom the Arabians were indebted for the rapid progress which they made in literature and science; for among his laws was the following admirable one, that *no mosque should ever be erected without attaching a school to it*. In the early part of his reign, he was not disposed to encourage the learned Christians; but their superior skill in medicine having introduced them to his notice and favour, he rose superior to the bigotry which had distinguished the conduct of the early commanders of the faithful; and conferred the general superintendence of the schools, and studies prosecuted in his empire, on John Ibn Mesue, a Nestorian Christian of Damascus, who was deeply skilled in Greek literature.

The son of Harun Arrashid, the khalif Al Mamun, is still more celebrated for his encouragement of learning. During a prosperous reign of twenty years, this prince was the Augustus of his age and country. He collected around him the literati of every kingdom, and was not only a liberal rewarder of merit and genius in others, but an enlightened scholar himself. He despatched eminent scholars into the various provinces of his empire—into Syria, Armenia, and Egypt—to collect ancient MSS.; and such as were deemed worthy were translated into Arabic, and dis-



persed among the people. It is recorded, that one express condition in a treaty which he entered into with Michael III. emperor of Constantinople, was, that he should have liberty to search out all the books of philosophy that could be found in Greece. To this most honourable fact, it must be added with regret, that, through an ill-judged partiality for his native tongue, he gave orders that, after the Arabic versions were finished, the original Greek manuscripts should be burned. In his days Bagdad became the centre of the sciences, and Alexandria could boast her twenty schools; while in later times Cairo possessed numerous colleges; and the majesty of these edifices indicated the importance which was attached to the cultivation of letters. Thus while barbarism prevailed among the western Christians, literature and the arts flourished in Arabia; and by the conquests of the Arabs the light of philosophy was disseminated through a great part of the world.<sup>7</sup> In the 13th century, however, learning was driven from her asylum by the conquests of Hulacu the Tartar. The khalifate was abolished; and Bagdad, then the richest and most powerful city in the world, was delivered up to plunder and to the flames. From that time the Arabs sunk into their former ignorance, and at present they have lost all taste for literary or scientific pursuits, beyond an addiction to the occult studies of astrology and alchemy.

*Arabic Inventions.*] Sismondi, in his view of the literature of the south of Europe, considers that the number of Arabic inventions of which we enjoy the benefit, is great. Thus, paper, now so necessary to the progress of the intellect, the want of which plunged Europe from the 7th to the 10th century into such a state of ignorance and barbarism, is an Arabic invention. In China, indeed, from all antiquity it had been manufactured from silk; but about the year 30 of the Hegira (A.D. 649) this invention was introduced at Samarcand; and when that flourishing city was conquered by the Arabians, in the year 35 of the Hegira, an Arabian, of the name of Joseph Amrou, carried the process by which paper was made to Mekka his native city. He employed cotton in the manufacture; and the first paper, nearly resembling that which we now use, was made in the year 38 of the Hegira. This invention spread throughout all the dominions of the Arabians, and more especially in Spain, where the town of Sativa, in the kingdom of Valencia, now called San Philipppo, was renowned from the twelfth century for its beautiful manufacture of paper. Gunpowder, too, was known to the Arabians at least a century before any traces of it appear in the European historians. In the 13th century it was frequently employed by the Moors in their wars in Spain, and some indications remain of its having been known in the eleventh century. The compass, also, the invention of which has been given alternately to the Italians and the French in the 13th century, was already known to the Arabians in the eleventh. The geographer of Nubia, who wrote in the twelfth century, speaks of it as an instrument universally employed. The numerals, which we call Arabic, but which, perhaps, ought rather to be called Indian, were, undoubtedly, at least communicated by the Arabians. Without them, none of the sciences in which calculation is employed, could have been carried to the point at which they have arrived in our day, and which the great mathematicians and astronomers among the Arabians very nearly approached.

*Arabian Poetry.*] The Arabians, like the Greeks, boast of their poeti-

<sup>7</sup> See vol. ii. p. 261 of this work for a notice of Arabian literature in Spain.

cal pleiades, or seven illustrious bards, whose works are considered as the finest that were written before the time of Mahomet; and which are distinguished by the appellation of *muallakat*, or 'suspended,' because, on account of their great excellence, they were suspended around the kaaba or temple at Mekka. In later times, under the khalifs of the house of Al Abbas, the muses of Arabia, which had long been silent, resumed the lyre; and in the reigns of Harun Arrashid, of his successor Al Mamun, and especially of the khalifs of the Ommyad dynasty in Spain, the Arabian poetry attained its highest degree of splendour. It was first submitted to regular rules by Khalil Ibn Ahmad al Farahidi, who lived in the reign of Harun Arrashid; but received still greater improvements from Mutunabbi, who is styled the prince of poets. Like all oriental poetry, the Arabian abounds with strong expressions, bold metaphors, glowing sentiments, and animated descriptions. It is in rhyme, which, however, does not fetter the sense as in European verses, the copiousness of the language furnishing the author with vast numbers of words having a similar termination. To this facility, Sir Wm Jones attributes the number and singular readiness and vivacity of Arabian improvisatori poets. Neither epic nor dramatic poetry, strictly so called, is known to the Arabians,—but they are the inventors, or at least the great practisers, of a kind of composition which is related to the epic, and which with them is a substitute for theatrical representation. We allude to the tales so well known by the name of the

*Arabian Nights' Entertainments.*] These tales compose, beyond question, one of the greatest monuments of Asiatic talent and genius. Every reader is familiar with them; but if we may believe the French translator, we do not possess the six-and-thirtieth part of the great Arabian collection. This collection is not confined to books, but forms the treasure of a numerous class of men and women, who, throughout the whole extent of the Mahomedan dominion, in Turkey, Persia, and even to the extremity of India, find a livelihood in reciting these tales to crowds who delight to forget, in the pleasing dreams of imagination, the melancholy reflections of reality. Of those presented to the European reader, some are not Arabian, but Persian, Indian, and Egyptian. The purely Arabic portion relate mostly to the adventures of the khalifs, principally in and about Bagdad, and their date is generally of the time of Harun Arrashid. Independently of other matters, they are highly valuable from the view of eastern society which they afford, and many travellers have confirmed their truth in so far as the delineation of the manners and customs of the east was concerned. We find in them, besides the female characters, only four distinct classes of persons—princes, merchants, monks or calendars, and slaves. Soldiers are scarcely ever introduced; valour or military achievements seem to excite no enthusiasm. In this respect, they may be considered as less noble and heroic than our romances of chivalry; but they greatly surpass them in producing, sustaining, and unceasingly varying the interest of their narrative; and to them we are indebted for that brilliant mythology of fairies and genii, which, without striking us with terror, carries us into the realms of marvels and prodigies. Many of them can be traced into the early literature of Europe. They have passed from tongue to tongue and from nation to nation, through channels frequently unknown, and have formed, and still form, a source of delight to half the inhabitants of the world.

*Lokman.*] Akin to these tales are

f Lokman, an Arabian,



who is supposed to have been contemporary with David and Solomon. His wisdom, together with the good sense and striking morality of his fables, bear so great a resemblance to those of Æsop, that it is to this day a question, whether the latter did not derive his fables from an oriental source, or whether Æsop and Lokman are not identical personages. The traditions in Arabia regarding the bodily deformity of Lokman, and his condition as a slave, go to confirm the latter supposition.

#### CHAP. V.—TOPOGRAPHY.

It now remains to notice more particularly the provinces into which Arabia is divided, and the more important districts and towns embraced in them. The peninsula of mount Sinai forms the northern part of Arabia. Hedjaz stretches along the shore of the Red sea from mount Sinai to Yemen. The series of deserts in the centre forms the extensive province called Nedjed. Yemen is to the S. of Hedjaz, extending to the straits of Babel-mandel. Hadramaut lies along the shore of the Indian ocean. Ommân is at the entrance of the Persian gulf, and Lachsa, or Hajar, occupies the western shore of that gulf.

PENINSULA OF MOUNT SINAI.] The peninsula of mount Sinai is formed by the gulfs of Suez and Ailah. It has Palestine on the N., the gulf of Suez on the W., the gulf of Ailah and Hedjaz on the S., and Syria and Arabia Deserta on the E. It is sacred as the scene of the most interesting transactions of the Israelites under Moses after leaving Egypt.<sup>s</sup> This peninsula does not admit of much cultivation, the greater part being

<sup>s</sup> A difference of opinion exists as to the precise spot at which the Israelites crossed the Red sea or Arabian gulf; and the difficulty of coming to a conclusion on this point is increased by the changes which have taken place in the bed of the sea, as there is every evidence to prove that the gulf of Suez extended farther north ages ago than it does at present. Dr Shaw fixes the passage of the Israelites opposite the desert of Shur. Supposing Rameses to have been Cairo, there are two roads, he remarks, by which the Israelites might have been conducted to Pihahhiroth on the coast; the one through the valleys of Jendily, Rumeleah, and Baideah, which are bounded on each side by the mountains of the Lower Thebais; the other, more to the northward, having these mountains for several leagues on the right, and the desert on the left, till it turns through a remarkable breach or ravine in the northernmost range, into the valley of Baideah. The latter he presumes to have been the road taken by the Israelites. Succoth, the first station, signifies only a place of tents; and Etham, the second station, he considers as probably on the edge of the mountainous district of the Lower Thebais. Here the Israelites were ordered to turn from their line of march, and encamp before Pihahhiroth, that is, the mouth of the gullet or defile betwixt Migdol and the sea. This valley he supposes to be identified with that of Baideah, which signifies miraculous, and is also still called *Tiah Beni Israel*, the road of the Israelites. *Baalzephon*, over against which they encamped, is supposed to be the mountain still called *Jebel Attakah*, the mountain of deliverance. Over against *Jebel Attakah*, at ten miles distance, is the desert of Sdur or Shur, where the Israelites landed. This part of the gulf would, therefore, be capacious enough to cover a numerous army, and yet might be traversed by the Israelites in a night; whereas, from Corondel to Tor, the channel is ten or twelve leagues broad, which is too great a distance to have been travelled by a multitude with such incumbrances, and the passage from Suez appears as much too short. Having once entered this valley, it might well be said that the wilderness had "shut them in," inasmuch as the mountains of Mokattem would deny them a passage to the southward; those in the neighbourhood of Suez would be a barrier to the northward, towards the land of the Philistines; the Red sea was before them to the east, while Pharaoh with his army closed up the defile behind them. The valley ends in a small bay formed by the eastern extremities of the mountains.—*Shaw's Travels*. Dr Shaw fixes *Marah* at *Corondel*, the same place that Niebuhr writes *Girondel*, and Burekhardt *Gharendel*. Here, he says, is a small rill of water, which, unless it be diluted with the dews and rains, still continues to be brackish. The desert in this neighbourhood is still called *Marah*. *Morra* in Arabic means bitter.

covered with dry sands, or rising into rocks, interspersed here and there with some fruitful spots. The coasts are lined with coral reefs, and covered with innumerable organic petrifications. Its few habitable spots are peopled by hordes of Arabs, who subsist chiefly by plunder. *Tor*, situated on the shore of the gulf of Suez, (long.  $33^{\circ} 28'$  E. lat.  $28^{\circ} 19'$  N.) is its principal town: but ever since Suez became the emporium of the trade of the Red sea, it has been dwindling into insignificance. The monks of mount Sinai have a convent here, and here there is a fortification, (now in decay,) said to have been built by the Portuguese. The water of this place is the best that is to be found on the coast of the Red sea. A grove of palm-trees constitutes the chief source of wealth to the inhabitants. *Tor* is supposed to be the ancient Elim. The most interesting spots of this part of Arabia are *mount Sinai*, and the ruins of *Petra*, the ancient capital of Arabia *Petræa*.

*Mount Sinai.*] Mount Sinai, celebrated in sacred history as the spot whence the law, written with the finger of God, was delivered to Moses, is an enormous mass of granite rocks, near the head of the Red sea, situated 150 miles S.E. of Suez, in the centre of a vast and gloomy desert. It is the highest summit of a chain of mountains called by the Arabians *Djebbel Moosa*, which chain contains several fertile valleys, where the rose of Jericho, the bitter apple, dog's bane, the tamarind tree, and various other plants and fruits flourish. At the foot of the mount is the Greek convent of Saint Catherine, the monks of which are kept, as it were, imprisoned by the wild Arabs of the surrounding country, never, except on rare occasions, opening the gate of entrance, but introducing men and provisions into the convent by means of a pulley. Steps are cut out on the rock for ascending mount Sinai, and a short way up is a fine spring of water, where stands a little chapel dedicated to the Virgin Mary. Higher up is shown the impression of the foot of the animal which carried Mahomet to heaven; and this absurdity is said to have been invented and propagated by the Greeks with the view of exciting in the breasts of the Moslems a veneration for the mount. A Christian church and a Mahometan mosque stand on the summit of Sinai, the former on the highest peak, and the other about 30 paces lower. Both are objects of pilgrimage, but the Christian church is now greatly dilapidated. *Djebel Oreb*, or *Horeb*, is one of the eminences of mount Sinai.

*Petra.*] It is only of late that the ruins of *Petra*, the ancient capital of Arabia *Petræa*, have come to light. *Kerek*, which may be considered as at present the frontier town of Syria and Arabia, was supposed to be the ancient *Petra* of Pliny and Strabo; but modern travellers have with more certainty traced it in a series of magnificent ruins, lying near *Eldjy*, the principal village of *Wady Moosa*. These ruins consist of numberless tombs and temples, excavated in the craggy precipices of an extensive valley, the effect of which, combined with the savage scenery around, and the variegated colours of the rocks, is described as singularly imposing. On one of the mounts which overlooks the ruins, and which is supposed to be mount *Hor*, the tomb of Aaron is shown, enclosed in a small modern building; and this goes to identify the site, for Josephus expressly mentions the place of Aaron's decease as near the metropolis of Arabia *Petræa*; and Eusebius says that the tomb of Aaron was shown near *Petra*.

*HEDJAZ.*] Hedjaz, or 'the land of pilgrimage,' has *Nedjed* on the E., *Yemen* on the S., the Syrian desert on the N., and the Red sea on the W.



The *holy land* of Islam is comprised within Hedjaz, but that does not comprehend the whole territory; for Medina, although comprised in Hedjaz, is not considered as belonging to the *holy land*. Hedjaz has its *tehamas*, or 'sandy plain' near the sea, as well as Yemen; but its mountains are fertile, although not so generally productive as those of the latter country. The inhabitants in the interior are governed by independent chiefs or sheikhs. The district of Kheibar, which is N.E. from Medina, is said to be inhabited by independent Jews. The towns on the coast, and a few others, are now subject to the pasha of Egypt, who a few years ago drove the Wahabys from Mekka. Djidda, Mekka, and Medina, are the three most important towns in Hedjaz.

*Djidda.*] Djidda is the most flourishing sea-port of any on the Red sea. It is situated in lat. 21° 33' 14" N., long. 39° 6' E. of Greenwich. It is handsomely built, and contains from 12 to 15,000 inhabitants. This town is washed by the waves of the Red sea, and is surrounded on the land side by a wall, which, although of no strength, affords sufficient protection against the Arabs, who have no artillery. It extends along the shore about 1500 paces, and is about the half of that space in breadth. From the sea it is entered by two quays, and from the adjacent country by two gates; it is well-built of blocks of modrepores, and occasional layers of wood, and afterwards plastered. The houses are generally furnished with cisterns to hold rain water, which is better than that of the wells. The inhabitants are almost exclusively strangers. Colonies from every town and province of Hadramaut and Yemen are settled here; likewise more than a hundred Indian families, chiefly from Surat; some Malays and people of Muscat; as also settlers from Egypt, Syria, Barbary, and European Turkey; but there are very few Christians or Jews. This mixture of races is partly owing to the mercantile character of the place; but it is chiefly the effect of the pilgrimage to Mekka, as many of the pilgrims marry Abyssinian slave-girls, and settle in the town. The commerce of Djidda consists of the coffee and Indian trade. The price of coffee is here exceedingly fluctuating, and therefore the trade is hazardous. This arises from the competition of West India coffee, which both Smyrna and Constantinople import in vast quantities. The trade in India goods is steadier and safer. Djidda carries on an extensive trade with Mekka and Medina, by means of caravans of camels and asses. The shops, as in all parts of Turkey, are raised several feet above the ground, and have a stone bench in front, covered with an awning.<sup>9</sup>

<sup>9</sup> In the main commercial street, Burckhardt—who visited this city in 1814—informs us there were twenty-seven coffee-shops; twenty-one butter sellers, who likewise retail honey, oil, and vinegar; (butter forms the chief article of Arab cookery, which is more greasy than that of Italy;) eighteen vegetable or fruit stands, all of which are furnished from the gardens of Tayf; eight date sellers,—dates being the favourite eatable of the Arabs, their importation continues throughout the year; four pancake makers, who sell early in the morning, as a favourite breakfast, pancakes fried in butter; five bean sellers,—Egyptian horse-beans boiled in water, and eaten with ghee and pepper, are also used for breakfast by many; five sellers of sweet-meats, made chiefly by Indians; two *kebab* shops, where roasted meat is sold; these are kept by Turks, the *kebab* not being an Arab dish; two soap sellers, who also sell boiled sheep's heads and feet, and are much visited at mid-day; one seller of fish fried in oil, frequented by Turkish and Greek sailors; ten stands of bread, kept by women; two sellers of *leben*, scur milk; two shops, in which cheese, hams, and dried fruit are sold; eleven corn dealers; eighteen druggists; eleven shops in which Indian manufactured articles are sold; eleven cloth shops, in which articles of dress are sold by public auction; six shops of Indian piece goods; four barbers' shops; four tailors'; five makers of sandals; three shops in which water-skins from Egypt are sold and repaired; two turners; three dealers in perfumery; one watch-maker, a Turk; one seller of Turkish and Persian

*Mekka.*] Mekka, the birth-place of Mahomet, is situated in a narrow sandy valley, about 13 leagues E. of the Red sea, and 70 S. from Medina. At an early period, it attained a considerable degree of prosperity under its rulers, the Koreishites; but, after the death of Mahomet, it increased greatly in celebrity and extent, in consequence of its becoming the resort of Moslem pilgrims. According to Ali Bey, it contained once 100,000 inhabitants: Burckhardt estimates the present amount at 25 or 30,000, with 3000 Negro and Abyssinian slaves. Mekka is without trees, gardens, or verdure; and water of good quality must be brought from the distance of 20 miles. The houses are built of stone, and are handsomer and gayer than those of most Eastern cities; the streets are broad, to afford space for the crowded processions, and the windows made large, to afford a view of them, and ornamented, to attract tenants. In this holy city is the great mosque, called the Beitallah, or house of God, one of the largest structures in the Mahomedan world. It is about a quarter of a mile in length, and nearly as much in breadth; and forms, indeed, not so much an edifice as a large covered square, surrounded on all sides with a triple or quadruple row of columns, united by pointed arches supporting small domes, and composed partly of marble and partly of stone, with as little uniformity in the shape as in the materials. It can contain 35,000 persons; and it is believed at Mekka, that whenever it becomes too small for the crowd of worshippers, its dimensions will be invisibly expanded by an angel. It was built almost solely for the purpose of containing the *kaaba*, or temple, of which, and the ceremonies connected with it, we have given a description in another place. Mekka subsists wholly on the pilgrims who visit it; and during the residence of the caravans, it becomes an immense fair, covered with sheds and booths, where the productions of the most distant regions are exposed for sale. The character of the native inhabitants is distinct from that of other oriental people. They are proud of belonging to the holy city, and look upon all other Mahomedans as of an inferior order; but their pride is not connected with gravity or insolence: on the contrary, they are gay and polite in the extreme, and more lax in the observance of their sacred rites than any other Moslems. The wealth which flows upon them from the pilgrims is profusely lavished on luxuries—their tables are spread with every delicacy, and their houses decorated with the costliest furniture. Strong liquors are drank by them in all openness, notwithstanding the injunctions of the prophet, and numbers of females and dancing-girls are publicly kept for the behoof of devout pilgrims. By letting their houses during the period of the pilgrimage, they are enabled to subsist for the rest of the year. Some are handsomely paid for officiating in a singular character—that of husbands to female pilgrims, who are not allowed to approach the holy place in a single state. The marriage is contracted on the condition, that after having, in the double capacity of guide and husband, led her round the circle of devout visitation, a divorce shall take place on their return to Djidda. Mekka was once eminent for its schools and libraries; but neither of these are now to be found there; and those who feel any thirst for knowledge must resort, for its gratification, to Cairo and Damascus. In no Moslem city are the mechanical arts at so low an ebb as at Mekka. Ali Bey could not

tobacco pipes; seven money dealers. In the same street are ten large *okaes*, or *khans*, oriental inns, full of strangers and goods. In a street adjoining this great market, live artificers, blacksmiths, silversmiths, carpenters, butchers, &c., most of them natives of Egypt.



find a man in it who could make a lock, a key, or a screw. The genius of the people, as well as their moral worth, seems to have been dissipated by their prosperity.

*Medina.*] Medina, situated on the edge of the great Arabian desert, although containing the tomb of Mahomet; that of his great successors, Omar and Abu Bekr; of Fatima, his daughter; of Ibrahim, his son; and of Othman; holds but a secondary place in the estimation of Moslems, and attracts scarcely a third of the pilgrims who resort to Mekka. The town is small, but its environs, unlike those of Mekka, are fertile. Its chief object of attraction is its great mosque, called *El Harem*, or, sometimes, 'the mosque of the prophet,' whose tomb it encloses. Here gifts, chiefly in money, are deposited by the faithful. When Medina fell into the hands of Saoud, the leader of the Wahabys, he deemed it a point of conscience to seize the treasure which had accumulated here; but the whole, it is said, did not exceed 30,000 dollars. The mosque stands at the eastern extremity of the town. It is 165 paces in length, and 130 in breadth, and is surrounded on all sides by colonnades, with a small building in the centre of the square. Like the great mosque of Mekka, it is an open square. On the south side, which contains the prophet's tomb, and which forms the most holy part of the building, the pillars are of larger dimensions than in the other parts, and about two feet in diameter. The roof of the colonnade consists of a number of small domes, white-washed on the outside, after the manner of those of Mekka. Large windows, with painted glass panes, admit the light through the southern wall; on the other sides are windows also, but without glass. The tomb of the prophet is enclosed by an iron railing painted green, within which is a curtain of rich silk brocade, at least 30 feet high. Persons of high rank are admitted within the green railing, but none, except the eunuchs who have charge of this holy sepulchre, are permitted to go within the curtain. New curtains come occasionally from Constantinople, and are put up during the night; while the old ones are carried back to Constantinople, and serve to cover the tombs of sultans and princes. The stories once prevalent in Europe, of the prophet's tomb being suspended in the air, are unknown in the Hedjaz. There is a dispute respecting the locality of the tomb of Fatima, the daughter of Mahomet, and the wife of Ali; one party maintaining that it is within the precincts of the iron railing, while another is equally confident that it is in the burial ground called *Bakya* beyond the town. But till this dispute is settled, pilgrims are conducted to both places, and made to pay double fees. Next to the *hedjra*, or tomb, in the southern colonnade, is the *rodha*, that is, garden, a name bestowed upon it by the prophet himself. Here stands the pulpit of the mosque, and is the favourite spot for prayers, in which the congregation kneel on carpets. It will bear no comparison with the shrine of the most insignificant saint in any Catholic church in Europe, and may serve as a convincing proof, that, in pious gifts, the Mahomedan have at no period equalled the Christian devotees; without noticing many other circumstances which help to strengthen the belief, that whatever may be their superstition and fanaticism, Mahomedans are never inclined to make as many pecuniary sacrifices for their religious establishments as Catholics and Protestant Christians do for theirs. Several places of veneration in the vicinity of Medina are visited by the pious pilgrims. Among these are the mountain of Ohod, less than an hour's walk from the town—a place where Hamze, the uncle of the prophet, was killed. Koba, where

a half from Locheia. The coffee trade attracts to this place merchants from Hedjaz, Egypt, Barbary, Syria, Persia, India, and even Europe.—*Locheia* is the most northern port in the dominions of the iman. It stands in lat. 15° 42' N. Its territory is arid and barren. Although the harbour is inconvenient, a considerable trade in coffee is carried on here with Cairo through Djidda.—*Zebid*, before the harbour was choked up, was the most commercial place in the Tehama. It is situated between 5 and 6 leagues S.S.W. of Beit-el-Fakih, near the largest and most fertile *wadg* or torrent in the country. The present buildings occupy only about one-half of the former extent of the town. It is still distinguished by an academy, and is, besides, the seat of a dowlah, a mufti, and three kadis.—*Mareb* or *Mariaba* was, according to Pliny and Strabo, the ancient metropolis of Yemen; but it is now the capital of the country of Djof, which is now independent of the iman of Yemen.

**HADRAMAUT.]** Hadramaut is bounded on the N. by a desert, on the N.E. by Omman, on the S.E. by the sea, and on the W. by Yemen. It is principally governed by independent chiefs. It embraces the mountainous districts of Seger and Mahrah, where frankincense grows. The harbours of Seger are, Hasec on the great gulf of Kuria Muria, surrounded with isles; also Merbat and Dasar. Doan is a large town in Hadramaut Proper, situated 25 days' journey from Sana, and 11 from Keshin, a city on the sea-coast. Hadramaut exports frankincense, gum-arabic, dragons' blood, myrrh, and aloes, which last is obtained from the island of Socotora, that belongs to the sheikh of Doan. It has also a few manufactures, and supplies Yemen with coarse cloths, carpets, and the knives called jambea, which the Arabs wear in their belts.

**OMMAN.]** Omman comprehends the coast extending from the eastern extremity of cape Ras al Khad, or Rasalgate, to the entrance of the Persian gulf. The interior is little known, but the coast is diversified by ranges of mountains, and well-watered, so that it abounds in grain and fruit. The inhabitants are the best seamen in Arabia. Their vessels have this peculiarity, that the planks are not nailed, but tied or sewed together. Nadir Shah, in the last century, conquered the whole province; but the native princes have since regained, and still preserve, the dominion over it. The iman resides at Ristah. Maskat, or Muscat, containing, according to Fraser, from 10,000 to 12,000 inhabitants, is the largest city and principal port of Omman; and was in ancient times, as it is now, the *entrepôt* of the merchant goods of Arabia, Persia, and the Indies. The Portuguese invaded it in 1508, and held possession of it for 150 years, but they were at length driven out. The independent principality of Sehr lies towards cape Mossandom, which commands the entrance of the Persian gulf.

**HAJAR, or LACHSA.]** The province of Hajar, or Lachsa, occupies nearly the whole of the south-western coast of the Persian gulf. Great part of the interior consists of sandy plains, but the coast is fertile and well-peopled. Lachsa is its capital, and is situated near the mouth of the Astan, opposite the Bahrein islands. Katiff and Koneit are other considerable towns, the inhabitants of which subsist chiefly by pearl fisheries. The piracies committed by the sailors on the coast were, within this century, so extensive, that in 1809 the British fitted out an expedition for the purpose of chastising them. They took Ras-el-khima, the principal port on the coast, burned 70 vessels, and made considerable plunder. The tribe of Beni Khaled were formerly the lords of Lachsa, but it now forms part of the Wahaby territory in islands, on the S.W.



side of the Persian gulf, near the coast of Arabia, may be considered as part of Lachsa. The richest pearl fishery in the world is prosecuted at these islands. The principal of them is the Aual, anciently the Tylos, which is situated 90 miles W.N.W. of Bushire.

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*Authorities.]* Abulfedæ descriptio Arabiæ. Ed. Rommel, Gotting. 1802, 8vo.—Marigny's History of the Arabians, under the government of the khalifs, 1758, 4 vols. 8vo.—Murphy's General History of the Arabs, 1816, 4to.—The Arabian Nights, translated by Edward Forster, 1810, 4 vols. 8vo.—Niebuhr's Travels through Arabia, &c. 1792, 8vo.—Travels in Europe, Asia Minor, and Arabia, by J. Griffiths, M.D. 1805, 4to.—Lord Valentia's Travels.—Ali Bey's Travels, 1815, 4to.—Fundgruben des Orients; herausg. von v. Hammer. Wien. 1809—18, 6 B. fol.—Mill's History of Mahomedanism.—Burckhardt's Travels in Arabia, 1828, 4to.; Notes on the Bedouins and Wahabys, 1830, 4to.—Carte de l'Arabie d'après Niebuhr et D'Anville, Paris, par Tardieu.

## PERSIA.

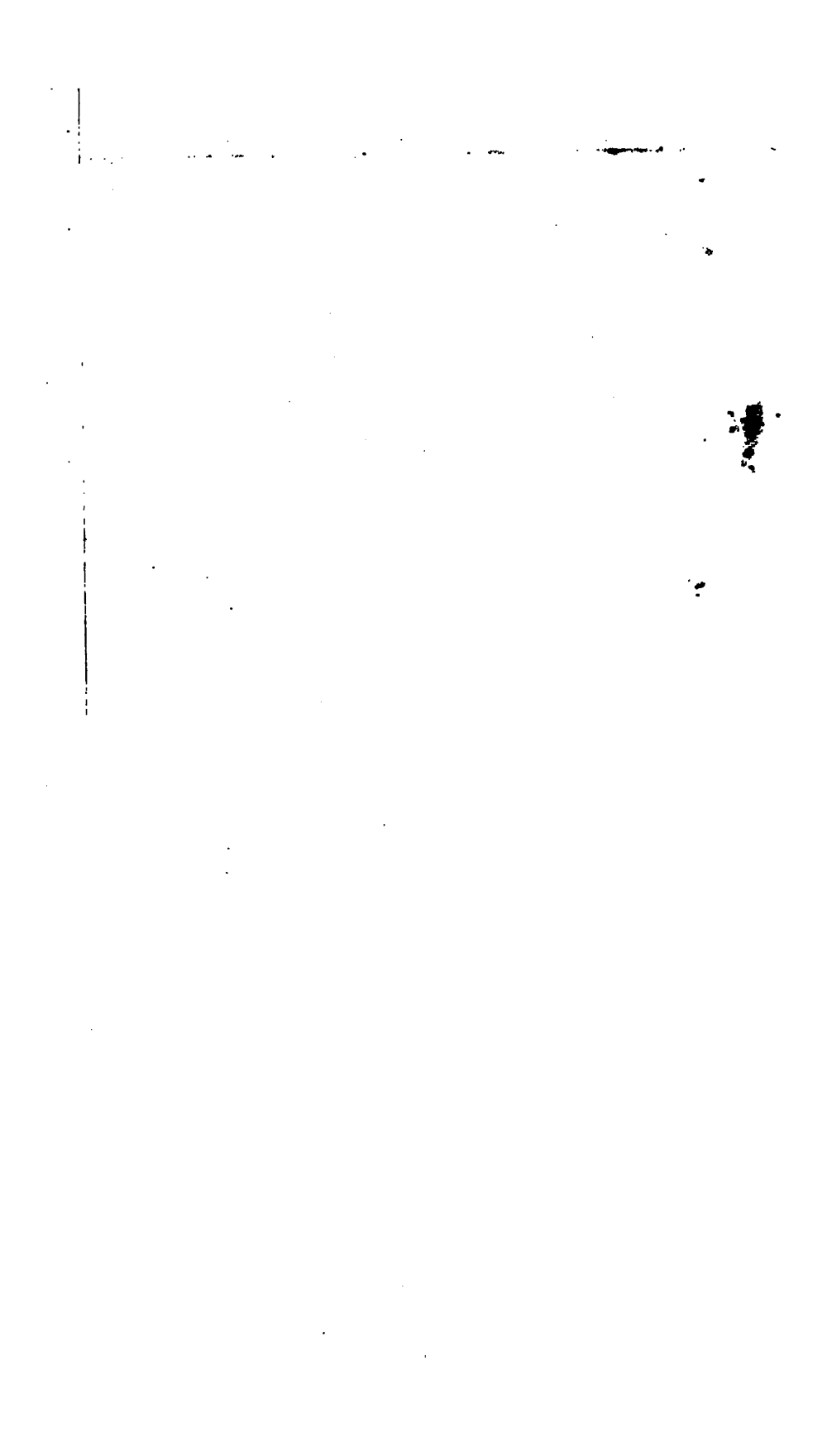
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*Great Divisions and Extent.*] Modern Persia is at present divided into *Eastern* and *Western*; the former being denominated *Afghanistan*, whilst the latter still retains its wonted appellation. We are of course necessitated to treat these as distinct monarchies, and will commence with the latter. The range of country comprehended within the limits of these now separate states forms an extensive and lofty upland, sloping on all sides: on the S. to the Persian gulf and Indian ocean,—on the W. to the basin of the Tigris and Euphrates,—on the N. to the basin of the lower Araxes, the Caspian sea, and basin of the Oxus,—and on the E. to that of the Indus. Thus considered, Persia is quite distinct in its physical features from all the countries in its vicinity; and, though comprehending several distinct basins on its vast surface, yet the points in which these resemble one another are so many and so peculiar, as to entitle them to the denomination of one whole. This great upland extends upwards of 20 degrees from the W. of the Zagros to that of the Afghanistan mountains, or nigh 1,200 B. miles, by 10 degrees of medial breadth; thus containing a surface of about 800,000 B. square miles. As the boundaries of Western and Eastern Persia are very indistinctly marked, and in a state of constant fluctuation, as the one or the other happens to prevail, it is impossible to be precise in this point. Had the political state of this extensive region allowed us to consider and describe it as one whole, the task of description would have been easier, its political and natural boundaries harmonizing together. Or, had we been permitted to avail ourselves of Kinnier's plan, who describes it according to the boundaries it possessed in the bright days of the Sassanian dynasty, when it reached from the Indus to the Euphrates, and from the Persian gulf to Mount Caucasus, the Caspian and the Oxus,—though the field of description would have been much larger, it would have also been still more distinct, and would have exhibited a more grand and interesting scene to the historian and the antiquary, the politician and the philosophical investigator. But we must bow to the necessity of the case, and describe it, not as it was, in the days of its glory, but as it now is—a mere '*magni nominis umbra*,' frittered down into two insignificant monarchies, one of which exists but in name, and the other is silently and rapidly disappearing before the gigantic power of Russia, as snow before the vernal sun.

*Name.*] The name *Persia* is not that by which the natives have ever designated the extensive region to which that appellation has been given both by the ancients and moderns. The ancient and native designation of Persia, collectively taken, is *Iran*; the name *Persia* only belonged to a province of that region, and one which had no political consequence till the time of Cyrus. This extensive plateau was peopled by many tribes, of, perhaps, different races, of which the *Persians*, properly so called, formed only one race; but these having, in process of time, obtained the political ascendancy over the rest, the name was naturally transferred by the Greek









historians to the whole region, just as, in after times, the Roman historians designated the same region by the name of *Parthia*, the Parthians being the ruling tribe at the time, and afterwards by the name of *Persia*, when the Persians again obtained the ascendancy. But the appellation of *Persia* having become stamped by the sanction of classical and even of sacred authority, it has continued to be the name of the whole region ever since. The name does not occur in Scripture till the time of the return of the Jews from the Babylonish captivity. It is the general opinion that under the name *Elam*, Persia is designated in the earlier sacred writings; but this seems to be a mistake, for, by that name, Persia, properly so called, was not meant, but only the southern and mountainous part of Media, to the N. of Susiana, and sometimes Susiana itself.<sup>1</sup> On the Persepolitan monuments Persia is denominated *Airan*, in the Pehlivi language, or the old Persian, which was spoken and written in the time of the Sassanian dynasty. The same denomination is engraved, in the same character, on the Sassanian coins. On one of these Artaxerxes, the founder of that dynasty, is denominated '*Artachetre* (in modern Persian, *Ardeshir*) the victorious, king of the kings of *Airan* and *Anairan*.' The Greek orthography of these Pehlivi terms is *Arianoon* and *Anarianoon*, or *Arians* and *Anarians*. In Pehlivi, *Air* or *Eir* signifies 'faith'; and in Scandinavian, *Eer* means the same. *Airan*, or *Eiran*, therefore, signifies 'the land of believers'; and *Anairan*, or *Aneiran*, that of the unbelievers. This denomination, therefore, is expressive, not of a political, but of a religious union or agreement, and the system which united them was undoubtedly that of the Magi, of which Zoroaster was the reputed founder. The Scythians, beyond the Oxus, never received, but, on the contrary, resolutely and steadily opposed the tenets of Zoroaster; and their country was on this account denominated *Aneiran*, or 'the land of unbelievers' or 'infidels:' just as at this very day, the Mohammedans designate the regions where their own faith is professed by the appellation of *Islam*, and where it is not by that of *Kaufiristan*, or 'the land of *Kaufirs*, or *Kaffris*.' The terms *Aria*, *Ariane*, *Ariana*, are exclusively given by Eratosthenes and Pliny to the whole of Eastern Persia. It is not, however, true, as Malte Brune affirms, that Ptolemy applies that name exclusively to Eastern Persia. He applies it only to the lower region of the Etymandrus river. Mela uses the name *Ariane* in the same extensive sense as Eratosthenes and Pliny. The Armenian geographer, Moses of Chorene, who flourished in the fifth century, and lived almost on the very spot where Magiism was professed, includes the whole Persian empire under the name of *Ariana*. Bochart, in his usual way of referring all Oriental words to Hebrew roots, having found that Herodotus and Pausanias affirm that the Medes were originally called *Arîi*, and their country *Aria*, and that a nation nigh the Cadusians was denominated *Ariania* by Apollodorus, assigns the Hebrew noun *har*, 'a mountain,' as the origin of the appellation; and maintains that Media was called *Hara* because it was a mountainous region; while, dropping the aspirate, the Medes were called *Arîi*, or 'mountaineers.' Bochart's etymon of the appellations *Arii* and *Aria* is altogether fallacious and inconclusive. The term *Eiran*, then, means the whole region where Magiism was the professed creed and popular belief. It is rather inaccurate in

<sup>1</sup> If the *Elymais* of classical writers be identical with the *Elam* of Scripture, it settles the point that Elam is not Persia. Elam, indeed, is classed by the prophet Isaiah with Media; but so also is *Kir* in the very same chapter, so that we cannot absolutely infer that by *Elam*, Persia is meant.

Jones and Malcolm to include Assyria and Babylon under that designation, as the Magian tenets were never professed by the sovereigns of the one or the other: Zabiism, or 'the worship of the host of heaven' being the professed religion of these states. It must not be inferred, however, that because *Eiran* was the original designation of Persia at large, there was, therefore, a unity of political government, as well as of religious faith. The one might exist without the other, as it did in Hindoostan previous to the introduction of Mohammedanism, and as it still does in Europe, which, though denominated *Christendom*, or 'the region of Christianity,' consists of many political and mutually independent states.

*Modern Divisions.*—Western and Eastern Persia have been so constantly confounded as one political state, both by ancient and modern writers, down to the death of Nadir Shaw in 1747, that we feel it necessary to exhibit both under one table.

<i>Modern Divisions.</i>	<i>Ancient Divisions</i>	<i>Cities.</i>	
Aderbeidjan	Atropatia -	Tauris	- Western Persia
		Ardebil	
		Maragha	
		Khoy	
		Marant	
Irac Apne	- Media Magna	Ooroomeeah	
		Ispahan	- Do.
		Casvin	
		Kom	
		Kashan	
Faristan	- Persia	Teheraun	
		Sheerauz	- Do.
		Morgaub	
		Kazeron	
		Komaishah	
Ghilan	Gede and Cadusii	Yezdekast	
		Resht	Do.
		Einselly	
Mazanderaun	- Hyrcania	Amol	Do.
		Saree	
		Balfroosh	
		Farabad	
Astrabad or Korkang	-	Astrabad	- Do.
Western Khorasan	Parthia, &c.	Damghaun	- Do.
		Semnoon	
		Nishapoor	
		Toon	
		Tubbus	
		Yesd	
		Kayn	
		Mesched	
		Tershez	
		Heraut	- Eastern Persia.
Eastern Khorasan	Aria and Margiana	Furrah	
		Subzwar	
		Marou Al Rood	
		Marou Shah Jehaun	
		Serrukhs	
Seistaun	Drangiana -	Dooshauk	Do.
		Jellallabad	
		Naswarabad Bost	
Hazarees and Eimauchs }	Paropamisus	Baumeeau	- Do.
		Ghaur	
		Gershik	
		Ghazna	- Do.



<i>Modern Divisions.</i>	<i>Ancient Divisions.</i>	<i>Cities.</i>	
Afghanistaun, E.	-	{ Cabul Jellallabad Paishawur	
Afghanistaun, W.	Arachosia	- Candabar	Do.
		{ Kilauti Nusser Soheraub	
Beloochistaun	-	{ Nooshky Khosdar Basman	
		{ Kidge	Do.
		{ Bunpore	
Mekraun	- Gedrosia	{ Pungjore Guadel Churbar Gwuttur Russurkurd	
		{ Kermaun	Western Persia.
		{ Valasghird	
		{ Bumm	
Kermaun	- Carmania	{ Regan	
		{ Krook	
		{ Pooref	
		{ Fohry	
		{ Girost	
		{ Meenaub	
		{ Shushter	Do.
		{ Ahwaz	
Khurestaun, or } Khusistaun }	Susiana	{ Ramhormooz Behaban Doorek Endian Mashoor	

*Remarks on the Comparative Geography of Persia.]* We have not ventured, in the above table, to classify, with minute exactness, the ancient and modern divisions of this region; the difficulty of the subject deters us. Whenever the ancients went beyond the limits of Lesser Asia, or without those of the Roman empire, they seem gradually to have lost sight of their subject till it became immersed in almost total darkness. Let any one, for example, examine the geographical notices which have been given on the subject of Persia, from Herodotus down to Ptolemy, and he will find them to be utterly meagre, inconsistent, and contradictory. The reasons of this are obvious. No country has undergone so many revolutions as Persia—continually altering its political aspect, and disarranging its geographical nomenclature. Though the Greeks had much political connection with Persia, and though intercourse between Susa and Athens, or Thebes, or Sparta, was as frequent in ancient times as between London and Paris at the present day, yet, by some strange fatality, they have given us no light on its geography, and very little on the subject of its history. The Macedonian conquest, one would have thought, as it gave them a complete opportunity of ascertaining the geography and the language, religion and manners of Persia, would have furnished a fine theme for the pen of some Greek, especially when it is recollected that it was not a mere hasty, though successful, inroad, but that the whole region was traversed in three different routes by the armies of a prince, who was himself a learned and inquisitive conqueror. As to the Romans, we have received from them some additional notices of the region between Mount Taurus, and the Tigris; but nothing more. They were engaged in almost continual hostilities with the Parthians, and their successors the Persians; and very little intercourse, except what was merely political, ever took place between the rival powers. The religious and political institutions of the East, their total difference of language and manners, and their anti-commercial prejudices, together with that continual jealousy of foreign interference which lurks in the bosoms of Orientals and oriental despots, have thrown a perpetual bar in the way of geographical discovery, and even this has been increased by the intolerant prejudices of the Mohammedan faith. In fact, if we obtain little light on the subject of Persian geography from the ancients we do not obtain much more from those of the East, whether Arabian or Persian. They give us, indeed, a new political nomenclature such as the country happened to have at the time when they wrote; but they are not accurate in their descriptions; and it is impossible to verify their geography by comparing it with ancient, for they were neither acquainted with Greek nor Roman geography, nor with that of their own country, previous to the introduction of Mohammedism. The names, besides, which occur in their works are so different in their orthography from those mentioned in the Greek and Roman writers, that, but for some concomitant circumstances casually mentioned, it is nearly impossible to recognise them under such a disguise. It is, besides, extremely difficult to represent their true orthography in Roman

letters ; and it has been wretchedly disfigured by such European travellers as were ignorant of the Oriental languages. In addition to all this, it often happens that the orthography of one author differs from that of another : one expressing it in Turkish, another in Arabic, and a third in Persian. D'Anville—who was undoubtedly the best geographer which Europe has yet produced—made up his map of Persia chiefly from the marches of Timoor-Bek in Sherefeddin, and from what other Oriental information he could procure ; but still his map is exceedingly meagre, and very inaccurate, and he has been able to do very little towards elucidating its comparative geography. Still it was impossible for him, in the deficiency of his information, to do better. Persia having been, of late, explored in different directions by both French and British travellers particularly the latter, a great fund of additional knowledge has been obtained regarding its interior geography ; it is, however, still very defective.

### WESTERN PERSIA.

*Boundaries of Western Persia.*] Western Persia is at present bounded by Armenia and the Caspian sea, both in possession of Russia, on the N. ; by Asiatic Turkey on the W. ; by the Persian gulf on the S. ; and by Afghanistan on the E. Its greatest extent is from the vicinity of Mount Ararat on the N.W., to that of Hevat on the S.E., or nearly 1,000 B. miles. But from the pass of Mount Zagros, near Holware, to the same point, and nearly the same latitude, is 900 B. miles. The medial breadth is about 600 B. miles ; so that the whole area of Western Persia is little above half that of Persia at large.

*Superficial Extent.*] The tabular surface of Western Persia is thus variously estimated :

	German miles.	British miles.
By Arrowsmith's map, - - - -	29,006 - -	623,637
Reichaud's map, - - - -	23,096 - -	496,564
Hassel, - - - -	22,104 - -	475,236
Olivier and Stein, - - - -	22,000 - -	473,000
Graeborg, - - - -	21,960 - -	472,140
Bertuch, in the Weimar Journal of 1816,	15,240 - -	332,460
Balbi, - - - -	22 200 - -	477,300

It is clear, on the most superficial inspection, that the first, or Arrowsmith's admeasurement, is by far too much, whilst that of Bertuch errs as greatly in a contrary respect. Balbi, in the latest enumeration of 1828, assigns 466,000 B. square miles for Persia ; But from this statement the khanate of Erivan and district of Nakshivan, which composed Persian Armenia, or the province of Aran, must be excluded, being now annexed, by conquest and treaty, to the Russian empire.

### CHAP. I.—HISTORY.

For the earliest accounts of this extensive region we are indebted partly to sacred Scripture, and partly to the Greek historians. From the former we learn that *Elam* was a powerful monarchy in the days of Abraham, 1921 B.C. In the time of Shalmaneser, king of Assyria, *Media* appears to have been a province of his empire, as, to this region, as well as that to the N. of the Kizil-Ozan, the Ten Tribes were transported by this victorious sovereign. Elam or Susiana also appears to have formed a dependent kingdom on the monarchs of Nineveh ; but whether the empires of Nineveh and Babylon included ancient Persia, or Fars, and Kerman, and the other provinces of Western Persia, is doubtful ; for the marvellous exploits of a Ninus or a Semiramis are romance, not history. It is by no means improbable that a number of independent sovereignties existed in the region collectively denominated *Persia*, long anterior to the times of a Dejoces or a Cyrus ; but of these no monumental records exist.

*Dejoces.*] Setting aside the fabulous narratives of a Ctesias, a Diodorus



Siculus, or Justinus, the true history of Persia commences with the reign of Dejoces, the Mede, 710 B.C. according to Herodotus, the venerable father of History. The Medes having thrown off the Assyrian yoke during the confusion which followed on the death of Sennacherib, chose this personage for their sovereign. According to Herodotus, he was at once the Romulus and Numa of his native country. He instituted a code of laws for his countrymen, fortified Ecbatana, and made it the capital of his dominions, which he extended on every side, and invaded Assyria, then in the decline of its power. But the Assyrian monarch anticipated his design by meeting him in the great plain of Ragau, where he utterly routed his army, and slew his opponent.

*Phraortes.*] He was succeeded by his son Phraortes, who reigned twenty-two years. It seems somewhat extraordinary that, after the defeat and death of his father, and the destruction of Ecbatan, he should not only have been able to expel the Assyrian invaders, but also to conquer the whole tract W. of Media, to the Halys in Asia Minor. His career, however, was cut short while invading Assyria, where he perished with the greater part of his army.

*Cyaxares.*] Cyaxares, his son, succeeded him. This active and intrepid prince expelled the Assyrians from his country, defeated them in their own territories, pursued them to their capital, Nineveh, and would, in all probability, have taken it, but for the sudden and unexpected invasion of the Scythians, which compelled him to raise the siege in order to oppose their progress. In this last attempt, however, he was unsuccessful, being totally routed by these nomadic hordes, who overran not only his kingdom, but all Western Asia besides, which they kept in subjection for 28 years, until they were utterly exterminated in a general massacre. After which, the warlike Cyaxares commenced another war with the Assyrians, whose capital, Nineveh, he again besieged, and now took and levelled with the dust, in conjunction with his ally, Nebuchadnezzar the Great, 601 B.C. The kingdoms of Persia and Susiana were the last conquests made by this prince.

*Cyrus and the Persian Dynasty.*] Cyaxares was succeeded by *Astyages*, who reigned 35 years. *Mandane*, his daughter, was married to Cambyses, king of Persia, then a small and inconsiderable state. The fruit of this marriage was the great Cyrus, who, in conjunction with his uncle *Cyaxares*, son of *Astyages*, conquered the Lydians and Babylonians, captured Babylon by turning the current of the Euphrates, and slew Belshazzar. Cyaxares was succeeded by his nephew, as he had no children of his own, and by this event the sovereignty of the East was transferred to the Persians, after the Median dynasty had enjoyed it for the space of 176 years, under a succession of five princes, from Dejoces to the death of Cyaxares. The Persian dynasty, founded by Cyrus, lasted 207 years, from the commencement of the reign of Cyrus, under a succession of 13 kings, and ended with *Darius Codomanus*, in 330 B.C. The reign of this dynasty is chiefly distinguished by its ineffectual attempts to reduce the little states of Greece. The numberless armies employed for that purpose proved no match for the small but well-trained bands of the warlike Greeks. Nothing but the incessant mutual warfare of the Grecian republics with each other, prevented the early annihilation of Persian power, which was at last accomplished by Alexander the Great, who united for once the ever discordant Greeks under his victorious banner.

*The Seleucidae.*] Upon his decease, a struggle of more than 20 years

duration took place amongst his victorious generals; but Persia fell to the share of *Seleucus* and his successors. In 248 B.C. the warlike tribe of the Parthians revolted, and founded a new dynasty, which lasted 474 years, and which, from small beginnings, rose to be a formidable empire, gradually stripping the Macedonian kings of Syria of all their dominions to the E. of the Euphrates. Had not the Roman power kept them at bay, the Parthian empire would have included all which the former Persian dynasty possessed to the W. of the Euphrates, and even to the Hellespont. But, though the Romans checked their further progress westward, they could not conquer them; and the successive defeats of a Crassus and an Anthony convinced them that the Parthians were, by no means, contemptible adversaries. The victorious arms of a Trajan, indeed, extended the Roman power to the banks of the Tigris; but these conquests were productive of no lasting benefit, as the Romans were unable either to extend or preserve them, and the Euphrates was again made the eastern limit of Roman domination under Hadrian. Nearly at the same time with the revolt of the Parthians, the Greeks, under Theodotus also revolted from the Seleucidæ, and founded a new dynasty of Greek sovereigns in Bactria and Eastern Persia. But the history of this dynasty is very obscure. We are told that *Demetrius*, one of that dynasty, subdued and civilized Hindoostan, and that *Eucratidas* reigned over a thousand cities. But this Greek empire was of short duration, being overthrown by a horde of Scythians from the N. of the Oxus.

*Artaxares and the Sassanian dynasty.*] In the 226th year of the Christian era, the Parthian dynasty was completely extinguished by the valour and ambition of a private Persian of mean birth, the son of a tanner, or shoemaker, who assumed the double diadem and the title of Artaxares, or 'the Great Lion,' and founded a new dynasty, which, under the appellation of the Sassanian, swayed the sceptre of the East for more than four centuries, comprehending a succession of 28 sovereigns, some of whom raised Persia to a greater degree of prosperity and glory, than it ever enjoyed before or since.—*Shapoor*, the second king of this dynasty, over-ran all Mesopotamia, Syria, and Armenia, defeated the Roman emperor Valerian in the vicinity of Edessa, and took him prisoner, and kept him in a state of captivity till his death.—*Narses* was the most unsuccessful sovereign of this dynasty. Being completely defeated by Galerius, he was forced to purchase an inglorious peace by the cession of five large districts on the N. of the Tigris, besides Nisibis, to the Romans, and all Armenia and Aderbeidjan to Tiridates, the Roman ally and the vassal sovereign of Armenia, so that on that side the Kizil-Ozan formed the Persian boundary to the days of Julian.—*Shapoor II.* was a great and politic prince, who recovered all the provinces which his predecessor had been forced to yield.—Under *Varranes VI.* the tributary kingdom of Armenia, held by a younger branch of the Arsacidan dynasty, was abolished, and the country divided between the Romans and Persians.—His successor *Peroses* or *Ferooz*, was a rash and unfortunate prince, who perished with his whole army in an expedition against the Hunns of Sogdiana.—*Chosroes*, surnamed 'Nusheerwaun the Magnanimous,' was the greatest prince of this dynasty, and during his long and prosperous reign of 48 years, Persia made a brilliant figure on the scene of history. In his wars with the Romans he was eminently successful, and the force of his arms was felt on the shores of the Euxine and the Mediterranean, the Red sea, and the Persian gulf. He plundered Antioch,—captured the strong fortress of Dara,



long regarded as an impregnable bulwark against Persian invasion,—subdued Colchis,—drove the Abyssinians from Yemen,—marched a Persian army along the shores of the Persian gulf, and Indian ocean, to the mouths of the Indus,—slew the Hindoo rajah of Sindy, and conquered the whole of the Delta,—expelled the Hunns from the banks of the Oxus,—crossed the snowy range of the Jasper, and planted his standard at the foot of the Western Imaus. Under this conqueror, the limit of Persian domination included the district of Fargana or Kokun, between the Aktau and the Ming-Bulak, the Beloor-Tag, and the straits of Koojund. On the W. of the Caspian sea, the lofty Caucasus formed the northern limit of his empire, whilst its gates, its passes, and its mountain-fortresses, were garrisoned by his troops.—His unworthy son and successor, *Hormooz*, or *Hormisdas*, after a short and inglorious reign of 12 years, was deposed by his own general Varanes, and slain in prison.—His son *Chosroes* fled for refuge to the Romans, and was restored to the throne of his ancestors by the aid of Mauritius and the arms of Rome. While Mauritius lived, Chosroes evinced his gratitude by living in peace and amity with him; but no sooner were the news of his deposition and death, by the usurper Phocas, received by the Persian monarch, than he declared war against the Romans, under pretext of avenging the death of Mauritius. During the confusion which followed the usurpation of Phocas, the Eastern empire was in no condition to withstand a Persian invasion, and the armies of Chosroes successively reduced Dara, (which he had formerly ceded to Mauritius,) Amida, Merdin, and Edessa,—over-run all Syria,—took Jerusalem itself by assault, in which 90,000 Christians were slain,—and rifled the devout offerings of 300 successive years of pilgrimage in one sacrilegious day. Egypt, which had been exempted from foreign invasion and domestic war for more than three centuries, was again subdued by this successor to the throne of Cyrus,—Pelusium, the key of that impervious country, was surprised by the Persian cavalry,—the innumerable channels of the Delta were crossed with impunity,—and the long valley of the Nile, from Memphis to the frontiers of Nubia, explored by the forces of the great king. The conqueror, treading in the footsteps of Alexander, returned in triumph through the sands of the Libyan desert; whilst his generals advanced with other armies from the Euphrates to the Thracian Bosphorus, and a Persian army, stationed at Chalcedon, insulted for 10 years the majesty of Constantinople. Pontus and Cappadocia, the city of Ancyra, and the isle of Rhodes, successively fell into the hands of this prince; and from the long disputed banks of the Euphrates and the Tigris, the limits of Persian domination were suddenly and once more extended to the shores of the Hellespont and the banks of the Nile, under the reign of the grandson of the great Nusheerwaun. Intoxicated with such a succession of victories and conquests, Chosroes rejected every offer of peace made by Heraclius; refusing to listen to any terms short of the abjuration of their faith, and the embracing of the worship of the sun by the Christians. At last the dormant energies of Heraclius were roused by the intolerant insolence of the Magian monarch, and the clergy seeing the fate of their religion involved in that of the empire, contributed the wealth of the sanctuary to save the falling state. In the course of a six years' warfare, Heraclius recovered all the conquests which Chosroes had won during 20 years,—pursued the Persians to their own territories,—and avenged on the banks of the Tigris and the Decallah, and in the sack of Dustagherd, the favourite residence of Chosroes, the fates of Antioch and Jerusalem. The victories and conquests of Chosroes succe-

sively and rapidly disappeared, and the humbled monarch fled to Ctesiphon, where he was deposed by his indignant subjects, and murdered by his son Siroes, who instantly concluded peace with the victorious Heraclius. The glory of the Sassanian dynasty ended with Chosroes. His unnatural son enjoyed the fruit of his parricide only eight months, and in the short space of four years, the regal title was assumed by nine candidates, who, with the sword or the dagger, disputed the fragments of an exhausted monarchy.

*Yasdejird.*] At length, in A.D. 632, Yasdejird, a supposed grandson of Khosroo, who had long resided in a private capacity at Istakar, was elevated to the tottering throne, and this circumstance imparted a fallacious gleam of hope to a falling nation. But a more formidable enemy than even Heraclius, had lately arisen on the side of Arabia. The flame of enthusiasm which the artful impostor Mahomet had there excited, was now spreading, and threatened alike the aged and worn-out empires of Constantinople and Persia. An attack had been already made on the Persian power by the Moslem Arabs in the vicinity of the Euphrates, after they had been defeated and driven across the river, shortly after the accession of Yasdejird. Still they hovered on the skirts of the empire, and having received large reinforcements, they again passed the Euphrates, and advanced to Kadesia, on the edge of the Chaldean deserts, where they attacked the Persians, and after a series of engagements, the Persian general was defeated and killed, and with him upwards of 60,000 men. After this decisive victory, the whole of Irak submitted to the conquerors; and Ctesiphon, the capital of the monarchy, was taken and pillaged. The dispirited Persians—impressed with the belief that the last hour of their religion and empire was at hand—abandoned their strongest fortresses without resistance, and the unfortunate Yasdejird, after having collected a second army, was attacked in his camp by the impetuous Arabs, and utterly defeated. This event completely and for ever decided the fate of the Magian system, and the house of Sassan; and the whole of the Persian empire, from the Euphrates to the Indus, and from the Persian gulf to the Iaxartes, was rapidly overrun, conquered, and reduced to the obedience of the khalif. Yasdejird perished in a third and feeble attempt to regain his throne, and his sons died in China. The female branches, however, were preserved, and married into the families of the khalifs of the house of Ali and Ommeyyah, whose descendants were thus ennobled by the blood of their royal mothers.—Thus terminated the Sassanian dynasty, which had ruled Persia 415 years, and the memory of which is still cherished by a nation whose ancient renown is associated with the fame of an Ardesheer, a Shapoor, and the great Nusheerwaun.

*Persia under the khalifs.*] After this disastrous revolution Persia sunk into a state of political insignificance, as a mere province of the vast empire of the khalifs, under whose sway it remained in peaceful subjection for more than two centuries. The Magian religion, though proscribed by the conquerors, was still kept alive by a colony of expatriated natives in the province of Khorasaan; where, amid inaccessible mountains and deserts, a number of the natives still adhered to the religion of their fathers. The last Magian of name and power was *Mardavi*, who preserved his independence amidst the rocky fortresses of mount Elboorz, in the beginning of the 10th century. But his soldiers and successors the *Bowides* embraced the Mussulmaun faith. Under the dominion of the khalifs, nothing of importance occurs in Persia—... but the occasional revolts of provincial governors. The ... ifs, however, gradually declined;



and the boast of the energetic Almanzor, that he could easier rule the East and the West than manage a chess-board of two feet square, was not realized by his indolent successors of the ninth century. The disorders of the Turkish guards (the prætorian soldiers of the East),—the rise, progress, and wars of the Karmatian sectaries, (the Wababites of the day),—and the extensive power delegated to the governors of the distant provinces, accelerated the downfall of the power of the khalifs. The *Taherian* dynasty reigned for four generations in Chorasan, though they nominally acknowledged the sway of the khalif. But it was supplanted by one of those adventurers so common in the East, *Yacoub-Ben-Liess*, the son of a pewterer in Siestan. His dynasty, denominated *Saffarians*, or 'Pewterers,' from the original trade of the founder, filled the throne of Persia for three generations, until reduced by Ismael-al-Sammanu, who obtained Mawaralnahar and Eastern Persia from the khaliffs. Western Persia now came into the possession of the *Bowides*, the successors of the Deylamites, who for more than a century ruled here, and exercised all the temporal authority of the khalifs, till their influence and dynasty were alike subverted by Togrol Bey, the victorious founder of the Seljookian dynasty, in A.D. 1055. The *Sammanian*, which commenced A.D. 901, was subverted in A.D. 999, by its own servants, and the successive inroads of Turkish tribes from the banks of the Iaxartes.

*The Seljookian Dynasty.*] The Seljookian dynasty, under *Togrol Bey* and his successors, stripped those of Mahmood-Ghaznevi of their dominions in Eastern Persia, and confined them to the narrow tract between the Afghanistan mountains and the Indus. Their empire extended beyond the Oxus, even to the banks of the Iaxartes; the cities of Bokhara, Samarcand, and Carizme owned their sway; and the name of *Al-Malek* was engraved on the coins of the distant kingdom of Khashgar in Eastern Toorkistan. Not content with the conquest of Persia and Mawaralnahar, the Seljookian sultans extended their arms and their conquests into the Greek empire. Armenia and Iberia were overrun by their numerous cavalry, and the natives, an unwarlike race, were compelled to own the superior sway of *Alp-Arslan*, the nephew and successor of the victorious Togrol, and abjure the faith of the cross. The total defeat of the Greek emperor, Romanus Diogenes, in the vicinity of Malazgherd, and on the plains of the Morad-Shai, sealed the fate of the Asiatic provinces of the Constantinopolitan empire, and the Seljookian Turks obtained a firm footing in the provinces W. of the Euphrates. After the demise of Al-Malek, the third and greatest of the Seljookian sultans, the unity of the Turkish empire was dissolved. The vacant throne was disputed by his brother and his four sons, and the result was a treaty, which made a lasting separation in the Persian dynasty. The three younger branches were those of Keraman, Syria, and Room. The first of these ruled an extensive though obscure dominion in Southern Persia; the second expelled the Arabian princes of Aleppo and Damascus; whilst the third obtained a portion of the Roman provinces of Asia Minor, and made continual efforts to possess the whole. The history of the Persian branch is uninteresting. It is sufficient to say, that its power gradually declined, from a constant series of discord and misrule, till Togrol III. the last, a most dissipated prince, was slain by the sultan of Karasm, in 1193. During the decline of this dynasty, a number of petty princes or governors, called *Attabeks*, rose, who, taking advantage of the weakness and dissensions of their Seljookian masters, established their authority over some of the finest provinces of the

Persian empire. But these were all swept away by the inundation of the Tartars under Jenghis-Khan.

*The Assassins.*] Among these petty dynasties, that of the *Hassanees*, commonly called *Assassins*, rose into great importance. Von Hammer's History of the Assassins, gives a brief but pertinent detail of the rise, progress, and extinction of those tremendous sectarians, whose influence paralyzed for so many years the noblest Asiatic potentates. They originated, it seems, in the south of Persia; their founder was a zealot named Abdallah, whose professed object was to conceal the tenets of his disciples, till a prince of their own persuasion should be seated on some African or Asiatic throne. This was with some difficulty, after a lapse of years, accomplished; a pretended descendant of Mahomet, released from prison, was placed on the throne of Egypt; and the doctrines of Abdallah—which, in their impious and daring absurdity, bore no slight resemblance to those of the revolutionary atheists of France—became the established religion of Africa. Not content with this triumph, the sectarians, through the zeal of their *dais* or missionaries, dispersed their heresies over Asia, until at length, in the 11th century, about 200 years after their first institution by Abdallah, the famous Hassan-Ben-Sabah, a Persian of ignoble extraction, modified them so as to suit his own views and the spirit of the times, and spread them (under the title of the 'Sect of the Hassanees'—the word being derived from *Hassan*, their chief promoter,) over the greater part of the East. Hassan himself was one of those daring characters who stand out on the foreground of history, and singly fix its attention. He was versed in all the varieties of dissimulation; patient, but unwearied in revenge; cool, calculating, and well-read in the volume of human nature. Under his superintendence the Assassins—as they were called—obtained unprecedented supremacy throughout Asia; and from their strong Persian fastness at Al-Mawt, where Hassan—or 'the Old Man of the mountain,' as himself and his descendants were styled,—resided, gave laws even to the khalifs at Bagdad. Their chief weapon was the dagger; they rarely engaged in open warfare; but, assuming every variety of disguise, and spread by thousands over every part of Asia, they executed their chieftain's behests, to whom they were devoted as to a deity, with adroit and insatiable enthusiasm. Nothing was too mighty nor too inglorious for their revenge; neither prince nor peasant escaped them, for they moved in darkness; and, in point of numbers, consistency, and perseverance, equalled, if they did not exceed bishop Hatto's army of rats. The manner in which Hassan first initiated each votary into his sect is thus picturesquely described:—"There was at Al-Mawt, and also at Masiat, in Syria, a delicious garden, encompassed with lofty walls, adorned with trees and flowers of every kind—with murmuring brooks and translucent lakes—with bowers of roses and trellices of the vine—airy halls and splendid kiosks, furnished with the carpets of Persia and the silks of Byzantium. Beautiful maidens and blooming boys were the inhabitants of this delicious spot, which ever resounded with the melody of birds, the murmur of streams, and the ravishing tones of voices and instruments—all respired contentment and pleasure.—When the chief had noticed any youth to be distinguished for strength and resolution, he invited him to a banquet, where he placed him beside himself, conversed with him on the happiness reserved for the faithful, and contrived to administer to him an intoxicating draught prepared from the *hyoscyamus*. While insensible he was conveyed into the garden of delight, and there awakened by the application of vinegar. On open-



ing his eyes all paradise met his view; the black-eyed and blue-robed houries surrounded him, obedient to his wishes; sweet music filled his ears; the richest viands were served up in the most costly vessels; and the choicest wines sparkled in golden cups. The fortunate youth believed himself really in the paradise of the prophet, and the language of his attendants confirmed the delusion. When he had had his fill of enjoyment, and nature was yielding to exhaustion, the opiate was again administered, and the sleeper transported back to the side of the chief, to whom he communicated what had passed, and who assured him of the truth and reality of all he had experienced, telling him such was the bliss reserved for the obedient servants of the Imaum, and enjoining at the same time the strictest secrecy. Ever after the rapturous vision possessed the imagination of the deluded enthusiast, and he panted for the hour when death, received in obeying the commands of his superior, should dismiss him to the bowers of paradise."—After a sway—more or less in the ascendant—of centuries, over Asia, the Assassins were finally exterminated by Manga, the great khan of Tartary. The Persian Mollahs in vain demanded the extirpation of this heretical and murderous fraternity, for no prince durst then attempt it, till this prince sent his brother, Hoolakoo, with a great army into Iran, who, having subdued that country, and dethroned the last khalif of Bagdad, marched against Roccnoddin, the last prince of this detestable dynasty, took him prisoner, dismantled all his hill-forts, and put to death upwards of 12,000 Hassanees, an act by which he rendered some atonement to the nation he conquered, for the evils he inflicted by his inroad.

*Hoolakoo.*] After these transactions, Hoolakoo fixed his court at Maragha in Aderbeidjan, and devoted his few remaining years to the cultivation of the sciences. Philosophers and astronomers were assembled from every part of his dominions, who laboured in works of science, under the direction of his favourite, Nasroddin il Toosee. The summit of a mountain close to Maragha was levelled, and an observatory built upon it, the foundation of which still remains, and is shown to travellers as the spot where Nasroddin formed those astronomical tables so celebrated under the name *Zidge ul Khaneh*. The successors of Hoolakoo, denominated the *Eelkhanuan* dynasty, or the dynasty of the *Eels* or tribes, expired in 1335, in the person of Mohammed Khodabundah.

*Tamerlane.*] Timoor, or Tamerlane, as he is more commonly named, after having by dint of successful perseverance conquered all Mawaral-nahar and Eastern Persia, found it an easy matter to reduce the western provinces of that region, as almost every one of these had a distinct ruler. After the death of that fanatical savage, Timoor Bek, his empire, like those which preceded it, perished with himself, being torn to pieces by the quarrels of his numerous sons and grandsons who contended for a sceptre which none of them could wield; but it was so far fortunate for Persia that it fell under the sway of *Shah Rokh*, one of the wisest and best of his descendants. It was still ravaged, however, by the internal feuds of the Turkoman chiefs of the *Ak* and *Kara Kyonloo*, or 'the white and the black sheep,' so called from the figures of these animals depicted on their respective standards. Uzun Hassan succeeded in conquering his rivals, but was unable to leave an undivided power and an undisputed sceptre to any of his descendants,—a circumstance which paved the way for the accession of a dynasty very different from any which had yet governed Persia.

*Suffavean Dynasty.*] For many years a family, who, though in a pri-

vate station, enjoyed a very considerable influence, had resided at Ardebil in Aderbeidjan. This influence arose from their descent from Moosah, the seventh Imaum, and their hereditary reputation for sanctity. *Sheik Suffeoddin*, one of this family, was a contemporary of the great Timoor, and the supposed sanctity of his character attracted the regard of this fanatical hero, who condescended to visit him in his retired cell, and asked what favour he could confer upon him. "Release those prisoners you have brought from Roum (Anatolia)," was the noble answer. Timoor complied with the generous request, and the grateful Turkish tribes—being seven in number—as soon as they had regained their freedom declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers, and the descendants of the captives of Timoor became the supporters of the family of Suffee, and enabled the son of a devotee to ascend the throne of Persia. A better motive for obedience, or a nobler origin of power is not to be found in the compass of history. These seven Turkish tribes, continuing their devoted adherence, ultimately succeeded in raising *Ismail*, a descendant of Suffeoddin, to the throne of Persia, and as his most attached and trusty followers were afterwards distinguished by the privilege of wearing a red cap, and by the appellation of *Kuzel Bash* or 'golden heads,' which has descended to their posterity. The change which Ismail introduced was not merely that of a new dynasty of sovereigns, but also that of an established schism in the Mussulman faith. The pious ancestors of Ismail had always cherished a strong predilection for Ali, the son-in-law of the pretended prophet, and his nephew, in preference to Aboobeker, Omar, and Osman, by whom he was excluded from the khalifate. The abettors of this schism were called *Sheeahs* or 'sectarians,' (which had always been the appellation of the votaries of Ali, even in the days of the Bagdad khalifate,) and gloried in the name, as this schism rendered the Persians the inveterate enemies of the *Soonees* or orthodox Mohammedans. Ismail cherished it as the surest foundation of his power, and chief support of his family. This produced a war with sultan Selim, the political head of the Soonees, who advanced from Constantinople at the head of a powerful and well disciplined army to chastise the Sheeahs and their shah, whom the Turks denounced as the slave of Satan. An action took place in 1514 in the plain of Khoe on the frontiers of Aderbeidjan, in which Ismail suffered a complete defeat. On the death of Selim, however, Ismail resumed his native courage, crossed the Araxes, and conquered Georgia. The Suffavean dynasty thus founded and established by Ismail lasted for more than 200 years.—*Shah Tamasp*, his successor, was only 10 years old when he mounted the throne, and reigned 53 years. Nothing remarkable occurred during his long reign. In the reign of *Mohammed Khodabundah*, his successor, the Persians lost the whole of Aderbeidjan, Georgia, Armenia, and Sheerwan.—His son, *Abbas*, who succeeded in 1585, spent the first 17 years of his long reign in repressing the power of the rival khans, and in restoring the internal tranquillity of his curtailed dominions. What contributed much to the future successes of Abbas, was the fortunate arrival of the two Shirleys, English gentlemen of fortune, at the head of 26 followers gallantly mounted and richly furnished, who announced themselves to him as soldiers of fortune, desirous of entering his service to fight against the Turks, then the terror of Christendom. Pleased and flattered with this occurrence, shah Abbas gave them a most gracious reception, and by means of these romantic adventurers European



discipline was introduced into the Persian army, and the use of cannon and muskets. Abbas was thus enabled to meet the Turks on more equal terms than any of his predecessors. In 1602 he commenced offensive operations against them by the capture of Nehavend. He then crossed the Kizil Ozan into Aderbeidjan, and, defeating the Turkish commander, he retook Tauris, which for 18 years had been in their possession. Erivan was next invested, and fell early in the year 1604. Alarmed at these victories, the Turks met him with an army of 100,000 men supported by artillery, on the 24th of August, 1605. A battle, in which, for the first time, the Turks sustained a decisive defeat, took place. Five pashas were slain, and five taken prisoners, with more than 20,000 men. Sir Robert Shirley received three wounds in this action. Following up his victories, the shah expelled the Turks from Shirwan, Aderbeidjan, Armenia, Georgia, Koordistan, and the territory of Bagdad, which fell under his power in 1623. Envyng the prosperity of the Portuguese in the Persian gulf from the possession of Ormus, and ignorant at the same time of the causes of it, he, with the assistance of the English East India company, took it from the Portuguese. Both parties were deceived in this conquest, the one from ignorance and jealousy, and the other by the positive refusal of Abbas or his successors to allow the English to fortify Ormus or any island in the Persian gulf. Gombroon was but a poor boon to the English for the conquest of Ormus. Persia more than doubled her population under the sway of shah Abbas.—His successor, *Shah Seft*, was a cowardly tyrant, who reigned 14 years, and lost Bagdad to the Turks, and Candahar to the Great Mogul.—In 1640 *Shah Abbas* succeeded, and reigned 25 years.—Shah Suliman during a long reign did nothing politically remarkable.—The first 20 years of the reign of his successor, *Hussey*n, the last of the race that swayed a sceptre, passed in that deep calm which often precedes a storm. The persecutions excited by the intolerant Sheeah priests provoked the Soonee tribes of Koordistan and the Afghan tribes of Candahar to revolt; and the rebellion organized in different provinces spread gradually towards the centre, by the increasing incursions of the Bactiauree tribes, who devastated the very environs of Ispahan, and the growing successes of the Afghans of Candahar and Herat, who, in conjunction with the ever predatory Usbecs, ravaged the provinces of Khorasan and Kerman. Through the incapacity of the Persian generals, the Afghans successively advanced from conquest to conquest under the command of their able leader Mur Vaez, till in March, 1722, they appeared before Ispahan. The Afghan army amounted only to 20,000 men, and were wholly destitute of artillery. Yet this apparently despicable force defeated under the very walls of the capital a Persian army provided with a train of 24 pieces of cannon; but as the Afghans were unable to storm the city, or carry on a regular train of besieging operations, they blockaded it, whilst their disposable forces laid waste the whole country around to such a degree that the lapse of more than a century has not repaired the ruin inflicted by their marauding bands. At last Ispahan surrendered, and the sceptre passed away from the nerveless grasp of the cowardly Husseyn into the hands of an obscure Afghan chief.

*Afghan Dynasty.*] *Mahmood*, though now elevated beyond his utmost hopes to the possession of an empire of which his own country formed but a small province, soon found it an easier task to conquer than to reign. He stood amidst the wreck of an empire, threatened by the Turks on the

N.W., by the Russians on the N., and by the Usbec Tartars on the N.E., whilst the interior was wasted by herds of plundering nomadic tribes. The Russians, who had already, under the fostering hand of Peter, commenced that career of political greatness which now threatens the independence of Asia, had taken Derbend and Baku; the Lesghians of Daghestan had conquered Sheerwan; the Turks had invaded Armenia and Aderbeidjan, and captured Erivan and Tauris; and Kazveen had revolted. Alarmed at the danger of his situation on every side, and more especially from the natives whose country he had conquered, he determined to destroy as many of them as he could in order to preserve his power and his life. With this design the Persian nobles were invited to a splendid feast, and 300 of them who accepted the invitation were massacred with their male offspring. The same tragedy was acted towards his Persian guards, who had abandoned their legitimate lord, and joined him. A general slaughter of the defenceless and peaceful citizens followed, and after a continued carnage of 15 days, Ispahan was left without inhabitants. Shortly after the perpetration of these crimes, Mahmood was seized with raving madness and died. His cousin, *Ashraff*, succeeded him in April, 1725, and was in all respects a much more able and politic prince. Peter, the Russian sovereign, was now dead, and the progress of the Russians was impeded by the unwholesome air of Sheerwan, and a timid government. Under these circumstances, the Afghan dynasty might have succeeded in Persia as well as any of those which preceded it, but for their own internal feuds, and the sudden appearance of that extraordinary man, Nadir Kooli, who had espoused the cause of Tamasp, the son of shah Husseyn, as rightful heir to the throne of Iran.

*Nadir Kooli.*] Nadir Kooli was a Turk of the Afshar tribe, and born in the fort of Deréguz in 1687. He was possessed of that bold and commanding character which distinguishes the princes who found an empire from those that inherit it. The steps by which he rose from the humble station of an Afshar shepherd to the musnud of empire, are but imperfectly known, and indistinctly traced by the pen of his biographer, Meerza Mahadi. All that we certainly know is that he early acquired a commanding influence over the nomadic tribes of Afshars and Jalays, and the Khorasanian Koords. In the reign of the last princes of the Suffaveeah dynasty, the northern and western parts of Persia had been overrun by the Turks as far as Hamadan and Ardebil, and the Wallees of Georgia, with the chiefs of the neighbouring provinces, had submitted to the Ottoman Porte. Nadir Shah rose to retrieve the character of his country, and redeem her lost territory. By a succession of victories, interrupted by only one defeat, he drove the Turks from all the ancient northern possessions of the Suffaveeah kings, in which were included the provinces and districts of Georgia, Sheerwan, Shekkee, Ganja, and Erivan. The places belonging to Persia, on the shores of the Caspian, which had been treacherously seized by the czar Peter of Russia, were recovered; and all her original dependencies on the side of the Caucasus once more acknowledged her authority. The ancient family of the Wallees of Georgia was raised to the dependent throne of that country; and Nadir, by dividing it into two kingdoms, weakened the power of its princes, and was enabled to reward the services of Heraclius, who had accompanied him to India, with one of the crowns. After the death of Nadir Shah, Persia continued for many years to be torn by contending factions; and the kings of Georgia, harassed by continued attacks from the mountaineers, whom they



were unable to control. made a simultaneous application to Russia for assistance, which was granted. This occurred about 1752, and may be considered the first step towards the separation of Georgia from Persia; for Russia, from this time forward, pressed with persevering activity her intercourse with these Persian dependencies. After a struggle of 16 years, *Kurream*, a Koordish chief of the Zund tribe, overcame all his competitors for the throne of Western Persia. His brother, *Zukkee*, who succeeded him, lost his life in an insurrection produced by his own cruelty; and the four surviving sons fell victims to the ambition and cruelty of their uncles and cousins, who, in their turns, successively fell victims to each other's lust of regal power. *Loof Ali Khan*, the youngest and the best of them, fell in an unsuccessful contest with Aga Mohammed Khaun, the founder of the present dynasty. By the death of this chivalrous prince in 1794, Aga Mohammed became sole ruler of Western Persia. He was the son of Sedar Mohammed Khan Khujur, a petty chief of Mazanderaun, who had been expelled from his state by Nadir Shah. In 1795 he assembled a considerable army at Teheran, and moving rapidly into Georgia, defeated Heraclius near Teflis, and entered that city before general Goodovitch, who commanded the Russian troops in the line of the Caucasus, could arrive to oppose him. His desire to intimidate the Georgians, by making a fearful example of their capital, induced him to abandon it to the rapine of his soldiers; while the religious enthusiasm he had excited in his army, and the natural ferocity of his troops, prepared them to take ample advantage of the license he had given. The empress Catherine II., shocked and irritated by the vengeance which had fallen on Georgia in consequence of its having transferred its allegiance to Russia, immediately declared war against Persia; and in the following year, count Valerian Zuboff, with a large force, marched upon Derbend early in the summer, took that fortress by assault, and received the submission of Badkoo, Kooba, and Sheerwan, whose governors he changed. In the autumn he renewed his operations, wintered in Moghan, and had taken Einzellee, Lankaran, Ganja, and the island of Saree, when Paul ascended the throne of Russia, and recalled the army. Aga Mohammed Khan was at this time employed in Khorassan, and on hearing of Zuboff's successes, hastily returned to oppose him; but before he could reach the scene of action, the Russians had already abandoned almost all their conquests. Ibrahim Khulleel Khan, the chief of Karabagh, had hitherto succeeded in holding the fort of Sheesha against Aga Mohammed Khan: but the inhabitants, wearied by the continued systematic plunder of their country from year to year, at length rose against their chief, and compelling him to fly to Daghestan, delivered up Sheesha into the hands of the Shah, who was advancing with a powerful army to invade Georgia. He had only been a few days at Sheesha, when he was murdered by some of his menial domestics whom he had threatened to put to death; and his nephew, who succeeded him, was too much occupied in consolidating his power, and establishing his authority, to be able to pursue the bold policy of his predecessor.

*Futteh Ali Khan.*] The reigning shah had his way to the throne smoothed for him by the destruction of every one whom Aga Mohammed judged likely to dispute the succession with him, even that of his own half brother, Jaaffer Koulee. Futteh, however, had to suppress three successive rebellions before he could consider himself secure of regal power. His reign of 30 years has been inglorious and unsuccessful. Possessed of neither military talents nor courage, he has lost Georgia,

Armenia, and Sheerwan, probably for ever. In the first war with the Russians, terminated by the peace of 1813, the Russians, though unable to take Erivan, retained all Georgia, Sheerwan, and part of Armenia, with the extensive plain of Mogan, and part of Talish. In the eastern part of his dominions, the Usbecs have repeatedly laid waste Western Khorassan without any effectual resistance. In 1826 Khorassan was overrun by an Usbeck army of 40,000 men headed by Rehman Kulee Khan, son of Raheem Khan of Kheeva. Mesched was said to have been surprised and taken, though other accounts stated that a heavy fall of snow compelled them to retreat to Serruks. Our information respecting the political state of affairs is very imperfect and contradictory; so that nothing positive can be at present stated how matters stand.

*European Relations.*] The connexion of England with Persia may be said to have commenced with the mission of general Sir John Malcolm to Tehran in 1800; and the first fruits of the alliance were the commercial and political treaties concluded by him in 1801. The latter engaged Persia to attack the Afghans, who then threatened our possessions in India, and to exclude the French from the gulf of Persia. In 1805, the shah, finding himself unable to cope with Russia, addressed a letter to Napoleon, then in the zenith of his glory, requesting his assistance, and desiring to form an alliance with France. So little was at that time known of Persia in Europe, that the court of Paris were even ignorant whether the person who had addressed those letters were really entitled to the rank he assumed, and M. Jaubert was sent to Tehran to ascertain the condition of the country, and the state of affairs in that quarter. On the return of M. Jaubert to Europe, in 1806, Meerza Reeza was sent by the Persian government on an embassy to Napoleon, whom he accompanied to Tilsit, and with whom he concluded a treaty, which was ratified by the emperor at Finkenstein, in May, 1807.

In the same year Mahommed Nebec Khan was sent on a mission to the British government in India, to claim our assistance against Russia; but this mission was unsuccessful; and Persia, losing all hope of support from her old ally, had no alternative but to throw herself into the arms of France. The possessions of Great Britain in India had become so important, that it was believed her power in Europe might be affected by an attack on her Eastern dominions; and Napoleon, therefore, turning his attention to Asia, gladly seized the opportunity which was afforded him to establish a connexion with Persia, which he justly considered a necessary preparatory step to his projected invasion of India. General Gardanne was charged with a mission from the French emperor to the court of the shah, and the failure of the application which had been made to India for assistance—the readiness with which the French had entered on the alliance, and the promises which were made by the French ambassador,—combined to secure to him a distinguished reception. The success which attended the mission of general Gardanne forced the British government, here and in India, to take measures to counteract the views of France; and from the commencement of this competition between France and England for ascendancy in the councils of Persia may be dated her political connexion with Europe. From this time forward Persia became inseparably connected with European policy; and though the circumstances which first caused her to be involved in it have ceased to exist, others have arisen which must continue to operate as powerfully, and, probably, much more steadily, to draw her more and more within the range of the



calculations of our leading cabinets. The favourable reception of the mission of Sir Harford Jones, in 1808, and the consequent expulsion of the French agents from Persia, while she was still engaged in a war with Russia, put an end for the time to all competition for the friendship of the shah, and laid the foundation of an alliance between the crowns of Great Britain and Persia, which was confirmed by a preliminary treaty. In 1811 Sir Harford Jones returned to England, and the Persian ambassador, who had been sent to London with the ratification of the preliminary treaty, returned to Persia, accompanied by Sir Gore Ouseley, in quality of ambassador extraordinary from the king of England. The subsidy payable to Persia, which had been fixed by Sir H. Jones on a smaller scale, was raised to 200,000 tomanus annually. A definitive treaty was concluded on the basis of the preliminary engagements entered into by Sir H. Jones, and immense presents were lavished on the shah and his courtiers, to keep alive the friendly feeling which had happily been excited towards England.

In the meantime the memorable war between France and Russia, which terminated in the signal discomfiture of Napoleon, had commenced, and the amicable relations which had, in consequence, been established between Great Britain and Russia, led our government to undertake the mediation of peace between that power and Persia. In 1814, by the mediation of the British ambassador, a treaty of peace was concluded at Goolistan, in Karabaugh, by which Persia added to Russia all her acquisitions south of the Caucasus, and engaged to maintain no navy in the Caspian; while Russia became bound to aid the heir to the crown of Persia against all competitors for the throne. Sir Gore Ouseley returned home in 1814, leaving Mr Morier in quality of minister plenipotentiary at the Persian court; and in the same year Mr Ellis was sent on a special mission to modify the definitive treaty concluded by Sir Gore Ouseley. The amended treaty concluded by Messrs Morier and Ellis is that which is now in force, and which defines the nature of our relations with the Persian government. By it Great Britain is bound to pay Persia an yearly subsidy of 200,000 tomanus to maintain troops in the event of her being attacked by any power at war with England; and should Persia be attacked by any power at peace with England, we engage to use our mediation towards an amicable adjustment; but, should it fail, to pay the before-specified subsidy for the support of troops. Persia, on her side, engages to obstruct any power seeking to pass through her territories for the purpose of invading India. In the recent war with Russia, as Persia was the attacking power, British mediation was precluded.

*Recent War with Russia.*] The details of the recent war with Russia are still fresh in the recollection of our readers. In this war the Persians were the ostensible aggressors, alleging that the Russians had infringed the treaty of Gulistann in 1813, by forcibly seizing the disputable territory lying amongst the northern and north-eastern shore of the Gokcha lake, or lake of Erivan, and a district bordering on Karabaugh between the Capan and Megree rivers. The fact is that the remote cause of this war lay in the indistinct nature of the boundary towards its centre made by the belligerents in the treaty of peace. The limits were not marked by any natural barrier, nor even any human construction, such as towns and fortresses, so that there existed a considerable tract between the two empires, the sovereignty of which was uncertain, and it served as a refuge for roving bands of Koords and Turkomans, who often plundered both

territories, and occasioned mutual demands for satisfaction. Each power of course claimed this territory; but Russia, conscious of their superiority, had, at the time of the death of the late emperor Alexander, actually seized it, as complained of. In addition to this, the Mohammedan tribes bordering on Georgia, who, from their religious prejudices and predatory habits, detest the Russians, bitterly complained of the insolence and aggressions of the Russians in Georgia, and their interference with their religious tenets and prejudices, of the tyranny and barbarity of the governor Yermoloff, who had amputated the hands of a whole Caucasian tribe merely because a detachment of Russians had been fired at by some individual, and they offered to co-operate with the Persians in case they should declare war. Appeals were made by the Mohammedan chiefs on the Georgian frontier to their brethren in Persia, and the rage of the Moollahs was inflamed, and they did all in their power to excite the shah to a holy war. Roused by these representations, and ignorant of his inability to contend with Russia, the shah declared war against Russia, unless she would restore the disputable territory, dismissed the Russian ambassador Menzies, who was even arrested at Erivan on his return in violation of the sacred rights of an accredited envoy, and detained there 25 days.

The war commenced in July, 1826, and the Persians were at first successful, as the Russians were then unprepared for active operations, their army of 40,000 men being dispersed in detachments through Georgia. The Mohammedans throughout Daghistan, Sheerwan, and Shekhee, rose up in arms; the khan of Talish revolted, and cut off the Russian detachments dispersed throughout his country, took Ashkeran, and massacred the garrison,—and, in concert with a Persian force, besieged Lingkeran, the garrison of which, too weak to think of defending it, abandoned it by night, and retreated to the isle of Saree, at the mouth of the Kur. The people of Ganja, in Elizabethpol, instigated by their moollah, murdered the Russian garrison of 300 men; and 500 more were cut to pieces on their march to Karakilissa, by 400 horsemen of Ganja, headed by the same moollah. This religious personage absolved the people of Ganja from their oath of allegiance to the Russian government. Goomree, on the western frontier, was taken by the sirdar of Erivan, who slaughtered all the male Armenians, and sent their heads to the Persian camp, and then took Gokcha, Baliktoo, and Aberan. Karakilissa was evacuated by the Russians on his approach, who retreated to Looree, a stronger position. Abbas Mirza directed his march to Shusha, in Karabagh, in the end of July,—the garrison of which, having sent out some troops to attack a Persian force which had collected in the vicinity, the inhabitants of Karabagh rose up in arms and cut them off. In his march thither, Abbas Mirza came up with a Russian detachment, 1200 strong, with 4 field-pieces, in the pass of Kunjerik, and attacked them,—and the Russians, after losing 400 men, surrendered. Encouraged by this success, Abbas Mirza took the city of Shusha, and invested the citadel, held by 2000 Russians unfurnished with provisions. While thus employed, he detached a force of 10,000 men, commanded by his eldest son and his uncle, with 6 field-pieces, towards Teflis, who encountered nearly an equal number of Russians, commanded by general Mududoff, an Armenian bred by a Russian priest, and who had Russianized himself by adding *off* to his Arabic name, Mudud (assistance). Mududoff totally defeated this Persian army at Shamkar, 5 farsangs from Teflis, their general Ameer Khan, being killed *on the spot*. This was decisive of the fate of the campaign, for the Rus-



sians immediately advanced to Ganja, and drove the Persians thence with great loss, who had previously slaughtered the unwarlike Armenians, and swept off a colony of German Moravians settled near it, whom they sold as slaves to the Koords. Abbas Mirza now raised the siege of Sheesha, and marched towards Teflis to avenge the death of his uncle and disgrace of his son. On the 22d Sept. he encountered the Russian army under general Paskewitch, strongly posted about 5 miles from Ganja. The Persian army consisted of 40,000 men, only one-half of which were disciplined troops. He attacked them, and, as might have been expected, was totally defeated with the loss of 2000 men killed in the field, whilst the Russians did not lose one-fourth of that number. In the ensuing year the Russians, having collected a large army and a train of battering-artillery, were enabled to form the siege of Erivan, and finally took it, in spite of every endeavour of the Persians to harass the operations of the besieging army, by laying waste the country, cutting off convoys, &c. The Russians also captured Nakshivan and Abbasabad, and defeated the Persians in another general engagement; and so great was the terror produced by their success, and the hatred of the inhabitants of Tauris to their governor, that they opened the gates of the city to a Russian detachment, whilst another took possession of Ardebil, and carried off all the Persian and Arabian books belonging to the tomb of sheik Sooffee, and of some of the Sooffaveean dynasty. The shah, now convinced by repeated disastrous defeats, of his utter inability to contend with the disciplined armies of Russia, and terrified for his capital Teheraun, made peace on such terms as the Russian general was pleased to dictate. These were: the cession of all he possessed beyond the Araxes, with the payment of a million and a half sterling for the expenses of the war. Persia may now be considered as at the feet of Russia. Another war or two would terminate the reign of the present dynasty, and render Persia a province of the Russian empire, already by far too extensive. It is clear, that, at the death of the present imbecile and avaricious despot, there will be another scramble for the throne among his numerous sons and the native chieftains, and this miserable country again, as usual, be convulsed with civil war. The reigning family is hated throughout Persia, except by the particular tribe to which it belongs. The warlike tribes of Khorassan detest it, as also the natives of Ghilaun and Mazanderaun; and many of the chiefs would willingly co-operate with any invaders, be they what they will, in order to be rid of the present family, destitute both of morality and talent, enemies to the improvement of the country, and distinguished solely by their vices. Another event has since taken place, which shows the barbarism of Persian manners, and the hatred of the people to a power whom they are unable to resist, namely, the atrocious murder of the Russian ambassador and the most of his suite, by the populace at Teheran, in February, 1829, in spite of all endeavours of the shah to protect them. It is idle to talk of preventing Russian aggrandisement in this quarter; and however much, on political grounds, such aggrandisement may be deprecated, it is equally clear, that to the miserable inhabitants of Persia the Russian government would be a comparative blessing, as it would prevent a constant recurrence of those internal revolutions, infinitely worse than foreign warfare, which have desolated this country, and demoralized its population, for upwards of a century.

## CHAP. II.—PHYSICAL FEATURES.

THE general characteristic of Persia is that of a great and elevated plateau, or upland, studded with innumerable mountains, with their corresponding valleys, and immense desert plains. That it is very elevated, is proved from the great abundance of snow, which rests on the summits of the mountains, although these, for the most part, are but of moderate elevation above the plains. In fact—to use the language of Chardin—Persia is a country of mountains, but they seem not to have any general direction, nor to form a continued chain. They extend without order in all directions, and are heaped upon one another as if thrown at random together. Groups, which seem to form the commencement of chains, are suddenly interrupted by smooth, extensive, and very elevated plains. The Persian plateau joins on the W. and N.W. to those of Koordistan and Armenia, and passes into that of Central Asia on the N.E. On the W. and S.W. it looks down on the valley of the Tigris; and, towards the E., on that of the Indus, whilst its southern and northern declivities are the Persian gulf, the Indian ocean, and the Caspian sea. Strabo has divided this country into three regions: a distinction founded on an accurate observation of the leading differences of climate and produce, the southern division or declivity being hot, dry, and barren,—the midland, cold and dry,—and the northern, moist, warm, and fertile. This middle region, or great body of Persia, is from 2500 to 4500 feet in elevation above the sea, according to Mr Fraser, who took its level in different places, by ascertaining the temperature of boiling water on a thermometer of large dimensions.<sup>2</sup> From Mr Fraser's table it appears, that the highest point, from Busheer to Ispahan, is the valley of Arjun, at the northern foot of the Peerazun pass, that the general level of the plateau of Kashan is higher than that to the N. of it, and that the level of Koom may be estimated as that of the Great Salt Desert, or 2000 feet. It is probable, however, that the inland lake of Seistaun is the lowest level of the whole plateau. It is matter of regret, however, that Mr Fraser had no other way of obtaining the comparative levels of the plateau than that which he employed, as it is but a rude

<sup>2</sup> The same method was adopted by the late unfortunate traveller, Brown, who found Tauris to be 4500 feet above the level of the sea. Allowing 500 feet of elevation to each degree of decreasing temperature, Mr Fraser has given us the following table, in his route from Busheer to Teheran, and from Teheran to Astrabad:

Places.	Boiling Point.	Elevation.	Places.	Boiling Point.	Elevation.
Brauzjoon	211 1-2	250	Semnoon	205 1-8	3436
Dalakee	do.	do.	Carav-Gurdunee		
Konar Tucht	209	1500	Sirdara	202 1-2	4750
Kaumaridge	207	2500	Dowlutabad	206 1-2	2750
Kauseroon	do.	do.	Damghaun	206 1-8	2937
Dushtee Arjun	196 1-2	6750	Dehmoollah	206 6-10	2700
Sheerauz	204 1-8	3937 1-2	Shahrood	205 1-3	3333
Zergoon	203	4500	Muzenoon	207	2500
Kooshkeezurd	199	6500	Meher	207	2500
Deggirdoo	do.	do.	Neeshapoor	206 1-2	2750
Yezidkhaust	200 3-4	5625	Village of the		
Muxoodbeggy	202	5000	Turquoise	} 203 1-2	4250
Komaishah	203	4500	Mines		
Ispahan	204	4000	Mesched	206 1-3	2832
Kohrood	200	6000	Kabooshan	204 3-4	3625
Kashan	207	2500	Sheerwan	206 1-3	2832
Koom	208	2000	Boojnoord	206 1-3	2832
Teheraun	204 2-3	3666	Pisseruc	212	{ Level of the sea
			Near Astrabad.		



method, and subject to great inaccuracy. The lower level, out of which the upland rises, is called the *Dushtistan*, or 'level country,' and stretches alongst the coast of the Persian gulf, and the Tigris on the S., and, under various appellations, alongst the shore of the Caspian to the northern foot of the Elburz. The aspect of this plateau, strewn with mountains, hills, valleys, and plains, (the deserts excepted) would, it might be supposed, have a pleasing and diversified appearance, especially in such latitudes as those between 30° and 37° N.; but this is by no means the case. The interior mountains are every where bare, arid, and forbidding, in most parts presenting nothing to view but huge masses of grey rock, successively piled on each other, or starting in abrupt ridges from the plain at their feet. Though in some places indeed they have a little soil, yet they are unenlivened by wood or shrubs. For about two months in the year a scanty verdure tinges their brown sides with an emerald hue, but it is soon scorched up by the heat and drought of summer, and the original bistre colour is resumed,—not a single tuft remaining of what vegetated and withered so rapidly. The plains are equally unattractive, consisting chiefly of gravel washed down from the mountain-slopes, or the accumulation of some former revolution of nature deposited in deep and extensive beds, or of a hard clay, which, being destitute of water, natural or artificial, is as barren and desert as the rest. Water, that most precious boon of nature, is almost a phenomenon in this arid region; but where it occurs, whether in the valleys or the plains, renders them so much the more pleasing and fertile, by their contrast to the naked rocks and sandy saline plains. The rivers are but few; and rivulets are by no means common. In the best districts, the small proportion of cultivated land resembles a Libyan oasis, just serving to render all around it the more dreary. The only trees to be seen are in the gardens of villages, or on the banks of streams, where they are planted for the purpose of affording the little timber used in building. These chiefly consist of fruit-trees, the noble chinár or oriental plane, the tall poplar, and the cypress. But the contrast which these gardens, spotting the grey and dusty plain with their dark green appearance, produce, is more melancholy than pleasing. In short, a Persian landscape is totally different from any thing of the kind in Europe, and the mind, to dwell upon them with any complacency, must divest itself of every image which gives beauty or interest to such landscapes as we are accustomed to. There are, however, some exceptions to be found to the general picture,—some favoured spots to relieve the eye, as in the provinces of Gheelaun and Mazanderaun, the districts of Astrabad and Goorgaung, all on the Caspian sea; and part of Aderbeidjan, for Persian Armenia is now a Russian province. These Caspian provinces are as beautiful as wood, water, and mountains in their most varied form, can make them. The plain of Neeshapore, on the southern slope of the Elburz, and that of Hamadan, at the foot of the Elwund, and the extensive valley of Kermanshaw, in the Zagrian range, are also exceptions. It may indeed be said that the valleys are the only fertile and peopled spots in the whole of the plateau. Such is the picture drawn by Mr Fraser, of the physical features of Persia, and there is no reason to believe that it is overcharged. We have been long deceived on this point by the exaggerations of oriental authors. Even Sir William Jones himself, tinged with a love of hyperbolic language, from his ardent pursuit of, and intimate acquaintance with, oriental literature, tells us (though he never set a foot on Persian ground) that Iran (Persia) is the most delightful, the most desirable, and the most compact

country on the globe, preferable, in all these respects, to Egypt, or Yemen, or China. The eastern tales likewise, which delighted our early youth by their scenes of wonder, voluptuousness, and inexhaustible riches, all portrayed in the florid, hyperbolic style peculiar to Asiatics, have contributed their influence to throw over this region of the globe a magical and fascinating illusion, which must continue still to envelope it, until dispelled by the cold and accurate realities on which we geographers must dwell.

**MOUNTAINS.]** The mountains that enclose the great *oropedion*, or upland Persian plain, are elongations of the great Taurian range, which runs through Koordistaan and Armenia, and of the Moschian range, which separates Armenia from Georgia. This latter, after forming the southern boundary of the basin of the Kur, crosses the Araxes, and enters Aderbeidjan under the name of the *Kara-Dagh*, where, connected with the Kara-Dagh, it forms the S.W. boundary of the Chowal Mogan.

*The Talish Range.]* The *Talish* range is the commencement of the high limestone belt which surrounds the S. of the Caspian like a bow. From the plain of Mogan the direction of this chain is S.E. for about 4 deg. of long. to a point somewhat E. of Teheraun. From this point it runs rather to the N.E. till about 62° E. long., where it becomes identified with the Paropamisan mountains. As far E. as the Sefed-rood or Kizil-Ozan, the chain is called the *mountains of Talish*, and the *Alpous*, E. of that river, the general name is the *Elburz*, from the old Persic term, *bordj*, 'the mountain.' This name, however, is applied not only to the whole range, but also to the Caucasus itself; and, on the other hand, the Elburz is also denominated the *Kohé Caucasan*. This extensive chain is connected with the lofty mountains of *Sahund*, running N. E. from the lake of Oormeah.—Another lofty range, running N. E. from the source of the Kizil-Ozan and the Karasu, called the *Koflan Koh*, or 'the tiger mountain,' near the source of the Karasu, joins the Elburz, and forms the boundary between Aderbeidjan and Irak. This range is of great elevation. The mountain *Savalan*, at the N. E. extremity of the Sahund mountains, 80 B. miles E. of Tauris, is the highest of that cluster, and is covered with perpetual snow. Major Willock ascertained, in 1825, its elevation to be 8000 feet above its base; its absolute elevation, therefore, must be more than 13,000 feet. Respecting the elevation of the Elburz, Mr Frazer does not think that, with the exception of *Damawend*, their elevation exceeds 7000 feet. But Mr Morier states that, on arriving mid-way between Armaghaneh and Aukhend, they discovered from the summit of an eminence an immense chain of snow-clad mountains to the N. in the direction of Resht, and mentions an immense snow-covered mountain belonging to that range, called *Aug-Dagh*, or 'the white mountain,' from that very circumstance. The defile of *Roodbar* passes through the Elburz, along the banks of the Kizil-Ozan, from Casbin to Resht. Here the river, descending from the high level of Upper Media with a furious and rapid torrent, pierces the base of the range, which is many miles in breadth. The road which leads along the chasm is said to be the only one practicable for loaded beasts from Gheelan to Irak. It is generally excavated from the steep rocky cliff which overhangs the deep gulf yawning below. The pass crossed by Fraser lay to the N.W. of this.—The pass of Aghabler, also crossed by the same gentleman, leads to Ardebil. Farther N. another pass leads from Astara to Ardebil, and another, from Langkeran in the



Russian Talish, leads between the mountains and the sea to Shirwan. About 50 B. miles to the S.E. of Teheraun are the celebrated Caspian straits, through which Alexander pursued the unfortunate Darius. There are, however, 2 passes, which have obtained the appellation of the *Caspia Pylæ*, or 'Caspian Straits, and which, from their vicinity to each other, have been frequently confounded. The Caspian straits, strictly speaking, are those which lead from Media, direct to the Caspian sea, across the Elburz mountains; whereas the other pass, through which Darius fled, runs E. along the southern slope of the Elburz, instead of crossing it. The commencement of these is 75 B. miles almost due E. of Teheraun, at the village of Feroozcohee.

*Koordistaun Range.*] The great Koordistaun range enters Persia between the lakes of Van on the W. and Oormeeauh on the E., where it forms the line of boundary. Their particular name to the W. of Oormeeauh was anciently the Caspian mountains. Running S. E. they join the great central chain to the S. of the lake of Oormeeauh, called *Choatras* by Ptolemy, and evidently the Persic *Kho-Ader*, or 'mountain of fire.' At its south eastern extremity, the Kho-Ader branches into the *Koflan Koh*, running N.E. and into the *Zagros*, running S. and S.E., and skirting the valley of the Lower Tigris, the Shat-al-Arab, and the alluvial regions of the Karoon, the Jerahee, and the Tab, till it joins the lofty range which separates the upland of Persia Proper from the Gurmseer, or hot region. It forms, in fact, the great western and southern buttress of the Persian plateau the whole way, under various names, till it meets the southern projection of the Beloochistaun mountains.—From Busheer to Sheerauz, not less than 5 ranges of mountains, each successively higher than the other, must be crossed before the wearied traveller begins to descend towards the plain of Sheerauz. Three principal ranges in the centre of the Koordistaun chain, the *Tahite*, the *Daroo*, and the *Kourtak*, are of great elevation. The range is generally limestone, and contains, like all others of a similar structure, many caves and grottoes. The whole range, from where it enters Persia to where it meets cape Urboo, the southernmost point of the Beloochistaun range, is at least 2000 British miles, not including sinuosities. The *Peerazun*, the highest pass between Busheer and Sheerauz, is estimated at 7000 feet by Lieut. Alexander. But its elevation is certainly much more, as the plain of Arjun, at the foot of the pass, is 6750 feet above the sea by Fraser's table.

*The Elwund.*] The Elwund, or *Orontes* of the ancients, is rather a group than a chain of mountains, covering, it is said, a surface of 60 miles of ground, from N.E. to S.W., and appears completely detached from its north-western neighbours, the mountains of Ardelan. It is generally covered with snow, its summits being  $4\frac{1}{2}$  hours' ascent above Hamadan, which is itself in a very elevated situation. This group abounds in springs of the finest water, and is covered with a profusion of plants. It is impossible to identify the *Mons Jasonius* of Ptolemy, unless perhaps it be the lofty range which is crossed in the way from Ispahan to Kashan, and which seems to be a lateral projection from the Bactiaree mountains towards the Great salt desert. The province of Kerman is traversed by different ranges of mountains.—A very lofty range, covered with snow in some parts, separates the desert of Kerman from that of Seistaun. This range runs N. and S.—Another range separates Kerman on the S. from Seistaun on the N., and seems to be the *Montes Becii* of Ptolemy.—A third range forms the southern limit of the district of Noormansheer. A

is very lofty, and at all times covered with snow. They seem to be the mountains of *Maren* mentioned by Ebn Hawkel.

*The Elburz.*] Of the Elburz range, mount Damawand, 28 B. miles N.E. of Teheran in direct distance, is reputed the highest peak, being 8533 English feet above the level of that city, according to M. Tresel, a French traveller, who crossed the Mazanderaun range at two different points. As the same gentleman found Teheraun to be 3200 French, or 3412 English feet above the Caspian, it follows that the absolute height of Damawaund is 11,946 feet above that sea. But if Fraser's estimate of 3666 feet, as the height of Teheraun, be admitted, and it be also admitted that the Caspian sea is 332 feet below the level of other seas, then the elevation of mount Damawaund will be 12,531 above that sea, or 12,200 above the level of the Persian gulf.<sup>3</sup> It is a volcanic mountain. According to Fraser's information, the mountain has been ascended to its summit, which contains a large hollow in its centre, as if a mine had been wrought into it, with several small excavations in different directions. There can be little doubt that these are extinguished craters: the summit being formed chiefly of pumice and scorïæ, and the whole mountain abounding in sulphur. Very severe earthquakes are sometimes felt at the village which lies 23 B. miles S. of it. Between Nehavend and Booroojird, a distance of 40 miles, an elevated ridge runs E. and W., having on the N. side, towards Nehavend, a gradual but continual ascent of 16 miles. On arriving at the summit of this ridge, a grand scene bursts upon the view. Beneath you lies a circular plain, covered with villages and cultivated fields; to the left is the huge mountain *Shuter Koh*, covered with perpetual snow, and on the right the Giroos and Elwund rear their hoary heads to the clouds. In front, the view is bounded by another high mountain-range, covered with verdure,—and from its summit, in a clear day, the mosques and minarets of Booroojird may be seen.<sup>4</sup> The *Pylæ Susidæ*, which commanded the entrance to Persia, or rather that to the plain of Persepolis, lay 9 long marches, such as Alexander was accustomed to make when in pursuit of an enemy, to the S.E. of Susa. These *Pylæ* have not yet been identified.

*Deserts.*] If the deserts, and the varied ranges and groups of mountains which either bound or crown the great Persian plateau, be excluded, Persia contains but a small portion of arable land. The great extent of deserts is a distinctive feature of Persian geography, which in this respect greatly resembles Arabia. There are five great deserts in Persia, exclusive

<sup>3</sup> It is difficult, however, to conceive, that if Damawaund be only 8533 feet above the level of Teheraun, it can be distinctly visible at a direct distance of 150 B. miles, or 180 miles according to colonel Johnston. According to Humboldt, it requires an elevation of 13,126 Eng. feet to be barely visible at such a distance. We must therefore conclude, either that the elevation of Damawaund is much greater than it is made by the observation of Tresel, or attribute its distant visibility to the effect of refraction, which is so extraordinarily great in the upland plains of Persia, that an object, though 12 miles distant, seems only 2 to the astonished traveller. The latter is probably the cause. It is even visible from Resht in Gheelaun, 170 B. miles direct distance.

<sup>4</sup> It is surprising that Ebn Hawkel should place Damawaund in the southern range of the Persian mountains, whilst it is so obvious that it belongs to the northern range of Elburz, of which, as we have seen, it forms the chief peak; and it is as strange that Malte Brun has not noticed the mistake, and has, at the same time, committed a similar error in classing the Hetzardarn, or 1000 mountains, among the Bactaree mountains, to the N. and W. of the vales of Sheerauz and Merdasht, seeing they belong to the district of Ispahann. They are so called from the multiplicity of flat and hollow intervals between the barren insulated mountains which are scattered over the district of Ispahann,—a desolate tract, extending 100 miles E. and W. by 15 and 20 broad. The soil is mostly composed of slate.



of smaller ones: 1st, that called *Karakoom*, or 'black sand,' to the N.E. of Khorasan; 2d, the Great Salt desert, extending from the vicinity of Kashan and Koom on the W. to Khorasan on the E.; 3d, the desert of *Kerman*, which joins it on the S.; 4th, that of *Beloochistaun* in Eastern Persia, including that of *Seistaun*, and extending from the foot of the Beloochistaun and Afghanistan mountains, to the W. and S., where it meets the desert of Kerman and the Great Salt desert, comprehending a surface of 140,000 square miles; and 5th, the desert of *Kiab* on the E. of the Tigris, which stretches from that river to the Looristaun mountains. For want of accurate knowledge of the interior of Persia, it is impossible to ascertain exactly the superficial extent of these, collectively considered. But of this we are certain, that they comprehend nearly the whole of central Persia.—In addition to these, there is the sandy waste of *Bunpoor*, in the S.W. of Mekraun, 155 miles long by 80 broad. These deserts cut off all communication between the eastern and western parts of the empire; and hence travellers are compelled to take the circuitous route from Ispahan to Teheraun, and from thence along the subalpine ridges that project southward from the Elburz to the desert, in order to arrive at Khorasan and Afghanistan. They form part of that remarkable chain of sandy and saline plateaus which extend from the Great Gobi, or 'naked desert,' on the N.W. of China, across the whole of Asia, communicating, with little intermission, through Beloochistaun, Mekraun, and Nedjid, with the great sea of sand in Arabia. They must be carefully distinguished by the geographer from steppes, or extensive plains covered with long grass and herbs. Such are called in Chinese *houang*, in Mongolian *kudah*, and in Arabic *tanujah*.

*Lakes.*] As a natural consequence of the great extent of saline deserts, Persia, like Africa, abounds in salt lakes, as those of *Oormeah*, *Bagtegan*, *Sheerauz*, and *Zurrah*. There are more than 30 lakes in this country which have no outlets.

*Lake of Oormeah.*] The lake of *Oormeah* lies in Aderbeidjan, being the *Spauta* of Strabo, the *Martianus Palus* of Ptolemy, and the *Capoton* of Moses of Chorene. It is a large inland lake, every where surrounded by high mountains and elevated table lands. On the S. it is bounded by a sloping plain dividing it from the Choatras range; on the E. partly by the Sahund range and the plain of Tabreez; on the N. by mountains; and on the W. by a lofty snow-clad range, the ancient *Caspian Montes*. This expanse of saline fluid is, according to Morier's map, 70 B. miles from N. to S., and 32 from E. to W., and 280 miles in circumference; but, according to Ker Porter, it is 90 B. miles long by 32 broad, which agrees with Fraser's map. It is most commonly called *Deria Shahce*, or 'the royal sea.' It is also denominated *Deria Maragha* and *Deria Oormeah*, from two large cities of that name, situated on nearly opposite sides of the lake. It is often likewise named *Deria-kuchuk* or 'the little sea.' Not less than 14 rivers, some of them pretty large, fall into this lake, which notwithstanding is still very shallow, its greatest depth not exceeding 3 or 4 cubits, and in some places scarcely one. It sometimes rises 30 feet above its ordinary level, when the rivers which supply it are much swollen. Its waters are intensely bitter, saline, and heavy, much resembling those of the Dead sea. No fish can live in this lake. It is said to be visibly decreasing, having retired, in some places, not less than 500 yards within the last 12 years, as Mr Fraser was informed, who visited it in 1822. The same fact is stated by Morier. In Morier's map of Adex-

beidjan, the western shore of this lake is placed 52' farther E. than in the maps of Kinnier and Arrowsmith. So much for the accuracy of modern maps. But Morier's longitude is confirmed by the observations of Brown.

*Lake of Baktegan.*] The lake of *Baktegan* is the receptacle of all the rivers of Hollow Persia, or those that water the vales of Morgaub, Merdasht and Karbal. It is 60 B. miles in length, from N.W. to S.E.—The lake of *Sheerauz* is 6 B. miles E. of that city, and is a much smaller expanse than the *Baklegan* lake, being only 12 farsangs in circumference. This lake has been confounded with that of *Baktegan* in the maps of Kinnier and Arrowsmith, although the western extremity of the latter lake is 30 B. miles E. of the eastern limit of the former. This is the more surprising as they had been represented as distinct from each other in the maps of D'Anville, Rennel, and La Rochette. The hollow plain, containing the basin of the *Baktegan* lake, is a saline desert, bounded on both sides by ranges of lofty mountains. Both these lakes were unknown to the ancients, whether historians, geographers, or naturalists.—As the lake of *Zurrah* belongs to Afghanistan, or Eastern Persia, its description belongs to that article.

*Petrifactive Ponds.*] At Shirameen, a village near the lake Oormeeah, there are certain extraordinary ponds, or plashe, whose indolent waters, by a slow and regular process, stagnate, concrete, and petrify, and produce that beautiful transparent stone, commonly called *Tabriz marble*, which is so remarkable in most of the burial-places in Persia, and which forms a chief ornament in all the buildings of note throughout the country. These ponds, which are situated close to one another, are contained in a circumference of about half a mile, and their position is marked by confused heaps and mounds of the stone, which have accumulated as the excavations have increased. On approaching the spot the ground has a hollow sound, with a particular dreary and calcined appearance, and, when upon it, a strong mineral smell arises from the ponds. The process of petrification is to be traced from its first beginning to its termination. In one part the water is clear; in a second it appears thicker and stagnant; in a third quite black; and in its last stage is white, like a hoar frost. Indeed a petrified pond looks like frozen water, and, before the operation is quite finished, a stone slightly thrown upon it breaks the outer coating, and causes the black water underneath to exude. Where the operation is complete a stone makes no impression, and a man may walk on it without wetting his shoes. Wherever the petrification has been hewn into, the curious progress of the concretion is clearly seen, and shows itself like sheets of rough paper placed one over the other in accumulated layers. Such is the constant tendency of this water to become stone, that where it exudes from the ground in bubbles, the petrification assumes a globular shape, as if the bubbles of a spring, by a stroke of magic, had been arrested in their play, and metamorphosed into marble. The substance thus produced is brittle, transparent, and sometimes most richly streaked with green, red, and copper coloured veins. It admits of being cut into immense slabs, and takes a good polish. The present royal family of Persia, whose princes do not spend large sums in the construction of public buildings, have not carried away much of the stone; but some immense slabs which were cut by Nadir Shah, and now lie neglected amongst innumerable fragments, show the objects which he had in view. So much is this stone looked upon as an article of luxury, that none but the king, his sons, and persons privileged by special firman, are permitted to excavate; and such is the ascendancy of pride over avarice, that the scheme of farm-



ing it to the highest bidder does not seem to have ever come within the calculation of its present possessors.

**RIVERS.]** From its physical configuration Persia has but few rivers, and these generally inconsiderable. The most northern stream is the Araxes, which can scarcely be now called a Persian river, as but a very small portion of Persian territory touches its right bank.

*The Kizil Ozan.]* The Kizil Ozan is, throughout, a Persian stream, and one of the largest in that region. It is the *Gozan* of Scripture, and the *Amasrus* of Ptolemy. It originates in the mountains of Ardalan or Persian Koordistaun, the Mardiana of the ancients, in the vicinity of Senna, in that elevated upland where the rivers rise in opposite directions, and run to different seas. The course of the Kizil Ozan is generally to the E. of N., its upper valley being bounded on the W. by the range of the Kaplan Dagh or Koflan Koh, which separates it from Aderbeidjan. At ten B. miles N.E. of Gooltuppeh, it receives the large stream of the *Bouldounlee*, coming S.W. from the mountains of Sahund. The channel of the Kizil Ozan is generally 200 yards wide above the junction. From hence it flows E. to the ford of Paras, where a pass leads over the Koflan Koh into the fine district of Khalkhal, in Aderbeidjan. The vale of the Kizil Ozan is here very deep. From the ford of Paras the range of the Koflan Koh leaves the northern bank of the stream, and runs N.E. to the Talish mountains. After a direct course of more than 100 B. miles farther, it pierces the El-boorz range, and, after a farther course of 50 B. miles, enters the Caspian sea a few miles to the E. of Enzelly. At the mouth, when collected into one channel, it is 200 yards broad, but very deep, rapid, and turbid, boiling violently from shore to shore, hurrying along with it trees, rocks, and stones in great quantities. In most places it is not satisfied with one channel, but, spreading itself over a wide space, it tears away the banks, forms islands and gravelly beds that seem to be constantly shifting, and often dividing into two or three streams, and anon re-uniting, and again separating, according to the nature of the obstacles which impede its progress. With so much force does its current propel itself into the sea that it is perceptible to a considerable distance. The whole course of the river, including sinuosities, is 400 B. miles. It derives the name of Kizil, or 'red,' from the reddish tinge of its waters. It is also called *Shah Rood*, or 'the royal river;' *Suffeed Rood*, or 'the white river,' from its foaming course through the mountains to the sea; and *Ispe* or *Aspa Rood*, or 'the river of horses;' the *Asprudus* of Patricius, on the banks of which Narses, the Persian monarch, was compelled to sign a treaty with the Romans, by which Aderbeidjan was ceded to Tiridates, the Armenian king, and that river made the Persian boundary.

*The Hud.* The Hud may be called a Persian river, being the ancient *Gyndes*, which separated Susiana from Assyria. It is a large stream, fully 300 yards broad at its confluence with the Tigris, about midway between Koote al Hamarra and Korna. It is a remarkable proof of modern ignorance of Persian geography, that its existence was not so much as suspected till Kinnier introduced it into his large map of Persia, while he was, at the same time, utterly at a loss to account for its large size, on the supposition that it originates in the mountains of Looristaun, as, in that case, its direct course cannot exceed 120 B. miles. What heightens the difficulty is, that when Kinnier saw it in his voyage down the Tigris, the Hud, though then 900 feet broad, was near the period of its lowest state, and must, therefore, be double the volume when at its maximum state. We are compelled, till more and better information of the courses of the Susian rivers be obtained

to identify it with the Gyndes of Herodotus, and with the *Median Choaspes*, and the modern *Karasu*. If a meridional line were drawn from the source of the Karasu to the Looristaun mountains, it would almost exactly strike the supposed source of the Hud in these mountains. We are, therefore, inclined to think that the course of the Karasu should be drawn straight S. through the mountain range till it strike the line of the channel of the Hud, instead of making it deviate from its meridional course so far to the S.E. as to pierce the range to the S. of Khorremabad, and then run S.E. to the ancient Susa. If the Hud be thus identified with that stream, it will fully account for the great size of its volume, and the course of the Karasu will be made nearly meridional throughout. Taking the Hud and Karasu for one and the same river under different names—the one Arabic, and confined to its course from the Looristaun mountains to the Tigris, and the other its Turkish appellation during the upper part of its course from the mountains of Ardelan, through Media, to the Looristaun range—its direct line of course will exceed 300 B. miles.

*The Kerah.*] The Kerah, or river of Shush, the ancient *Susa*, is another large stream, corresponding to the *Susian Choaspes*. We take it to be the same with the river of Nehavend and Hamadan, which, instead of being made to describe a very tortuous course to the Karasu, should be made to describe a meridional course to Khorremabad, 120 B. miles N.W. of Shush. We are, in fact, ignorant of the course of the Median rivers before they pierce the Looristaun range, and enter the alluvial region of Susiana. If identical with the river of Nehavend, its direct course is equal to that of the Hud or Karasu; if not, it has still a course of 220 B. miles, supposing it to be merely the river of Khorremabad. It is a much larger stream at the ruins of Shush than where it enters the Shat al Arab, much of its waters being drawn off by canals for the purpose of irrigation.

*The Karoon.*] The Karoon is, perhaps, the largest stream, in respect of volume of water, of any in all Persia. At any rate it is the largest of the Susian rivers. It is composed of two main branches, the Abzal and the Karoon, which unite at Bundikeel, not far below Shushter. The combined stream is larger than the Tigris or the Euphrates, taken separately; and, after a S.W. course of 100 B. miles below the junction, it disunites at Sabla, and enters the sea by six mouths. The delta thus formed is of large extent, being 65 B. miles long, by 40 of medial breadth. Of the two streams which form the Karoon, the N.W. branch is called the Abzal, and the river of Dezfool, and corresponds to the *Eulæus* of the ancients, and the *Ulai* of Danjel the prophet, which formerly washed the eastern side of the ancient Susa, or Shushan. It rises at the southern foot of a range that separates the plain of Nehavend from that of Booroojird, and has a course of 150 B. miles S. to its junction with the Karoon. The Karoon, or N.E. branch, rises from the foot of the Kho-i-zird, or yellow mountain, 70 miles S.W. of Ispahan, and, after a course of 170 miles, joins the Abzal. A little above Sabla, the Karoon receives the Jerahee, a large stream, running a winding course of 150 B. miles N.W. and S.W. from the Looristaun mountains. A branch of the Jerahee falls into the sea at Deria Bona. This branch is the *Hedyphon* of Pliny, whilst the river of Shuster is probably the *Copares* of Diodorus, and the combined stream of the Abzal and Eulæus correspond apparently to the *Pasitigris*. It was up this combined stream that Nearchus sailed, and entered the Eulæus at Bundekeel, whence he went up to Susa on its western bank.

*The Tab.*] The Tab, the *Oroates*, or *Arosis*, is the river which an-



ciently separated Persia from Susiana. It rises at the foot of the mountains that bound the plain of Sheerauz to the W., and, after a comparative course of 180 B. miles, enters the Persian gulf, 20 B. miles S. of Endian, where it is 80 yards broad.

*The Araxes, Cyrus and Medus.*] The Araxes, the Cyrus, and Medus, of Strabo, are famous in classic story, as watering the vale of Persepolis. The first of these is now called, though very inaccurately, the *Bundemir*, the second the *Kuraub*, and the third the *Sowan*, or *Sewund*. The two latter are branches of one and the same river, now called the Kuraub, or Kur river. The Kuraub rises in the mountains to the W. of Gazion, and to the N.W. of Morgaub, and runs 110 B. miles S.S.W. to the village of Sowan, 20 miles N.E. of the Tukhtee Jumsched, where it separates into two branches, of which the western arm runs S.W. till it joins the Araxes, forming the N.E. side of the vale of Merdasht, and still retaining the name of the Kuraub; whilst the other branch, under the name of Sowan, runs S.E., at the back of the hills that bound the Persepolitan vale on the E., till it joins the united stream of the Araxes and Cyrus to the E. of the village of Bundemir; after which all the three, under the name of the Bundemir, run S.E. to the salt lake of Bakhtegan. The Attruck is the most N.E. river of Persia, and is a large body of water, which, after performing a N. and then a western course of more than 250 B. miles, enters the Caspian about 50 miles to the N. of Astrabad.

There are no other rivers of consequence in Western Persia. Those of Mazanderan all run short courses from the Elburz to the Caspian; but, though extremely numerous, none of them are navigable. But Northern Persia exhibits a wonderful contrast to Southern Persia in respect of rivers; for Pottinger tells us, that such is the aridity of Southern Persia, that, in his whole route from Sonmeauny to Sheerauz, a journey of 1,500 B. miles (1,300 of which were in as direct a line as the paths would admit) from E. to W., the vicinity of Sheerauz was the first place where he had seen a running stream deep enough to take a horse above the knees.

#### CHAP. III.—CLIMATE, SOIL, AND PRODUCTIONS.

ON such an extensive surface the climate must be exceedingly varied. What the younger Cyrus said to Xenophon is still applicable to modern Persia. "My father's empire is so large that people perish with cold at the one extremity, while they are suffocated with heat at the other." Persia may be said to present three climates: that of the low tracts bordering on the Caspian sea,—that of the great plateau itself,—and that of the shores of the lower Tigris and the Persian gulf. The Caspian sea being 332 feet lower than the ocean, its shores, of course, in summer experience stronger and more lasting heats than do the West India islands. Excessive humidity is the leading feature of its climate. There is not a month in the year generally in which the inhabitants can rely on fair weather. Both weather and temperature are highly capricious. In the depth of winter the natives are often forced to throw off their warm clothing, and at other times, in the middle of summer, they are compelled again to have recourse to their sheepskin cloaks and furs. Snow often falls heavily, and remains on the ground for some time. The cold of summer is damp and unwholesome, inducing many diseases; rheumatisms and dropsies are common, and diseases of the eyes still more so. The climate of the plateau, or upland, is essentially different. Surrounded with mountains, on many of which snow

lies perpetually, this region, from Ispahan to Candahar, experiences very hot summers and excessively cold winters. In summer, the atmosphere is excessively heated by the reflection of the solar rays from the burning sand and naked rocks. The Persians deem the climate of Ispahan exceedingly healthy; but this salubrity is merely comparative; at the commencement of autumn, when the heat has nearly attained its maximum, its consequences are often fatal, for fevers then commence and often carry off immense numbers. The heats of Teheraun are insupportable in summer, and the whole court and most of the inhabitants abandon the place during this season for cooler retreats. In the plain of Hamadan, on the contrary, the heat is moderate, never rising above  $80^{\circ}$  in the shade in the hottest period of the year. But this plain is very elevated and well-watered and wooded. In other elevated situations, as Sutanuah, Gutappeh, and Ankhend, the temperature of summer is moderate, the temperature not rising above  $75^{\circ}$  in the shade during the hottest time of the day. Farsistaun, particularly the vale of Sheerauz, has been represented as free from excessive and rigorous colds; but this is not strictly true, for, during the winter months, rain and hail, frost and snow, visit the plain of Persepolis; and Le Bruyne himself, when engaged in exploring the ruins of Persepolis, was unable for some time to prosecute his researches, and compelled to take the shelter of a house. Scarcely a day in winter passes without some person being frozen dead in the vicinity of the towns. One great cause of this frequent catastrophe is the practice, universally followed and rigidly enforced, of shutting the gates of all cities and towns a little after sunset, and re-opening them at sunrise; and, if any arrive after the gates are shut, they must stay without all night whatever be the consequence. Rainbows are seldom seen in Central Persia, because the air is too dry and pure. The serenity and purity of their cloudless atmosphere is, indeed, the greatest blessing the natives enjoy; the sky being so clear at night, travellers can journey all night, and thus avoid the excessive heat of the solar rays so insupportable during the day. The third climate is that of the Gurmseer, a hot low region that skirts the Persian gulf and the lower basin of the Tigris. Here the samiel often kills the unwary and imprudent traveller. At Busheer, the heat is excessive, the thermometer ranging from  $87^{\circ}$  at sunrise to  $98^{\circ}$  in the shade at midday, and generally standing at  $90^{\circ}$  during the night. The whole southern coast of Persia is burnt up and barren, presenting nothing to view but brown sand, grey rocks, and hardened clay. In Ahmedee, in the Dashistan, between Busheer and Sheerauz, or rather the flat between Busheer and the first range of mountains, the thermometer stood at  $125^{\circ}$  in the shade, and the heat almost amounted to suffocation, when the late Henry Martin, the missionary, and Messrs Lockett and Taylor were there in 1811. One of them wrapped himself round in a wet sheet, whilst another covered himself with his mattress, by which different means they were much relieved.

*Soil and Productions.*] From what has been stated respecting the aspects of Persia, its numerous naked mountains, extensive deserts, and scarcity of water, it may be easily inferred that the proportion of good soil in Persia is exceedingly small; and even of what arable land exists one-twentieth part is not cultivated. In ancient days, the province of Susiana was a rich fertile province, but it is now scarcely distinguishable from the neighbouring deserts. Farsistaun was once well-wooded; but though much has been said of the fertility and beauty of the plain of Sheerauz, later travellers, as Fraser and others, declare it to be comparatively barren and unproductive.



The vale of Mervdast, which contained the once celebrated city of Persepolis, which was famed for its agricultural produce, watered, as it was, by the Araxes, Cyrus and Medus, and which supported a population of 1,500 villages, besides Persepolis, is now a dreary waste. The plains in the vicinity of Comaishah have been much praised for their exuberant fertility and beauty by Chardin, who traversed them nine times; and yet, in Fraser's opinion, they are sterile and barren. The district of Ispahan is well-watered by the Zunderood, and numerous canals, drawn from the river, for the purposes of irrigation. The plain of Hamadan, 15 miles long by 9 broad, is abundantly fertile; and that of Kermanshaw, 80 miles S.W., is the most fertile in Persia. While Kerr Porter was there, such was its exuberant produce that the whole expenditure of himself and suite, consisting of ten persons and twelve horses, with mules in proportion, was only 2s. 6d. a-day. The plain of Khoi, in Aderbeidjan, is noted for its deep and exuberant soil, which is so stiff as to require, in some places, 10 pair of buffaloes to drag the ploughshare through it; but the district of Khalkhal is the granary of this province, the soil being a dark loam, and standing in no need of artificial irrigation. A number of fertile valleys exist in the southern slopes and subordinate ranges of the Elboors. In Kerman, the only fertile district is that of Noormansheer; and the district of Darabgherd, S.E. of the Baktegan lake. The Koordish districts, in the northern part of Persian Khorasan, are abundantly fertile; but Khorasan is so subjected to the inroads of the Turkman tribes, that its once numerous population, flourishing cities, and extensive commerce have disappeared. The ancient lawgiver, Zoroaster, enjoined the Persians to plant useful trees, and irrigate the dry lands, and to work out their salvation by pursuing the labours of agriculture. By thus connecting the temporal and future interest of his followers, agriculture could not fail to flourish; and hence, under the Sassanian dynasty, Persia was as well cultivated as could be expected under a despotic government and the physical disadvantages of a dry and parched soil. But, ever since the extinction of the Magian faith and empire, Persia has gradually declined, and the Persians, like other Mohammedans under bad governments, are content with the present, and give themselves no trouble about futurity. The Parsee, or Ghubres, the persecuted descendants of the ancient race, are as industrious and patient as the modern Persians are idle and fickle; and it is the opinion of Chardin, that, if ever these Ghubres were to recover their wonted ascendancy, Persia would present a very different aspect. A young Persian met Morier on the road from Cauzeron to Sheeraz, and, entering into conversation, lamented the miseries of the peasantry of his district, who were oppressed beyond the power of endurance. 'Do you pay your taxes yearly,' said Morier? 'Yearly!' said he, 'why, we pay them monthly, and frequently twice a month.' 'Upon what are the taxes levied?' 'Upon every thing we possess, and, when they can find nothing else to tax, they tax our very children. Would to heaven that you Europeans would come and take this country from us, and then I would be your servant.' This language conveyed more of the feeling of oppression than whole volumes. The land-tax was usually a tenth of the gross produce; but lands held in fief, or for payment of military service, were exempt. It is now one-fifth of the gross produce, in addition to the *saaduraut*, or irregular taxes instituted to supply the exigency of by which each proprietor was obliged to furnish a share proportionate to his estate. This is one of the heaviest burdens levied on the

If Persia be deficient in grain, it abounds with herbs and

kind and hue. The gardens are numerous and extensive, and few countries surpass Persia in the variety and flavour of its fruits, as the fig, the pomegranate, the almond, the date, the peach, and the apricot. Khorasan is famous for its melons, of which there are twenty species. The quinces of Ispahan are the finest in the East; and the vines of Sheerauz, Yesd, and Ispahan, have each their peculiar excellence. Of raisins there are fourteen kinds, of which the violet, red, and black, are most esteemed, and so large that one of them is a good mouthful. The Persian dates are exceedingly rich, their syrup being sweeter and more pleasant than virgin honey. Pomegranates attain great perfection, some of them weighing a full pound. The country also produces hemp, tobacco, opium, sesamum, rhubarb, manna, saffron, cotton, turpentine, mastic, and various aromatic gums. Khousar, in Irak, is celebrated for its orchards. Gheelan and Mazanderan, or the narrow stripe between the Elboorz and the Caspian, are by far the most fertile and productive districts in all Persia. The climate is hot and humid, and the soil is watered by innumerable streams, which descend from the mountains to the sea. From September to the end of April, the whole country is one continued garden, and is covered with forests of oranges and lemons, and single and double jessamines. So beautiful is this tract during that season, that it is denominated *Belad al Irem*, or 'the terrestrial paradise.' The cultivation of mulberry trees and rearing of silk worms is the chief employment of the Gheelaunees; for silk is but sparingly produced in Mazanderaun. The annual produce of silk which passes through the custom houses of Gheelaun is, as Fraser was informed, about 60,000 *maunds shakee*, or 900,000 lbs. English, exclusive of what is used in home-consumption, which does not pay duty.

[*Animal Kingdom.*] The horses of Persia have been always celebrated as the finest in the East. Every person acquainted with ancient history has read of the Nisæan pastures and the Nisæan horses. They are, however, although they may excel the Arabian horses in shape and handsomeness, inferior to them in fleetness; and, for this reason, the celebrated Nadir Shah preferred the Arab breed to the Persian. The horses of the Chob country are remarkable for their strength, though they have not so much blood as those of the desert. Those of Shuster are large, powerful and admirably fitted for riding horses, but are not found to answer as race-horses. The Turcoman breed of horses has been introduced into Persia; they attain a great size, and are capable of enduring extraordinary fatigue. They have been known to perform a journey of 900 miles in 11 successive days. The late Vakeel Kerim Khan, mounted on one of these, once performed a journey of 332 miles in 58 hours. Camels are quite common in Interior and Southern Persia, and are of three kinds, but the Bactrian camel is most used for travelling. Mules are much used, and particular care is taken of the breed. An excellent breed of the ass has been introduced from Arabia. The *gurkhur*, or wild ass, is an object of the chase; and his flesh is esteemed a delicacy. It is prodigiously fleet, and its habits are exactly those so graphically described in the book of Job. The forests or the Elboors in Gheelaun and Mazanderan abound, as might be expected, in wild animals, as wolves, tigers, jackals, and foxes, and boars, with the Caspian cat. We are not so certain of the existence of the hyena in the southern provinces. Lions, leopards, and jackals, also abound in Mazanderaun. Oxen and cows are kept chiefly for agricultural purposes, and for the supply of the dairy. The cows of Mazanderan and Gheelaun are *small in size*, and resemble the lesser breeds of that animal in India.



Those of Interior Persia are of a better size; they have less of the hump, and resemble the English breed of black cattle. The Persian sheep are numerous and large; they are of the *Dhoomba*, or fat-tailed kind. These, with goats, constitute the wealth of the Eels or wandering tribes. In consequence of the great abundance of pasture land, and the numerous pastoral tribes that roam the country, wool is produced in great abundance all over the country. The best wool is that of Kermaun, the mountains of which, hot and arid in summer, and intensely cold in winter, sustain great flocks of sheep and goats, from whence the shawls, nummuds, and other woollen fabrics of the country, are made. Not only is the wool of the sheep itself very fine, but the goats produce a down which grows in winter at the roots of the hair, like that of the Tibet or shawl goats, and is nearly as fine. This is spun into various fabrics, which almost vie with the shawls of Cashmere in warmth and softness, if not in fineness and beauty of manufacture. This down, called *khoolk* in the language of the country, is found not only in Kermaun, but more or less over all Khorasan, the mountains of which are favourable to the animals which produce it. But the Khorasan *khoolk* is not so fine as that of Kermaun, being full of coarse goat-hair and very foul, and does not fetch in Khorasan more than 5*d.* per lb., whereas that of Kermaun is much finer, cleaner, and even cheaper in Kermaun. Animals of the deer kind abound in Persia, and hares are numerous in the uncultivated parts of the country. Tame and wild fowl are much the same as those of Europe. Quails and partridges are quite common, and immense numbers of pigeons are reared by the natives for their dung which is used as manure for melons. The pigeon-houses in the vicinity of Ispahan were in Chardin's time above 3000 in number, and very large, each being six times the size of European ones. Eagles, vultures, and falcons, abound in the mountainous parts of the country, and the latter are much used in hunting. As the rivers in Persia are few, fish cannot be numerous. Salt-water fish are abundant, both in the Caspian sea and the Persian gulf. The people inhabiting the coast of Mekraun and Kerman live much on this aliment, and were hence called *Ichthyophagi*, or 'fish-eaters,' by the ancients. All the rivers of Mazanderan abound in fish, especially sturgeon, vast quantities of which are cured on the coasts of these provinces, and carried to Astracan.

*Mineralogy.*] This is not a very fertile subject, for Persia, though mountainous, produces few minerals or metals. Unfortunately salt is the mineral which most abounds, the ground in most parts being more or less impregnated with it. None of the precious metals are found in Persia. Copper is produced in the mountains of Mazanderan and Kerman, and from those in the vicinity of Casbin, but not in sufficient quantity for the internal consumption. Lead is produced in the mountains of Fars and Kerman. Sulphur is an abundant mineral production, especially near the mountain Damawand. Iron-stone abounds in Aderbeidjan: the whole tract between Tabreez and the Araxes being covered with mountains of a reddish brown hue, indicating the presence of that mineral. At Sheherderabad on the Goorangoo, a branch of the Kizil-Ozan, to the S.W. of Meeanah, a copper mine has been lately discovered, and an Englishman began to work it in 1817. Lieut. Alexander, who passed this way in 1824, in his journey to Ardebeel, says, that here are perhaps the richest veins of copper in the world. Silver and lead are also found in considerable quantities.<sup>4</sup> Of all

<sup>4</sup> If ever a European colony were to be established in Persia, says he, I know not of a better situation for it than this; the climate being good, the soil fertile, rich ores in

the mineral productions of Persia, turquoises have been the most celebrated. This gem is produced in the mountain of Feeroos-Koh in the Elboors, and in a hill 40 miles W.N.W. of Neeshapore. The former mine is probably exhausted, as nothing of it has been heard since the time of Chardin, 160 years since, because, according to Fraser, the mines in the district of Neeshapore are at present the only place where such gems are now found. The hills in which they are found are a mass of porphyritic rock, intermingled with beds of clay, and conglomerates of the same substance, all strongly tinged with iron, and in many places pervaded with micaceous iron ore; the turquoise or kalaite is disseminated through this in veins, nodules, and irregular masses. The mines are six in number, and are all the property of the crown, and are farmed to the highest bidder. The rent, when Fraser was there, in January 1822, was 2000 Khorasan to-mauns, or £2,700 sterling; but this being considered exorbitant, some of the mines remained unlet. The mines are most wretchedly managed, no system whatever being used in the mining operations, which are left to be conducted by ignorant peasants, who have neither capital to advance, nor skill to direct their operations. Were they in the hands of intelligent miners, under the direction of the crown or some rich capitalist, they would pay abundantly. But the former will advance nothing, and the latter dare not; such is the insecurity of property under a despotism, which, though shifting hands, remains immutable. Marble, freestone, and slate abound near Hamadan. The first is of four colours, white, or statuary, black, red and black, and white and black. We have already noticed the common production called Tabreez marble. Mummy, a noted Persian production, is found in Kerman, near the village of Kesuiyeh. This substance is a black liquid petroleum, called *moum* by the Persians, which signifies 'an unguent.' It is also called *tutty*. It oozes from a rock in a cavern. Once a year only is the door of the cavern opened, and the moum which had distilled during the year (a quantity in size equal to a pomegranate) is taken out, sealed up, and said to be deposited in the royal treasury. It is esteemed a catholicon by the Persians, and reckoned more precious than gold. Some of this precious unguent was brought by the Persian ambassador in 1809, as a present from the shah to the queen of England. It is also found in Khorasan. Near Dalakee, on the road from Busheer to Sheerauz, are two fountains of black naphtha or bitumen.

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#### CHAP. IV.—COMMERCE AND MANUFACTURES.

MANUFACTURES and commerce in such a country as Persia cannot prove a very prolific subject, inasmuch as the almost total want of internal water communication is an insuperable impediment to inland commerce, combined as this is with that of the great central desert, and the difficulty of land-carriage over the great mountainous ranges that surround the lofty plateau. The institutions of the Magian system were also unfavourable to maritime commerce, as it was the design of Zoroaster to confine his countrymen solely to agriculture, and to make as much of their barren and thirsty soil as they could. Hence whatever maritime commerce was

abundance; and, as it is at a distance from the frontier, the colony would not run the risk of being disturbed by war. There is no probability, however, that this prediction will be long verified. The Russians have completely established their boundary on the *Araxes*, and another war will put them in possession of all Aderbeidjan, and remove the frontier line to the Kizil Ozan.



enjoyed by the ancient Persian empire was conducted by the Phœnicians and Greeks, whilst the internal was managed by caravans as at present. In the days of Khosru Nushervan, when that prince's dominion comprehended most of the tract watered by the Euphrates and Tigris, and the shores of the Persian gulf and the Red sea, the maritime commerce of Persia was large and extensive. Having overcome their wonted aversion to commerce and navigation, the Persians had established a flourishing and lucrative trade with India and China. All the principal ports of India were visited by Persian merchants, and in most of the Christian churches established in the peninsula, divine service was performed by Nestorian priests, ordained by a Persian metropolitan. By sea and land the monopoly of silk and Indian produce was completely in Persian hands, and the Romans were wholly dependent on them for the supply of these articles. As a proof of the great commercial intercourse with India by means of the Persian gulf, and the command of the navigation of the Euphrates and Tigris, it may be observed that the timber used in the construction of the *Tauk Kesra*, or dome of Chosroes, at Ctesiphon, was Indian teak. We learn from Cedrenus that when the emperor Heraclius pillaged Dastagerd, the imperial residence of Khosroo Parviz, the grandson of Nusheerwaun, he found in it aloes, aloes-wood, matasa-silk, thread, pepper, sugar, ginger, muslins without number, silk-robcs, woven and embroidered carpets, and bullion. Manufactured articles of the same kind were also found in the sack of Ctesiphon or Al-Madayen, by the Arabian general Saad. One of the chambers of Khosru's palace was stored with camphire, an odoriferous gum, peculiar to the oriental regions, but especially to Borneo and Sumatra, and which is employed with a mixture of wax to illuminate the palaces of the East. Ignorant of the nature and properties of that resinous substance, the Arabs—mistaking it for salt—mixed it with their leaven, and were astonished at the bitterness of the taste. Amongst the furniture of the palace, the Arabs found a piece of silk-carpeting, 60 cubits long by the same in breadth. On the ground of this a paradise or garden was depicted, and the trees, shrubs, and flowers, were imitated by the figures of the gold embroidery, and the colours of the precious stones; and the ample square was encircled by a variegated and verdant border. This being brought to the khalif, the rude and ignorant barbarian ordered it to be cut in pieces, and divided among the soldiers. Though this elegant piece of manufactured wealth was thus destroyed, yet such was the value of the materials, that the share of Ali alone, though none of the best, was valued at 20,000 dirhems. On the subversion of the Persian monarchy and religion, the Arabs monopolized the commerce of Persia and India, and the shores of the Persian gulf were enriched by the Indian trade, especially the town of Siraf and the city of Bassora. In the 10th century Siraf was a large and wealthy city, according to Ebn Hawkel, extending four miles in length, but unwallcd, and possessed many opulent merchants, who expended 30,000 dinars in the erection of their houses; and he declares that he himself saw at Siraf merchants who were worth 4,000,000 dinars, and that there were others who were still richer. The people of Cazeroun and Fasa, in his time, carried on an inland commerce, and were patient and persevering in the acquisition of wealth, and the merchants of Fars, wherever they went, were rich and powerful. But it must be remembered, that at that time a great proportion of the people were still Magians, who have always been an active and industrious race, like their successors at Yezd and Bombay, and consequently that the baleful influence

of the Mahomedan system was not then so fully felt as now. The frequent internal convulsions which subsequently agitated Persia, and the no less frequent inroads, and consequent subjection, of this unhappy country by the Turks and Tartars, contributed to ruin both her internal and foreign commerce. Under the sway of Shah Abbas, the greatest prince of the Suffavean dynasty, great encouragements were held out to manufactures and commerce, and a colony of Armenians was transported from Julfa, on the Araxes, to Ispahan, to conduct the foreign trade. But the ruin of that dynasty, and the frequent revolutions that succeeded, have reduced the Persian commerce to a low ebb.—Of the native productions of Persia, silk is the most important. It is produced, more or less, in every province, but Gheelaun and Mazaunderaun are those in which it chiefly flourishes, and which alone export it in any quantity. About 270,000 lbs. are annually purchased here by the Russians, and carried to Astracan; an equal quantity is sent to Bagdad and its vicinity; 180,000 lbs. are exported to Constantinople, Aleppo, and Anatolia; and the remainder is sent to Yesd, Cashan, Ispahan, and those other Persian cities, where silk is manufactured. Russian Gheelaun, Sheerwaun, and some of the districts connected with the Caucasus, are favourable to the production of silk, so that were the demand to increase, the supply would do so likewise. Its price varies according to its quality, and at the time Fraser was in Gheelaun (1822) the price was from £3 12s. to £4 8s. per maund of 14 lbs. English. Cotton is another article of raw produce, of which a great quantity is raised in Mazaunderaun, where the price, in 1822, did not exceed  $2\frac{1}{2}d.$  per lb., and where its quality is fully equal to that of the best Bengal cotton. Some of it is carried away by the Russians, but the greater part is consumed in the country. The best silk goods in Persia are manufactured at Yesd; they far excel those made in any other part. The chief silk articles there manufactured, are *alujahs* or shirts, and *kassubs* or trowsers, *deries*, or outer vests, and *hueahuns* or men's shirts, and taffetas, similar to ours but stouter, black silk handkerchiefs, about  $1\frac{1}{2}$  yard square, coarse, and tweelled like Barcelonas, and which serve for female head-dresses; many of them are dyed in crimson, and sell at 6s. each. Silk-velvets, of very great beauty, are manufactured at Mesched, Ispahan, Cashan, and Tabreez. Satins are also manufactured, but those of China are preferred, as being finer. The cotton-goods chiefly manufactured are: chintzes or printed cottons, calamears or printed patterns of wreathed and consecutive flowers, sparsely thrown upon a red, white, blue, or fawn-coloured ground, *peera-hueahuns*, or king's shirts, resembling English long-cloth, which lately entirely superseded them, *rudduks*, or upper vests, a fabric resembling nankeen, and Ispahaun stripes, blue, purple, or grey, and a coarse white cloth called *kherboz*, made for home wear in every village, and of which an immense quantity is annually carried off by the Russians. As wool is a native production in great abundance, so many of the inhabitants being of pastoral habits, a great many articles are made of it, as carpets and nummuds. The best carpets are made at Kerman, Yesd, Herat, Booroojird, and those of the Toorkomans of Khorasan, Ispahan, and Aderbeidjan. The shawls of Kerman are held in great estimation, and are only inferior to those of Cashmere. Nummuds, or fine felt-carpets, are sometimes of great beauty, but they are dear, and apt to get moth-eaten. The city of Hamadan has been long famous for its manufactures of leather, as saddlery, shoes, &c. Sheerauz was once celebrated for its gold and silver embroidery, but these are now much excelled by those of Cashan and Ispahan.



Its damasked steel knives and daggers are still esteemed, and a good deal of coarse glass ware is still made, but all its manufactures have declined since the death of Kerim Khan, its benefactor and sovereign. The wine of Sheerauz, so much boasted of, is made in no great quantity, and in so careless a manner, that in choosing it, not more than one large bottle can be got out of four or five, fit for use. There is no such thing as a cask in all Persia, and as the wine is fermented in comparatively small earthen vessels or bottles, some idea may be formed of the various and ill-concocted stuff that is too often produced. There are no other manufactures of consequence in Persia. The whole amount of exports and imports between Russia and Persia, by way of the Caspian sea, was estimated by one or two respectable merchants at Balfroosh, at 400,000 tomanus, or £214,000. The whole shipping employed in the Caspian commerce does not exceed 12 vessels of from 50 to 100 tons. There is a growing demand for European manufactures, since the Persians have become better acquainted with these commodities. Woollens have been long admired all over the East, and the imports are great and increasing, as also chintzes and printed cottons. But Fraser remarks that the French and German manufacturers have been much more successful in hitting the Persian taste than the English, because they took care to have better information on that subject; every Persian bazaar having a full and glaring display of their rich chintzes, whilst the English patterns, of a more sober kind, lay neglected and unasked for. Fraser observes, that it is not plain and good, but showy and flimsy articles, that suit the Persian market. The Persians are supplied with brocades and embroidery by the French merchants of Lyons. Indigo, cochineal, spices, sugar, and sugar-candy, are all articles of importation, the cochineal being from Russia, and all the others from India, by the way of Busheer. Black lamb and sheep's skins are imported from Bochara, coffee from Arabia, tin and tuthenague from India, copper, iron, and steel, from Russia. It is remarkable, that though Persia possesses no mines of the precious metals, yet there is not only an abundant supply of specie in that region, but also a very great sum in specie is annually remitted to India in return for the produce imported. Not less than £290,000 was exported to India in the year ending 31st May 1821, as cash-payment for Indian goods. To enable them to do this, the indigenous products of Persia greatly exceed in value her imports, and for the greater part of which she is paid in cash by her Turkish and Russian consumers. A large proportion of the Indian products which enter Persia are re-exported to the West, for which specie is returned. It is stated that the Georgian merchants, who trade between Teflis and Tauris, bring annually to the latter city 300,000 ducats in gold, and the remittances made to the mission there are all in the same coin.

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#### CHAP. V.—GOVERNMENT—ARMY—REVENUE.

PERSIA is an absolute monarchy in the strictest sense of that term, and what enhances the evil still more, is the strange and absurd political dogma peculiar to Persia, and which has prevailed there from the remotest period of her history, that a royal edict can admit of no repeal, and that the word of the king, however hastily uttered, and however contrary to common sense, or justice, or humanity, is irrevocable, even by the king himself. The evil of this practice is well illustrated in the history of Darius

and his favourite Daniel, and in that of Ahasuerus and his Jewish queen Esther. In such an absolute despotism, the sovereign is everything and the people nothing. He does what he pleases without check or control. The only right which has been retained by the people is that of insurrection, which has been more frequently exercised in Persia than in any other abode of despotism. The very excess of absolute power prevents the permanence of a dynasty, for unless the successors of the founder of a dynasty can wield the sword with ability equal to that of him who crushed the preceding dynasty, they cannot retain the regal power for any length of time. In fact, the history of Persia, especially that of modern times, is just an incessant round of valour, greatness, discord, degeneracy, and decay.

*Army.*] On this subject the reader must divest his mind of all European ideas, that include the existence and attributes of a regular well-disciplined army, for neither Persia nor the East ever possessed any thing of the kind. The Persian army—if army it may be called—is but an untrained rabble, who more frequently plunder their own countrymen than their enemies, and under pretence of collecting contributions for the war, rob the villagers, as well as travellers, of their valuables. The only force which bears any resemblance to a regular army, is that which has been raised and disciplined in the European manner by Abbas Meerza, the prince royal and governor of Aderbeidjan. The Russian successes compelled him to do so. This force consisted of 9,400 cavalry, and 1,240 infantry, disciplined by English officers and artillerymen, and with 1000 disciplined troops under the Sirdar of Erivan, completed the whole regular army, in 1822. This, with the irregulars drawn from Aderbeidjan and Erivan, might amount to 45 or 50,000 men. When Abbas Meerza took the field in 1822 against the Turks, he could barely muster 35,000 men, including a large portion of inferior troops, and 22 field-pieces, with 20 or 25 rounds for each piece, and about as many rounds of ball cartridges for each gun of the regular infantry, and the arsenal at Tabreez was nearly drained by this mighty effort. In the campaign of 1826, against a much more powerful enemy than the Turks (the Russians,) matters were little better. The whole army under his orders did not amount to 45,000, including irregulars; and of the whole corps only 12,000 could be called disciplined, along with a few hundreds of Russian deserters, and a few companies of foot artillery. Exclusive of the trained troops of Abbas Meerza, the *Gholaums* or king's guards, are the only permanently-embodied force, but these amount only to 4000 men, and have no regular organization. There is likewise a number of cavalry which the chiefs of the numerous tribes scattered through Persia are bound to furnish: these are the most efficient troops under the royal command, but they have greatly degenerated from their former character for courage and zeal. There is a kind of militia also registered in the muster-rolls, but whatever be their numbers, which are variously computed, they have no claim to be called soldiers. When the king takes the field in person his force is generally estimated at 100,000 men, which, with camp-followers, is doubled or even trebled. The modern Persians are represented by Morier as arrant cowards, without courage or discipline.

*Revenue.*] Sir John Malcolm estimates the whole fixed revenue of the state at something more than £3,000,000 sterling, whilst Mr Fraser, from what information he could obtain, estimates the whole, fixed and irregular, at one-half that sum. What makes the difference more extraordinary is, that the former personage estimates the irregular taxes and extortions as



equal to the fixed revenue, so that according to him, the whole revenue, fixed and irregular, is more than £6,000,000 sterling, or four times the sum estimated by Fraser. The whole fixed land-revenue is estimated by the latter at 989,000 toman at 11s. each, or £543,950 sterling, and the contingent revenue of presents, fines, &c. at 1,500,000 toman, or £825,000 sterling, or £1,368,950 in all. No land-tax is derived from the provinces of Western Khorasan, Aderbeidjan, and Mekran; nor from the government of Kermanshah nor the khanships of Booroojird, Nehavend, Khousar, and Khorremabad; and one-half of the landed revenue of Fars is spent in its administration. The ordinary revenues arise from the crown-lands, which, from the frequent revolutions, have been greatly increased by confiscations; from the church-lands, of which Nadir-Shah resumed the property, paying very moderate stipends to the clergy; and from landed proprietors, who pay 10 per cent on their crops. The renter or holder of crown-lands pays the same. But the land-tax has been lately raised to 20 per cent. on the gross produce. Gardens in or close on villages pay also one-fifth on their produce. Melon-grounds, tobacco, cotton, and such like fields, pay their fifth in money, assessed on a valuation of the produce. Cattle are also taxed, as horses, mares, asses, sheep and goats, oxen, buffaloes, and bees per hive. There are also capitation and door-taxes, particularly on Armenians, Jews, and Ghubres. Shops and bazaars pay a duty proportioned to their size and employment. It is levied on the proprietor, and varies from two to twenty reals annually. The tenant also pays according to the nature of his business and ascertained profits, from 10 to 50 toman annually. All merchandise, whether by land or sea, pays a duty of 5 per cent generally. This, however, is not the only duty which goods have to pay on their entrance. There are numerous custom-houses which levy a duty on that which was levied before, at the rate in some places of 1, in others of 2 and  $2\frac{1}{2}$  per cent. Every governor of a district in fact does all he can to squeeze money from the trader. It has been calculated that before an investment of goods can arrive at Ispahan from Trebisond not less than 10 Persian duties must be paid. Of the irregular or contingent revenues those received at the festival of the Nauroos, or new year, commencing with the vernal equinox, are by far the greatest, amounting, according to Mr Fraser, to at least 1,200,000 toman, or £660,000 sterling. No one must appear that day before the king without a present. Every one who has the least dependance on court favour, strives to make up a purse for the occasion, and those who cannot make their offering in cash (by far the most acceptable shape) make it in goods, shawls, horses, jewels, merchandise, for nothing is unacceptable. Over against the revenue must be placed the royal maintenance, the cost of providing khalauts and presents, the payment of the state ministers, and of the royal guards. What that expenditure is, is unknown; yet, according to Malcolm, it is considerably below the revenue; whilst Fraser, on the contrary, thinks that the Persian monarch with all his passion for accumulation cannot possibly save much yearly. It must be remembered, however, that in a country like Persia public credit is unknown, and a full treasury is consequently deemed essential to the public safety, and unless the disbursements were greatly less than the expenditure, this would be impossible. We are, therefore, disposed to think that Fraser has underrated the Persian revenues. It is certain that the present monarch is immensely rich. According to lieutenant Alexander, who visited Persia in 1826, the king is said to have a mule load of pearls in his treasury,

besides a vast quantity of jewels, and above 30 millions sterling in cash. He has, however, been obliged to disgorge above 3 millions sterling of that sum to the victorious Russians in order to preserve the rest.

#### CHAP. VI.—RELIGION AND LITERATURE.

THE modern Persians are Mohammedans of the sect of Alee, or Sheeahs, as they believe that Abubeker, Omar, and Osman, obtained the khalifate in unrighteous opposition to Alee, who, as son-in-law of the prophet, had a just claim to be Mohammed's successor. In the festival of Hoseyn, the son of Alee, and next to him the chief saint of their sect, the streets of Sheerauz, Ispahan, and Teheran, ring with imprecations against the Soonnites or followers of Omar. This festival seems to have been dexterously got up by the heads of the sect in order to perpetuate the schism, and keep up the hatred of their followers to the Turks and Usbees, the political as well as religious rivals of the Sheeah faith. In fact no such religious hatred is to be found between any religions, however opposite in their creed, as between the Soonnites and Sheeahs. Their differences in the modes of worship and customs are but trifling, and have risen wholly from mutual hatred, and their aversion to have any usage in common. These consist in the mode of holding the hands, the manner of prostration, and the shape of their graves, which with the Persians are flat on the top, and with the Turks convex. The Persians defame the Soonnee imaums, ascribing to them every tenet which has been invented or held by the most visionary of their votaries. Like the Soonnees, the Persians have their traditions, to which they appeal as the Jews to the Talmud, and the Romanists to the church, for the orthodox interpretation of the Koran. They believe in the infallibility and impeccability of the twelve Imaums descended from Fatimah, the daughter of Mohammed, and wife of Alee. Abraham they hold to have been only a prophet till God made him an Imaum. Fatimah, the wife of Alee, holds much the same place in the Sheeah system that the Virgin Mary occupies in the Popish creed. They have their pilgrimages, their purgatory, their relics, and their hermits, just like the Romish church; but in this they differ that the Sheeahs proscribe images. Both deny that their respective sacred books can be understood by the common people. A Sheeah champion, in his reply to the late lamented Henry Martin, says that only a very few expressions of the Koran are comprehensible by human reason, and none but the prophet himself or his descendants, the 12 imaums, could comprehend them. The Sheeahs have also their mystics and their schoolmen, namely, the Sooffees. The Persians have no visible imaum, or living head of their faith, like the Soonnites, who hold the indispensable necessity of such a head, and recognise its existence in the person of the Turkish sultan, who obtained the dignity of khalif by the voluntary resignation of Mohammed XII., the last khalif of the Abasside line, in favour of sultan Selim I. when he conquered Egypt in 1517. The last of the twelve Imaums, or living descendants of the Arabian impostor, is supposed by the Persians not to be dead, but only concealed, and is expected to appear near the last day, when all the world is to become Mohammedans. The Persians have been uniformly represented as the most tolerant of all Mohammedans; but this is denied by Fraser, who ascribes this mistaken notion to the apparently *more irreligious* character of the Persians, and their *more* light and volatile



temper. The treatment which Fraser experienced at Mesched and Astrabad is a clear proof of Persian bigotry, for at the former place he and his travelling companion, Abdool Rezak, an amiable Sooffee, were more than once in danger of losing their lives through the influence of the moollahs or priests, and at Astrabad, Abdool Rezak was in terror lest the people should know that Fraser was a European, or see him eat with him, as in that case they would have put them both to death as kaffers and unbelievers.

*Sooffeeism.*] Mohammedism is, however, on the decline in Persia, chiefly through the prevalence of Sooffeeism, a system which, under various shades and shapes, has existed from very early ages in the East, but especially in Persia. It is not easy to define it, as it is so intangible and Proteus like that it can accommodate itself to any principle. As far as it can be understood it maintains, in opposition to the Magian doctrine of two eternal opposing principles, the existence of only one simple substance pure and perfect, thereby denying the entity of matter as opposed to spirit, and believing that whatever exists is of the same nature with God, has emanated from him, and must again be united to him or reabsorbed in him. Creation with them is merely a development and modification of the divine nature. Death or destruction is nothing but the removal of the forms thus communicated, and the reabsorption of that portion of Deity which dwelt in them; and the pious Sooffee while he beholds around him the wonders of the visible world, professes literally to believe that he sees God in every thing. The system of the Sooffees is thus a species of Pantheism agreeing with the tenets of Spinoza and the Cabbalists, that the world is the same simple substance with the Deity, but differing from the former in this, that the world is not co-extensive with God, nor absolutely identical with him, but only an emanation from him, though of the same substance with him. Hence the Persian simile which compares our present state of being to a portion of sea water enclosed in a bottle, and swimming in the midst of the ocean. The Sooffeetes also deny the existence of evil, because as all things emanate from God, as parts of his essence, and must again return to him, therefore there can be no such thing as evil, because nothing evil can emanate from God. They are divided into a great many sects, but the two chief are the *Hulooleah* or 'the inspired,' and *Ilahedeah* or 'the unionists,' from which other five are derived, and these again are subdivided into others. As the ancient Pagan philosophers accommodated themselves to all the various forms of Paganism, and taught their followers to do the same, so do the Sooffees. Sooffeeism is of itself no religion, and its followers are taught to follow the forms of the religion of the country as a mere worldly duty, from which they are to be exempted by an increase of knowledge or devotion. Wherever it prevails, it unsettles the popular belief, but it substitutes no other of a defined and intelligible nature. The Sooffee teacher professedly allows the mission of Mohammed on the same principle he would allow that of Christ, provided he lived in a Christian state, namely, that they were employed as instruments for preserving the order and good government of the world, but he at the same time instructs his disciple to place all his confidence in him as one familiar with the Deity. The Sooffees are all perfectionists; every devotee of that system has three stages to pass ere he can arrive at what they denominate consummate perfection. The progress of this system has of late been very rapid in Persia, and threatens the extinction of Mohammedism in that region. The fact is that the

number of those who have become sensible of the gross absurdities, and been disgusted with the ritual forms of the established system, are daily increasing, and it is for want of a more rational and better system, after which they are anxiously seeking, that so many have become Sooffees. The number of Sooffees is estimated at more than 300,000. Fraser met with them among the nobility, the merchants, and those who had travelled much, and even among the moollahs. The Sooffees have always been objects of the deepest abhorrence to the orthodox hierarchy.

*Magiism.*] As Magiism was the ancient religion of Persia, it is more a subject of antiquarian research and past history than of modern discussion. It is quite the opposite of the two systems at present professed in Persia, but has been so veiled in mythological mystery, that it is impossible accurately to understand and delineate its leading principles; and it appears that the Magian teachers were not agreed amongst themselves as to the meaning of their sacred books. Whether the two leading principles of the Magian system may be considered as real intelligent agents, or mere oriental personifications of good and evil; whether, if the former, they were always co-existent, or if the latter (Ahriman) was posterior to the former (Ormud); and whether, if co-existent, they were eternal, or if they were on the contrary productions of Zerwan or Time, are questions which have neither been settled by the Magian expositors of their own creed, nor by the literati of modern Europe. The leading principle, however, which pervades the whole system is the celebrated doctrine of the two principles of good and evil, which have always co-existed in the universe of spirit and matter, a bold and injudicious attempt of oriental philosophy to reconcile the existence of moral and physical evil with the attributes of a wise and beneficent Governor of the world,—an attempt to solve what is insoluble by our limited powers. Divested of its mythic garb or poetic dress, the creative power in the Magian system is the doctrine of fatality, a necessary commixture of virtue and vice, of misery and happiness, in all that exists, from the continual struggle of two equally powerful intelligences, possessed of creative powers, each acting in opposition to the other from a necessity of nature, and thus producing all that disorder which we see. The one, Ormud, cannot but create good, and virtuous beings congenial to his nature; the other, Ahriman, cannot but create evil beings suitable to his nature; and thus the two intelligent principles, and their multiplied created intelligences, are and must be engaged in continual warfare, from the necessity of their opposite natures. In this way the Gordian is not loosed but cut, the plot is unravelled, when all things are seen subjected to fate, that stern power which, arming the combatants with equal strength and mutual hate, dooms the universe of mind and matter to be the battle ground of endless strife between the light and the darkness. The irresistible conclusion from this absurd unphilosophical system is, that as the two principles are possessed of equal powers, and of equal hate, and both can create good and evil spirits at pleasure, therefore the combat can never cease, that Ormud, or the Light, can no more finally vanquish Ahriman, than Ahriman can finally vanquish Ormud, and that the combat must always be as it has always been. Yet as it is the peculiar property of error to be inconsistent with itself, the Persian Ghubres believe that Ahriman shall be finally overcome with his followers, and with them sink into his native darkness, the light shall be for ever separated from the darkness, and the peace and harmony of the universe be eternally preserved. The whole religious duty of the Magian



believers consists in the art of gaining the aid of the good spirits, and by a due observance of the moral precepts and ritual forms enjoined by Zoroaster (Zerdusht) to induce him to assist the votaries of Ormoozd. It is one peculiarity of the Magian creed that it enjoins neither fasts, nor celibacy, as means of obtaining the divine favour. The number of the Ghubres is at present very small. Their chief place of residence is at Yesd, where their numbers are estimated at 4000 families, who inhabit a separate division of the city, and have an Atish Kadih, or 'fire temple,' on the summit of a mountain in its vicinity.

*Christians, &c.*] The Persian Christians consist of Armenians, Nestorians, Jacobites, and Romanists, and are but few in number. The Armenians in Ispahan, formerly above 80,000, are now reduced to 12,500 persons. A Roman Catholic mission has been long established at Ispahan, but it made few converts. A colony of Nestorians inhabits the mountains that bound the lake of Oormeah to the W., and are supposed to have done so for more than 13 centuries. They are said to be the remains of the numerous Christian population that once inhabited all that country in the times of the Greek emperors, but were forced by their Mahomedan enemies to take refuge in this wild and most inhospitable region. They are divided into four tribes or branches. The first is denominated the *Teearees*, and is by far the most important tribe, consisting of 10,000 families; the *Kojumees* 1000 families; the *Jiloos* 500; and the *Tookabees* 300 families. The whole community is ruled by a prelatical chief whose dignity is like that of Aaron, hereditary in the family. Yet as set apart for the church he cannot marry. There are generally two sons of the family thus dedicated to heaven and the pontificate, the rest marry to keep up the succession, and the eldest son of the eldest brother always succeeds. The family name of the present chief is Marchimoon. He acts in double capacity of priest and general, leading the people to church or war, and they all pay him implicit deference. They hate Roman Catholics still more than Mohammedans, putting them to death without mercy. They keep up a sort of alliance with a Koordish chief called Mustapha Khan Hakeeaurée, and make a common cause with him in time of common danger, he furnishing cavalry, they infantry. They can bring into the field 14,000 capital matchlock-men, all of whom are equal to the best rifle or marksmen. They live and associate exclusively among themselves. The houses of these people are placed on the tops of very steep cliffs, approachable only by such goat paths as would defy most other people, and surrounded by thick forests. They are quite secure against all attacks of the Persians and the Koordish chiefs, and there is no tradition that they have ever been conquered. None care to meddle with them, for nothing would be gained by it, and if any one should be killed, the rest, like a nest of wasps, would retaliate on the aggressor. They bring honey, wax, rosin, wool, sheep, timber, cattle, a little grain, and lead from the mines in their hills, to the low districts around, but they come no farther than the skirts of their own country, where they meet with persons in the habit of trading with them, and never on any account do they trust themselves within the walls of a city. Such are the known particulars respecting this curious race of people, this ferocious and insulated Nestorian community. There are 1500 Christian families in the district of Salmast, W. of the Oormeah lake, of whom 800 are Nestorians, and the rest Armenians or Nestorians who have joined the Roman Catholic church, and have a bishop set over them by the Romish pontiff. Attempts have been recently made

to introduce Christianity into Persia by means of missionaries, of whom the late Henry Martin was the first, who proclaimed before the moollah of Sheerauz the doctrine of faith in Christ, and made the gospel known in their own tongue to the natives. This zealous missionary conversed and disputed frequently with the Persian moollahs, and confounded them by the acuteness of his reasonings. When he quitted Tabreez he left a treatise in Persian containing a summary confutation of the Mohammedan tenets, requesting the moollahs to answer it if they could. There is a more reasonable ground of hope for the progress of Christianity in Persia than in Turkey from the difference of national character. The Turk is remarkable for taciturnity, and avoids debate; the Persian is loquacious and loves to reason. The Turk is a zealous Mussulman, but he never intrudes his ideas upon any one; the Persian loves metaphysical speculations, whilst the Turk never inquires nor wishes to inquire about the religion of another. The Persian wishes to know every thing, especially what free-masons believe. The Turk, however, is more steady, and has more character. The Persian is deceitful, lying, dishonest, vicious, and covetous. But both nations are perfectly ignorant of what the Christian calls devotion.

*Literature and Science.*] Neither of these made any figure in Persia during the prevalence of Magiism. Much has been said about the remains of Magian wisdom and Magian learning, but no remnants of either have yet been found, and for this plain reason, that none ever existed. It does not appear that Persia had ever a poet or historian till it became Mahomedan. It was during the latter part of the khalifate that the lamp of science began to be lighted up in the East, and shone with comparatively great splendour, for some centuries, under the reigns of the later khalifs and Seljookian sultauns. During this period a great number of historians, geographers, astronomers, mathematicians, chemists, physicians, poets, philologists, and grammarians, flourished, whose names and respective productions it would be both tedious and useless to most readers to mention here, as they are known only to oriental scholars. The poems of Ferdousee, Saadee, and Hafiz, have been read with delight in translations and extracts. The last of these is the Persian Anacreon, whilst the first may be styled the Homer of the East. But Persian literature has been long on the decline; and some feeble rays of that splendour, which once irradiated the Persian horizon, are all that now appear. Poetry is still passionately beloved by the modern Persians, an instance of which is mentioned, in which an adventurer, aided by a popular song and a few musicians and singers, raised an army, and was for some weeks a candidate for the throne; and the poems of Ferdousee and Hafiz are as well known to the lowest mechanics, as those of Burns in Scotland to the mass of his countrymen. As poetry is always a popular commodity, the swarms of Persian poets and poetical mendicants exceed belief. Their chemistry is alchemy, and their astronomy astrology. What philosophy they have is that of Plato and Aristotle. But an abstract of the Copernican system, and of some parts of Newton's Principia, have been translated into Persian, and are eagerly studied by some of their learned men. The Persians have great capacities for learning and science. The moollahs are notoriously ignorant of astronomy, and believe the absurd Mohammedan dogma of the seven heavens revolving round the earth, of the sky being formed of a substance which they call the 'origin of matter,' and that the stars are either portions of light from the throne of God, shining through holes like nail holes in this primitive substance, or glittering patches



nalled to it as a ceiling, or glimpses of the empyrean or sphere of fire seen through it. The chief moollah and astrologer at Mesched believed that the earth was exactly of an oval figure, longer and smaller at the one end than the other, and that America was situated on that end. Most of the moolahs are addicted to magic and judicial astrology.

LANGUAGES.] Four languages have been successively used in Persia: the Zend, the Pehlevi, the ancient Parsee, and the modern Persian.

*The Zend.*] The Zend is now entirely obsolete,—all that is preserved of it being the Zendevesta, and the inscriptions at Istakar and some other places. The very fact, that the Zendevesta was written in this language is a very strong proof of the antiquity of that book; for it is repugnant to common sense to suppose that the Zend was a jargon invented at random by the modern Ghubres. It is true indeed that a translation of that book was made into Pehlevi, when the Zend became obsolete, or ceased to be a spoken language. But the book still abounds in Zendic words, a vocabulary of which was made by Du Perron, and appended to the original and translation. Where that language was spoken has been controverted amongst the learned; some, as Heeren and others, affirming that Bactria was originally the province where it was vernacular;—others, as Du Perron the translator of the Zendevesta himself, and Wahl, that Aderbeidjan was the original seat of that language. But it now appears, from recent discoveries, that the Zendic language was diffused over all the country E. of the Euphrates, as inscriptions in that language have been found on Babylonish bricks, cylinders, &c. at the ruins of Shushan, Hamadan, and in the mountain of Be-Sitoun, besides what have been found at the ruins of Istakar. The characters of this language are what have been commonly denominated the arrow-headed and cuneiform, and were, till very lately, untranslatable by any of the learned. Fortunately for the satisfaction of the curious, who had been uniformly baffled in all attempts to decypher this character, the learned St Martin was enabled, by the help of an ancient Coptic vase, to decypher four arrow-headed inscriptions, including that on the Coptic vase. The discovery of a key to the Egyptian hieroglyphics led the way to this other discovery. The hieroglyphics and cuneiform characters having been found to correspond, a diligent inspection of the Zend alphabet, given by Du Perron, and of the Pehlevi inscriptions on the equestrian figures of the Sassanian monarchs, at the excavations of Nakshi Roostam and Nakshi Rajeb, as explained by Du Sacy, who found that the Greek and Pehlevi mutually corresponded, enabled St Martin to discover 25 sounds out of 34 which the Zendic alphabet conveys, in the cuneiform inscriptions, copied by Niebuhr and others; and thus 3 of these have been clearly explained and understood, 2 at Istakar, 1 on the column at Morgaub, besides the 4th on the vase itself. The Zendic alphabet contains 43 letters, which express only 34 distinct sounds, and therefore 9 of these only remain, between which and the cuneiform inscriptions no correspondence has yet been found. It now appears that the cuneiform characters have three different forms, Persian, Medish, and Assyrian, all which are expressed on the Coptic vase, the columnar inscription at Morgaub, and all the Persepolitan inscriptions, and are all read from right to left, like most of the oriental alphabets. It has all the appearance of a primæval alphabet, consisting only of two elements, the wedge and the rectangle; and with fewer than these an alphabet cannot possibly be formed. To this circumstance, and the total want of curves, must be attributed the apparently superfluous number of strokes of which some of the letters

are composed. From its very nature, it cannot have originated from picture-writing; and it is as clear that it is not syllabic. It must therefore have been alphabetic from the very first. The very multiplicity and superfluity of its strokes seem to evince that it has been formed by a laborious analysis of sound, indicating a desire not to allow a single aspiration to escape without being represented. It appears to be of Asiatic origin, and is so different from the Egyptian hieroglyphics, and the correspondent alphabetical character expressed on the Rosetta stone, as to repel the notion of a common origin. It clearly appears, from the discoveries at Babylon, Shushan, Persepolis, and Van, to have been diffused over a great part of Upper Asia, and adopted by different nations, who formed new letters, but still deduced from the wedge and rectangle the same radical elements. Being found in three different states at Persepolis, its origin must have been long anterior to the Persian monarchy: but where it originated, whether in Babylon or Assyria, Media or Persia, is unknown, being lost in the night of antiquity. It bears so great a resemblance to the Sanscrit, as to prove them both to be cognate dialects, or filiations of one common language, spoken long before the existence of any historical records.

*The Pehlevi.*] The Pehlevi language has a different character from the Zend, and is of posterior origin. It is denominated so, as being the language of warriors and heroes, and seems to have prevailed in the greater Media and among the Parthians. But we have no proof, as some have imagined, that it was spoken at the court of the Great Cyrus and his successors. We are, in fact, equally ignorant of the origin of the Pehlevi language as of that of the Zend; and the Sassanian inscriptions, though 7 centuries later than those of the Kaianian kings at Persepolis, were not understood by any orientalist till the learned Sylvester du Sacy discovered a key to the Pehlevi alphabet, by finding that the Greek inscriptions on the equestrian figures of these monarchs were translations of the Pehlevi inscriptions on the same sculptured figures. At any rate, it seems to have prevailed during the Parthian dynasty; but it is one great loss in the path of inquiry, that these monarchs used the Greek language in all their coins and sculptures, in preference to the national language, so that we have no remains of it, as it existed during that period, to aid us on the subject. We only know that it was the national language at the accession of Ardeschir Babegan to the throne in A.D. 226. It was into this language, as a more popular idiom, that the Zendevesta was translated; but when, we know not. The Pehlevi letters bear no resemblance to the Zend, and the language contains many Chaldee and Syriac words, but is not a mere dialect of the Chaldee, as Sir William Jones thought. It fell into gradual disuse during the period of the Sassanian dynasty, and was banished to the mountains of Parthyene by these princes, who introduced by express law the use of the Parsee, or dialect of Farsistan, their native province.

*The Parsee.*] This language is softer than the Pehlevi—which in that respect excelled the Zend—from which latter it seems to be derived, and must long have had the ascendancy in the Persian court. It is the only language which furnishes an explanation of almost all those Persian names which were known to the Greeks and Romans, as may be seen by consulting Reland, Adelung, and Anquitol du Perron. When the Great Nushirwan filled the Persian throne, the Parsee was the language of the court, thence called the Deri, and the Pehlevi was the language of the learned. Four other dialects of the ancient Parsee, now lost, were then spoken, as the *Harohee* or *Herwee* in Khorasan, the *Segs*, or *Sagzi* in



Sigistan, the *Sewalie*, or *Zabuli*, in what is now called Afghanistan, and the *Sooke*. But none of these were ever more than provincial idioms. When Persia was conquered by the Arabs in the 7th century, the Parsee was proscribed the court and lost its high reputation, and when restored to its former rank under the Dilemite princes, it was then corrupted by a large intermixture of Arabic; yet great poets and able speakers formed it into a rich and harmonious language under the name of modern Persian. The ancient Parsee, used among the Ghubres, will owe its immortality to the Shah Nameh of Feerdoosee; and the Ayeen Akberry of Abul-Fasil wrote in 1600; for in proportion as the true Parsee lost its predominance in its native country, it gained a fresh ascendancy at the court of Delhi. At present, and for some time back, the modern Persian is banished the north of Persia, and even from the court of Teheran, by the Turkish, which is spoken all the way W. from Abhar to the Hellespont. In Persia, however, the Arabic is still the language of science.

*The Persian.*] The Persian language, both ancient and modern, has a great resemblance to the German and Gothic languages. In the Icelandic language, a branch of the Gothic, an entrenched camp is called *Parsagard*, which is probably the true Persian name from which the Greeks have made *Pasar-gadæ*. It bears an equally strong resemblance to the ancient Sclavonian, and also to the Sanscrit, which, in its turn, has a strong similarity to the Greek and Latin languages, as has been shown by Bopp and Schlegel. We must therefore conclude that all these languages belong to one common but unknown parent. Besides the modern Persian, Arabic, and Turkish, two others, the *Koordish* and *Loorish*, are spoken by the Koords and Loorees. The *Koordish* is, like the *Pehlevi*, a mixture of Persian and Chaldee, and even *Hindoostanee*, as Heude informs us that he found that language of the greatest use in *Koordistan*. He thinks that both are derived from the same root, and that the former is fully as similar to the latter as the Persian has been generally allowed. The *Loorish* language is a rude dialect of the *Pehlevi*, if not the *Pehlevi* itself, which confirms the assertion of Hadji Khalfa, the *Toorkish* geographer, that the *Pehlevi* is spoken in *Farsistan*. The misfortune, however, is, that our knowledge of the nomade tribes, especially the *Loorees*, is still very imperfect; and we have no vocabulary of their language, in order to compare it with the *Zend*, *Pehlevi*, or *Parsee*. The language of the *Baukteau-rees*, a *Loorish* tribe, is said by Morier to abound with words of the old *Parsee*, and to have a great affinity to the *Zend*.

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#### CHAP. VII.—POPULATION—MANNERS AND CUSTOMS.

*Population.*] This is a subject on which we have no certain data. The statements of travellers, respecting the amount of Persian population, are mere guess-work; for, independent of such observations as they have time or opportunity to make during a transient stay or a hurried journey, how is it possible to give even a conjectural statement? All that can be said is, that the country is thinly inhabited, and that it was much more populous under the Magian than the Mohammedan system of faith and government, because the former system, however faulty in many essential points, was much more favourable to human industry and comfort than the latter. It is clear, from the numerous remains of ruined cities, towns, villages, &c. every where to be found throughout Persia, that it was as well-peopled as the nature of the soil and climate would permit during the

periods of the Magian dynasties, and that Mohammedism has been the bane of that unhappy country, as it has been of every other where it has prevailed. Sir John Chardin's computation of 40,000,000, as the amount of Persian population, is of no use, because it cannot be applied to the territory which now remains. Sir John Malcolm, following the authority of Pinkerton, states 6,000,000 as the population of Western Persia. This is certainly too low an estimate. Malte Brun, on the authority of the manuscript journals of several French travellers, has given a table of the Persian population; but it includes Eastern Persia. We shall however give it, and subjoin a few remarks.

## STATIONARY POPULATION.

Modern Persia, comprising a mixture of ancient Persians, Tartars, Arabs, and Georgians,	10,000,000
Ghubres, or Parsees, in Kerman and Mekran,	100,000
Afghans of Caubul,	500,000
Ghelaky, or ancient inhabitants of Gheelaun,	50,000
Armenians (in Armenia and Aderbeidjan,)	70,000
Jews, at Ispahan, Sheeranz, Tabrees, Hamadan, Kashan, &c.	35,000
Sabians, or disciples of John, in Khoosistaun, (Susiana,)	10,000
	<hr/> 10,765,000

## NOMADIC OR WANDERING TRIBES.

## I. TURKISH TRIBES SPEAKING THAT LANGUAGE.

1. Afshars, (chiefly in Aderbeidjan,)	88,000
2. Kajars, (in Mazanderaun,)	40,000
3. Mukkadem, (near Maraughah,)	5,000
4. Dombeloo, (in Armenia, near Khoy and Salmast,	12,000
5. Turkmans, (in Aderbeidjan, and near Hamadan and Kozeroon,)	12,000
6. Talish, (in Mazandaran and Gheelan,)	15,000
7. Karaghoslee, (near Hamadan,)	12,000
8. Bejat, (in Aderbeidjan, Fars, and Khorasan,)	20,000
9. Shahsevend, (near Ardebeel and Rhey,)	14,000
10. Jeesvansheer (in Sheerwan,)	7,000
11. Jalayrs, (in Khorasan,)	
12. Modanloo, (in Fars,)	10,000
13. Kodjavend (in Gheelan and Mazandaran,)	4,500
	<hr/> 239,500

Besides 28 other Turkish tribes, less considerable in numbers.

## II. ARABIAN TRIBES.

## 1. Arab Shepherds, introduced by Tamerlane.

1. Bistaunieh, (near Bistain in Khorasan,)	12,000
2. Thoonce, (in Khorasan,)	15,000
3. Jindakce, (in an oasis of the Great Salt desert,) unknown.	
4. Agakhancee, (in the Gurmseer, or hot district of Farsistan,)	15,000
5. Ahwaz, (in the plains of Khoosistan,) number unknown.	
6. Athullai, (in Kerman,)	6,000
7. Three other nameless tribes, consisting of 9000 each,	27,000

## 2. Arab fishermen on the sea coast.

1. The Beni Kiab, (in Khoosistan,) number unknown.	
2. Arab Hindian, (in maritime Fars,) do.	
3. Beni Hoole, do. do. do.	
Total numbers conjectured,	10,000
Malte Brun supposes the whole of the Arabian tribes above-mentioned to amount to	<hr/> 100,000

## III. TRIBES OF THE LOORISH LANGUAGE.

1. The Zend, (near Ispahan, and in the north of Fars,)	12,000
2. — Lakes in Farsistan,	20,000
3. — Khogiloo do.	15,000
4. — Zengueneh, (environs of Kermanshah,)	6,000
5. — Feilee in Looristan, (between Shooster and Kermanshah,)	40,000
6. — Bacteauree, in do. (between Shooster and Ispahan,)	30,000
7. — Kerroos, (environs of Khamse,)	10,000
8. — Kara Zindjiree, (near Kermanshah,)	7,000
Total of Looree tribes,	<hr/> 140,000



## IV. TRIBES OF THE KOORDISH LANGUAGE.

1. *In Koordistan.*

1. The Mekris, able to muster . . . . .	3,000 horsemen.
2. — Bilbas, or Bilbossi, able to raise . . . . .	15,000 do.
3. — Giafs, . . . . .	5,000 families.
4. — Goorars, (near Sennah, in Ardelan.) . . . . .	
5. — Baras, . . . . .	1,000 do.
6. — Sunsur, . . . . .	1,200 do.
7. — Leks, . . . . .	1,000 do.
8. — Kotchanloos, . . . . .	10,000 persons.
9. — Shaghoghis, (in Aderbeidjan, a peaceful tribe,) . . . . .	15,000 do.

2. *Out of Koordistan.*

1. The Reshwend, (near Taroos in Irak,)	10,000
2. — Pazequee, (between Rhey and Teheraun,)	3,000
3. — Zafferanloo, (in Khorasan,)	10,000
4. — Boojnoord, (in do,)	8,000
5. — Modanloo, (in Mazanderan,)	4,000
6. — Erdelancee, (in Khoosistan,)	10,000
7. — Embarloo, (in Gheelan,)	
Total number of Koords, exclusive of Goorars, reckoning	
5 to a family,	200,000
In Persian Koordistan,	155,000
Out of do. do.	45,000
	<hr/> 200,000

Lastly, we have an enumeration of what he calls the Patan tribes, but it is useless to give it, as it is excessively meagre, showing an almost total ignorance of the Afghan and Beloochee tribes. According to this list, procured by the French officers sent by Bonaparte in 1807-8, the stationary population of all Persia is 10,765,000, and that of the nomadic tribes 679,500; total, 11,444,500. But the list is exceedingly incomplete and erroneous; 28 Turkish tribes are altogether omitted; the number of the Jalayr tribe is not given; the Shahsevend is not at all a distinct Turkish tribe; one of the tribes enumerated in the table as Turkish is settled in Sheerwan, and clearly out of the Persian dominion. The whole of these are estimated at 240,000 in the table; and 81,000 has been assigned by another compiler, as the aggregate of the 28 Turkish tribes, whose numbers have not been introduced there at all. But this is mere conjecture, and would, after all, make the population of all the Turkish tribes only 320,000, a number evidently too small, as Malte Brun himself makes the number in Northern Persia alone 420,000 persons. In the list of the Looree tribes, the Mahmood Soonnees are omitted, a tribe containing 12,000 families, according to Morier; and the Baukteeaurees are calculated by Morier at 30,000 families. Here then we have not less than 42,000 families allowed these two Looree tribes by Morier,—so that the population of the Looree tribes is much underrated in Malte Brun. As to the Koordish tribes enumerated in the same table, the population is much underrated. In addition to the Koordish tribes in Koordistan, the Nestorian Koords, inhabiting the mountain-range to the W. of the districts of Oormeeah and Selmast, must be mentioned, containing about 12,000 families. Out of Koordistan, the enumerated population is vastly underrated, no more than 18,000 being stated as the whole amount of Koords in Persian Khorasan, and only two tribes mentioned. We might multiply remarks of this kind did our limits permit, but we must be brief. The numbers of the nomadic tribes, of which we have any information, may be more correctly stated as follows:—

and by no means deficient in courage. We have been accustomed even to satiety to read of Persian effeminacy, an epithet which must be utterly absurd when applied to the general population of any country. This epithet arose from the sophists of a later age, and has been preserved by modern historians for the sake of the moral that they ascribe to this cause, the misfortunes of the Persian armies, which could have been much more rationally applied to their want of military science, and the remarkable abilities of those European generals by whom they were defeated. In the opinion of Mr Fraser—who, travelling in a private capacity, had far more opportunities of seeing Persian character in its natural colours, than in the capacity of an ambassador, or attended with a pompous retinue—the Persian character has been far too much extolled by modern writers. He denies their claim to being the politest people in the East. He observes, that if by that term be meant a courteous manner to superiors and equals, a ready flow of complimentary terms in conversation, and a minute attention to forms and ceremonies, the Persians are certainly in that sense accomplished; but if it be understood, as in this country, to imply an absence of selfishness, and a considerate feeling towards all men, they possess it but in small measure. He maintains, that the greatest proportion of Asiatic gentlemen will be found equally polite with those of Persia; those of Hindostan and the Arab emirs are as much so as they; and even the Turks, whom it has long been the fashion to represent as a nation of savages, have an austere civility. He ascribes the Persian character for politeness in a great degree to the nature and phraseology of their language, which is more replete with hyperbole and metaphor than any other oriental tongue. The very common forms of conversation, if taken literally, would be little more than senseless bombast. The style of politeness so humorously satirized by Addison, in the assumed character of the ambassador of Bantam, is precisely that of a modern Persian gentleman. The least he tells you, when received by him, is that his house and all it contains, nay, all the town and country, are yours to dispose of at your pleasure. Every thing you accidentally notice, his *kalleons*, his horse, equipage, clothes, are all a present for your acceptance; but no one considers this or any thing of the sort one whit more sincere than 'your most obedient servant' at the foot of an English letter. But this flood of complimentary language is not poured indiscriminately on all; it is like their holiday-dress, assumed only before such as they respect or fear; let the relative situations be changed, and the truth will appear,—then the slight salute, the loud authoritative tone, and the little-measured or even gross observations, will convince the stranger how much he mistook Persian character—how little the former consideration he enjoyed was sincere or genuine in its nature. I speak from experience, says Fraser, for I have been in both situations. The same truth holds with the lower classes; polite and obsequious to their lords, they are arrogant and rude to their equals or inferiors, just like the peasantry of other countries. The Persians, he remarks, are lighter hearted, better humoured, and less austere or grave than most other Asiatics,—they are more easily moved to gaiety, have more lively imaginations, than Arabs, Turks or Indians, Afghans or Tartars,—and in these respects they may not unfitly be termed Asiatic Frenchmen; but if the comparison really implies a similitude to that refined European nation in manners and politeness, he cannot acquiesce in its justness. Respecting Persian hospitality, it is alike empty and unreal, resting chiefly on the boast they make of considering every stranger as a guest of the state while he remains within its boundaries.



But this is confined to strangers of rank and distinction, as ambassadors, envoys, &c. The case is quite different with strangers of a different cast, from whom neither profit nor credit is to be obtained; then they are sufficiently cold and contracted. The national characteristics, says Fraser, are falsehood and treachery in all their shapes, cunning and versatility, selfishness, avarice, and cowardliness. The Persian is covetous because prodigal; he desires to get, in order to spend; and as his profusion keeps him always needy, his covetousness makes him always mean. Falsehood, or lying, are allowed to be a prominent feature; and so inveterate is the habit, that untruth flows, as it were, spontaneously from their lips even where no apparent motive exists. They always speak as if they were upon their oath; and if suspicion should still be entertained, a Persian will sometimes exclaim, 'Believe me; for, though I am a Persian, I am speaking truth!' Two very contrary habits are found united in the Persians, that of incessantly praising God and speaking of his perfections, and that of uttering imprecations and obscene language. The very women are infected with this low vice. The Moolahs, or inferior clergy, rail at all intercourse with infidels, as Europeans are usually termed by them; and Fraser was more than once in danger of his life from the intolerance and bigotry of this order of men. Xenophon, in his romance of the *Cyropaidea*, tells us that the Persian youth were carefully instructed in three things—the love of truth, the practice of horsemanship, and to draw the bow with skill and force. For the two latter they were long eminent; but the first—if ever they possessed it—seems to have wholly departed from them as a nation.

*The Eels.*] The character of the Eels or wandering tribes is very different from that of the stationary population. Of all these the *Loorees* are the fiercest, most cruel, and most addicted to lawless rapine. These tribes, which form a very numerous and formidable part of the whole population, in general, continue to enjoy a sort of patriarchal government, closely resembling that of the Scotch Highlanders which prevailed before the breaking up of the hereditary jurisdictions. They are all actually independent, paying no more obedience to the Persian sovereign than suits their convenience, or the interest of their immediate chieftain. Singularly indifferent to the faith of the Koran, and comparatively destitute of all religious principle, these men are nevertheless hospitable as well as brave, and their women, who enjoy all the liberties which European habits allow, are as chaste as they are beautiful. Being descended of many different stocks their customs and laws are various. In some the power of the chief is controlled by an aristocracy of elders, who can, in cases of cowardice or bad conduct, cashier the chief; in others the chief is absolute, and the members of his clan obey him with blind submission, let his conduct or capacity be what it may. It is a common principle with all the Eels that no foreign jurisdiction can interfere with their internal government; and whatever may be the offence of an individual of their own tribe, or wherever perpetrated, the whole clan would resent it as an implacable injury if he were to be tried or punished by any but themselves. With their kindred and their guests murder rarely happens; and whenever it occurs, it is compounded for by the elders, who find it their interest to prevent it from degenerating into a deadly feud, in which last case the law of retaliation would produce a ceaseless series of alternate deaths, and perhaps exterminate one or other of the families concerned. They are not given to deceit and falsehood like the stationary population. But if they have fewer vices than the inhabitants of towns, it is evidently the want of

temptation, and the ignorance of luxury and refinement, which give them all the superiority which modern writers ascribe to them, for it is remarked that they never settle in towns, or enter them as visitors, without exceeding the inhabitants in every species of profligacy. To plundering they are all addicted. No limit is fixed to their depredations on their lowland neighbours, nor to such is any dishonour attached. "What a glorious place," said a chieftain who accompanied Sir John Malcolm to Calcutta, and saw its wealth and wonders, "to pillage!" "How,"—said another chieftain, who had heard with astonishment the rigour of the English laws against robbery and stealing,—"how, if there is no plundering, do you support your numerous and warlike population?" Like the Scotch Highlanders they are graziers, and to a certain extent agriculturists, but they have an advantage which our Highlanders do not possess,—that of changing their residence with the season, and between the high breezy mountains, which constitute their summer retreat or *yailaks*, and the warmth of the adjacent valleys which constitute their *kishlaks* or winter retreat, they enjoy throughout the year a climate and a sky, beneath which a tent is in every respect a comfortable and luxurious abode. Their encampment is usually of a square form; and the abode of the principal elders is only distinguished from that of the lowest man in his tribe by its superior size. All are made of the same coarse materials, and of the same shape. The horses, mules, and sheep, graze round the encampment; the young men, when idle, are generally seen sitting in circles, sleeping or smoking, in the full enjoyment of that indolence which is quite congenial to an uncultivated mind; the women are busied in domestic duties, whilst the boys and aged men take care of the flocks. It has been the practice of the Persian court to allure the chieftains of these tribes to court; and, like the Scottish thanes of modern times, they are often weak enough to accept the invitation, and prefer the frivolous amusements and political cabals of a court and capital to the simple life and sincere homage of their pastoral dependants, and frequently dissipate in the splendid slavery of Sheerauz, Ispahan, or Teheraun, the revenue hardly earned for them by their wild and affectionate kindred.

#### CHAP. VIII.—CITIES.

IN modern times, Tauris, Kasvin, Ispahan, and Sheerauz, have been successively the seat of regal sway; and at present Teheraun enjoys that privilege.

*Teheraun.*] Teheraun, situated in  $51^{\circ} 22' 40''$  E. long. and  $35^{\circ} 40'$  N. lat., according to Mr Fraser, is the ancient *Tahora* of the Theodosian tables, so that it is by no means a new city, as has been said. Its contemporaneous existence with *Rhages* or *Rhey*, from which it is only 5 miles distant, cannot now be distinctly traced. It is mentioned by a Persian writer of the 14th century as a large village, with productive gardens in the vicinity of Rhey; and in the embassy of the Castilians to Timoor Bek, under its present name. Two centuries later it was revisited by Della Valle, who calls it 'the city of planes,' a designation apparently appropriate, for Olivier measured one in the vicinity round an excrescence at the root, and found its circumference to be 70 feet. It is also mentioned by Olearius in 1637 as one of the towns which had the privilege of maintaining no soldiers. It was so completely destroyed by



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Engraved by A. Smith.

THE TEMPLE OF JERUSALEM.

See p. 100.



the Afghans that Aga Mohammed, the late monarch, may be considered as its refounder, and the first monarch who made it a royal residence. Its distant view is very imposing. Its site is near the foot of the Elboors, that magnificent range before described, and which would appear high, but for the presence of the majestic Damawand, whose snowy summit rises above the clouds, dwarfing every other mountain. To the right are the extensive ruins of Rhey, that once proud city, and ancient seat of the Arsacidan dynasty, scattered at the foot of the nearer mountains. Nothing, however, is so little attractive as its immediate environs. Each of the gates (their number is variously stated, at 5 by Morier, 6 by Ousely, and 4 by Porter) opens out into a sahara or desert,—a designation at present not ill applied to the plain surrounding it, for though it be in some places partially cultivated, yet, as there are neither hedges, dykes, nor railings, to mark the limits of cultivation, the whole has the appearance of a waste. Even a tree is a scarce object: a curious fact, since Teheraun is separated only by a mountain-ridge from the best wooded country in nature,—the roots of the Elboors are more diversified with trees, villages, and rural scenery, than any other vicinity of the city. The city is 8000 yards in circumference, surrounded with a strong mud wall, flanked by numerous towers, and a noble dry ditch, with a glacis between it and the wall. The only building of consequence in the interior is the ark or citadel, containing the palace. This is strongly fortified with a lofty wall flanked with towers, and strengthened by a deep dry ditch. Besides the palace, the citadel contains quarters for the guards, and many extensive ranges of apartments, as the record-chamber, the treasury, and the palace of the sun, in which ambassadors are sometimes received, also private chambers, of which two are decorated with the titles of the palace of the cypress-grove, and the Gulesan or 'bed of roses.' Here also is the royal haram, 10 baths, several reservoirs, and three gardens. Like all other cities in Persia the houses are built of mud and sun-dried bricks. In 1797, including the royal family, it had a population of only 15,000 inhabitants, and was only 2 miles in circumference. At present the population, according to the most moderate calculation of travellers, (for that is all the data we have) is four times that number. The principal mosque was not finished till 1809, and there were then only 6 others, small and insignificant. But in 1811, according to Ousely, there were 300 caravanseras, as many baths, and between 30 and 40 mosques and colleges. Morier was informed that the houses were 12,000 in number, which, at the ratio of between 7 and 8 to each, would make the population about 90,000. The site of the city is unhealthy. It is somewhat strange that the Persian monarch should have fixed his residence in a summer-swamp, for nearer the base of the Elboors, and a small distance higher up, the earth is free from any degree of noxious moisture, the water is good, and the air perfectly salubrious. In the winter months the cold is severe; in spring the air is delightful, and the verdure charming; but in summer the heats are intolerable.

[*Ispahan.*] This city is situated in 32° 39' 44" N. lat., and 51° 44' 37" E. long., according to Fraser, and not in 32° 25' and 51° 50' E. as Kinnier, who has adopted its latitude from Kaempfer, states. This was the capital under the Suffaveean dynasty; but it is no longer the magnificent city so amply described by Chardin, who believed it to be as populous as London, which was then as it still is the most populous city in Europe. We know that it was a considerable city in the reign of the khalif Al Mamun in A.D. 811, from some Arabian dirhems struck at it.

the same year, and found on the coast of the Baltic in 1722. In the 10th century, according to Ebn Hawkel, it consisted of 2 cities, *Yahooddeeah*, or 'the Jews' town,' and *Medina*, or 'the city,' and was then the most flourishing city in Irak. It is almost the concurrent opinion of the oriental historians and geographers that Yahooddeeah was a colony of captive Jews sent thither by Bochtansir (Nebuchadnezzar); and the tradition may be true though the date be erroneous, as Media was not then a province, but an independent kingdom. For a short time during the decline of the Seljookian dynasty Ispahan was the capital of their dominions. It was again made the royal residence by shah Ismael, the first prince of the Suffaveean dynasty, who called it *Dar Assultana*, or 'the royal seat.' But it owed its chief grandeur to his great grandson shah Abbas; who adorned it with the *Domlut Khana*, or 'the royal palace,' called by the Persians the *Chehel Sitoon*, or 'the forty pillars,' the royal mosque, the Hippodrome a noble garden divided into four quarters, and a park of 1000 acres, for the reception of wild animals. Three principal suburbs were also erected by his orders and annexed to it, called respectively, *Abbasabad*, belonging to the natives of Tauris,—*Ghebrabad*, or 'the residence of the Ghebrs or Magians,'—and *Julfa*, 'the residence of the Armenians.' Ispahan formerly extended three miles along the southern banks of the Zenderood. The best view of Ispahan is when coming from the south, where nothing can exceed in beauty and fertility the country in its vicinity, whose first appearance is vastly imposing. All that is noble meets the eye, the groves, avenues, and spreading orchards, with which it abounds, concealing the ruins of this once famed capital. A nearer view, however, dispels the illusion, and the traveller goes for miles through deserted streets, untenanted houses, ruined buildings, and silent squares. The once magnificent *Maidan* or Hippodrome now no longer displays the bounding coursers, and the gazing multitudes enjoying the scene. Of all the trees that surrounded it, not one is remaining: the canals are now empty; the houses which encompassed it void of inhabitants, and the very doors are all blocked up; so that nothing but dead arches are now seen round the whole area. The great bazaar, once illuminated by 50,000 lamps, and where the whole area was filled with tents, is almost now solitary, scarcely a person being seen to walk along, the whole business being confined to one corner. The pavilion of the clock which there amused the people by the mechanism of its puppets has disappeared. The large spaces which served as avenues to the city are now common gardens; and one may travel for three hours on country roads, which were once so many streets leading to the centre of the city. The *Chehel Sitoon*, or 'royal palace' of the Suffaveean kings, fronts the S.W. side of the great *Maidan* or square above-mentioned. The gate of Alee, which opens into the palace from the *Maidan*, is one of the most perfect pieces of brick-work to be seen in all Persia. Over the great entrance it rises to the elevation of several stories, and the flights of steps which lead to it are formed of the most beautiful porcelain. The roof of the chamber over the gate is sumptuously gilt and carved, and supported by 18 lofty octagonal pillars, once emblazoned in gold, but now faded. It is open on all sides but one. The famous bridges over the Zenderood into the *Sheher-bagh*, though now deserted, are still unimpaired, all speaking of the gorgeous, populous past. The bridge of *Julfa* is 360 paces long by 13 paces broad. It is built of hewn stone and brick; and forms 36 arches, with a covered gallery on both sides. Of the royal mosque of Ispahan, Buckingham says:—"The



mosque was crowded at noon with worshippers, perhaps to the number of two thousand; some of whom offered up their prayers alone in silence, while others ranged themselves behind imams, or leaders, and gave their devotions all this public solemnity of union. The beautiful parable of the publican could not receive a more striking illustration than from the scene before us; and the gorgeous splendour of the dome, beneath which it was witnessed, added powerfully to the effect. Some of the mosques at Cairo are exceedingly fine, and preserve, perhaps, some of the best specimens of the Saracenic architecture that exists. The mosque of Omar, which stands on the site of the old Jewish temple of Solomon at Jerusalem, has a noble aspect from without. That at Damascus, which was formerly a Christian cathedral, is beautiful, from its long avenues of Corinthian columns of marble. The court of the great mosque at Aleppo is perhaps no where surpassed; and some of these at Diarbekr and Bagdad have parts worthy of admiration. But taken altogether, I have never yet seen, nor ever expect again to see, any Mohammedan temple so truly magnificent in all its parts, as the royal mosque of Ispahan. When quitting it, indeed, with this impression, and without the prospect of my ever entering it again, there was a feeling of melancholy present in my mind, which it required all the aid of new scenes and new ideas to dissipate." Kinnier estimates the population of Ispahan at 200,000 souls; Dupre at only half that number; while Morier reckons it at only 60,000; and Olivier reduces it to 50,000 souls.

*Sheerauz.*] Sheerauz, the capital of the late Kerim Khan, is situated in a fine plain, 24 miles long by 12 broad, bounded on both sides by hills of no great elevation, and which are entirely bare of vegetation. The groves of planes, cypresses, and poplars, which once adorned the environs of this city, have mostly disappeared; and though surrounded with gardens, Sheerauz no longer presents an imposing appearance. The great earthquake in 1824 threw down every dome and minaret; and, in addition to this calamity, the climate has changed much to the worse. The water in the wells has risen very near the surface, and the increased evaporation has, it is supposed, caused a deleterious atmosphere in the plain. Prior even to this calamity, however, the salubrity of the atmosphere had undergone a material change from neglecting the water-courses. Sheerauz has been long the subject of Persian hyperbole, for the beauty of its environs, the salubrity and mildness of its climate, the excellence of its wine, the extent and variety of its gardens, and the melody of its nightingales. These excessive praises had the effect of exciting high expectations in the minds of British travellers, who found them proportionally diminished at its appearance, and during their abode. Scott Waring, who visited it in 1802, says that it is a city worth seeing, but not worth going to see, and that it never merited the excessive eulogiums lavished on it by Persian authors. It made some figure during the days of Kerim Khan. The bazaar erected by him is the glory of Sheerauz, and unequalled in all Persia. It is still a spacious and lofty street, covered by a handsome vaulted roof, and divided into 1500 shops. The *Baghi-Vakeel*, or 'royal garden,' was another work of that distinguished prince—an immense square area of ground, surrounded with a wall, and laid out into walks, shaded with cypresses and planes, and watered by a variety of marble canals and artificial cascades. Over the entrance, which is a lofty arched passage, he built an elegant pleasure-house, containing a central room, with a small closet at each angle.

The ornaments and paintings with which it is embellished are extremely rich and elegant; the wainscoat is of Tabreez marble, inlaid with gold and ornamented flowers, birds, and domestic animals. The panels of the doors, the ceilings, and walls, are all magnificently ornamented with beautiful paintings, and brilliantly varnished. In the centre of the garden is another pleasure-house, done with equal magnificence, and a basin in the middle of the chief room, where a fountain of clear water cools the air. This garden is now in a state of decay, as there is nothing stationary in a country where every thing is ephemeral.<sup>5</sup> The *Rocnabad*, so praised by Hafeez the poet of Sheerauz, is a contemptible streamlet, not above 6 feet broad; in fact, an artificial water-course fed by the rills from the mountains. The tombs of Hafeez and Saadee, two celebrated native poets, are in the vicinity. From the time of Nadir Shah no one visits the tomb of Hafeez without making trial of the prophetic power of the poet, by opening his book at random, and finding in the first page presented a passage suited to his condition, and all go away perfectly convinced of its unerring truth, so powerful is the influence of a well-grounded faith and previous persuasion. Travelling dervishes from all parts of the East visit the tomb, and consult the poems. The bower of *Moseelay*, so celebrated by Hafeez, probably was included in a large space of garden-ground adjoining the Hafeezeah, watered by the two streamlets of the Ab-Miri and the Rocnabad. To this delightful spot, where the air is said to be pure and salubrious, the citizens of Sheerauz still resort on summer evenings, for the purpose of smoking, chatting, and eating lettuces dipped in the bubbling stream, and enjoy the evening serenades of the garden nightingales, goldfinches, and linnets, which join their united melodies in full chorus. The melodious *bulbul*, or nightingale, is the boast of Sheerauz. The gardens are all vocal with their strains in the summer months; it is confidently asserted that they will emulously contend with human musicians in the loudness and variety of their notes, and that some of them have died in the musical strife. The streets of Sheerauz are narrow and dark; the houses have tower-like appendages, called *banagheurs*, which means 'wind-catchers.' Provisions are various, abundant, excellent, and cheap; but there are more beggars here than in any other part of Persia. The men are a fine handsome race, the children are fair, the women beautiful: these last dress in blue check cloths and white veils, with a little square grating of network before their eyes. The inhabitants are nearly all Moslems of the Sheeah sect. Their numbers have been differently estimated by different travellers, at from 19,000 to 40,000.

*Furoozabad, &c.*] In this province is the city of Furoozabad, equal in circumference to Sheerauz. Near it, the ruins of a city of the same name extend 17 miles along a plain, among which are the remains of a fine Magian temple, and of a ditch 7 miles in circuit, and in some places 68 paces broad. This city is 70 miles E. S. E. of Busheer.—*Savonat* is another place which, though only denominated a village, is a

<sup>5</sup> In this spot the remains of the late worthy and lamented Mr Rich, British consul at Bagdad, and who obliged the learned and religious world with a clear and copious account of the ruins of Babylon, and those of Dr Taylor, were interred. Their relics, however, were not allowed to rest in peace by the inhabitants. Their grave-stones were broken, and it was found advisable to take up their bones and transport them to Ispahan, for re-interment in the Armenian burying-ground. So much for the encomiums so inconsiderately and lavishly passed on the liberality of Persian Mohammedans!



populous, thriving town, famous for its manufactures of linens, spoons, and Persian porcelain. The last is made of materials procured from stones of the neighbouring mountains, which are reduced by an undescribed process to an impalpable powder. The clay is glazed with much neatness and very expeditiously; and the fine Chinese porcelain was so exactly imitated by the principal artisan, that Ousely found it difficult to distinguish his ware from the Chinese originals, both of the blue and white pattern, and painted in flowers and figures. The spoons are made of the wood of rose, pear, and box-wood trees. Some have very long and slender handles, most ingeniously carved and ornamented with open work, the hollow part of large size, and rendered so thin and elastic, as if formed of paper.

*Ruins of Persepolis.*] It is impossible, while thus describing the cities of Fars, to omit the ruins of the famed Persepolis. The site of these majestic remains belongs to topography only; their description to the antiquarian and the historian. These ruins are found at 34 miles distance N.E. of Sheerauz, on the road to Ispahan, and have been described by almost every European traveller, from Figueroa, in 1619, down to Lieut. Alexander, in 1826. Next to the pyramids of Egypt and the colossal ruins of Thebes, they have arrested the greatest attention, and like them, they still remain an enigma, their history, date, and object, being involved in the gloom of antiquity. Their very name has passed away, their founder is unknown, and the obscure tradition which refers to the Mythical Jumsheed, serves only to prove, that of nothing are the Persians, like the Egyptians, more entirely ignorant, than of their own history and that of their ancient national monuments. To describe them fully is impossible in this place, and the reader who wishes for full satisfaction on this point must consult Chardin, Le Bruyn, Ousely, and Porter. Ousely has dedicated the half of a quarto volume, and Porter not less than 174 quarto pages to their description, which is by far the best that has yet appeared, for minuteness and accuracy, Sir Robert himself being professionally a painter and drawer, and therefore fully qualified to delineate them faithfully. Their site is in the vale of Merdasht, the Hollow Persia of Strabo, watered by the Araxes, the Medus, and the Cyrus. The royal palace, or the *Takh-ee-Jumsheed*, consists of a number of superb buildings, forming both a palace of ample magnitude and a citadel or bulwark for the capital, on a situation of the most commanding aspect. It consists of an artificial platform, 1426 feet long, by 802 feet broad on the south, and 926 feet on the north side, chiselled out of a mountain, and having a higher part of the same mountain connected with its eastern side, the other three sides presenting perpendicular precipices from the subjacent plain. On the mountain to the E., called by Diodorus the 'royal mount,' and which still preserves the name *shah koh*, or 'royal mount,' are the tombs of the kings, excavated in the rock. The only way to the summit is by an ascent of steps on the western face, forming a double flight. The steps are broad and shallow, ten, and sometimes fourteen, being cut out of one block of marble. So easy is the ascent, that six horsemen may ride abreast to the top of the platform. Niebuhr declares this staircase to be the most splendid, sublime, and durable, ever reared by human hands, many of the stones being 27 feet long, and many on the wall 55 feet long, by from four to six feet high. On reaching the platform, the first objects that meet the eye are two colossal bulls, of a noble form and attitude, sculptured on the lofty sides of an enormous portal. Other symbolical representations in

granite basso-relievo, are found in different places. At another gateway, similar to the one before-mentioned, the sculptor has represented two monstrous figures, of the human and bestial forms united, with the addition of wings projecting from the shoulders, extending high over the back, and covering the breast. Each has the body, legs, and ears of a bull, and the face of a man, the head covered with a cylindrical diadem, with a pair of horns, winding upwards from the brow towards the crown, and the whole is surmounted by a lotos-leaved coronet. The expression of the human face is severe; and a long carefully-curved beard, adds to the majesty of the general form. On a near approach to the hall of columns, the eye is rivetted by the grandeur and beautiful decorations of the double staircase which leads up to them. Beyond this, and rising from the landing-place, is another double staircase, but smaller. The windings of these staircases are covered with sculptures of human figures, and a duplicate representation of a combat between a bull and a lion. What artist sculptured the wonderful procession on the winding-walls of the staircases is unknown, but it seems to be of Ionian workmanship. At any rate, the finishing of the parts, and the grace and truth of the bass-reliefs, proclaim a refinement worthy of the master-chisels of Greece. As for the platform itself, nothing can be more striking than the view of its ruins,—so vast,—so magnificent,—so fallen, mutilated, and silent! But every object is as desolate as it is beautiful,—awakening the most poignant feelings, that a pile of such indefatigable labour, such complicated ingenuity, should be left untenanted and unnoticed in the desert, or if noticed, be doomed to the predatory mallet of some ruthless bigot, or ignorant barbarian. This immense pile is 380 feet long from E. to W., and 350 from N. to S., the greater part of which space is covered with broken capitals, shafts of pillars, and countless fragments of buildings—some of which are ornamented with the most exquisite sculpture. The pillars are ranged in four divisions, three colonnades, and a quadrangle of central columns 36 in number. The form of the columns of the three colonnades is the same in all, and perfectly beautiful. “I gazed at them,” says Porter, “with wonder and delight. Besides the admiration which the general elegance of their form and the exquisite workmanship of their parts excited, I was never made so sensible of the impression of perfect symmetry comprising also that of perfect beauty.” The height of each pillar in the colonnades is 60 feet, the circumference of the shaft 16 feet, and in length 44 feet from the tor to the capital. The shaft is finely fluted in 52 divisions. The capitals which remain, though much injured, plainly show that they were once surmounted by demi-bulls, the heads of which looked to the various fronts of the terrace. These pillars seem to have been the supports of ponderous roofs of massy timber. The columns composing the quadrangle are 55 feet high, their shafts 35 feet in height, and their capitals of the same description with those in the grand gateway. These also seem to have supported a roof. Porter appears to have ascertained this building to have been the hall of audience, and another immense ruined mound, of 315 feet in length, to have been the identical banqueting-hall, burnt in a fit of intoxication by Alexander. It is impossible for us to describe, or even enumerate, all the various and distinct, though connected, piles of ruins, which cover this immense platform. Out of the whole number of pillars which formed the three colonnades and the great quadrangle, which amounted to at least 72, 15 only were standing in 1818, and of these two have fallen since. In the *shah*, or royal mountain, are two excavated tombs, about 600 feet of



ascent from the base of the slope. These are from 300 to 400 yards distant from each other. The front of each, finely sculptured, consists of two compartments. The lower tomb, which is 70 feet wide and 130 feet high, has a false door carved between two columns, surmounted with capitals of the double unicorn-bull, from which issues a beam supporting an architrave, frieze and cornice. On this entablature rests, in the upper compartment, a kind of stage, similar to the Israelitish ark of the covenant, on which is placed a blazing fire-altar. Before it stands the pontiff-king, or some officiating personage, his right hand uplifted, and his left grasping a bow, and between him and the altar hovers the mysterious *Ferwer*, or symbolical attendant, issuing from a winged globe or circle.

*Ruins of Shapoor.*] In this province are also found the vast ruins of Shapoor, in the vicinity of Kauzeroon, which occupy a space of 6 square miles, with numerous sculptures, belonging to the Sassanian dynasty.

*Tauris.*] Tauris, the capital of Aderbeidjan, has mightily fallen from its ancient grandeur. The modern city stands in nearly the centre of the old, and is at present only  $3\frac{1}{4}$  miles in circumference, surrounded with walls of sun-burnt bricks, and towers of kiln-burnt bricks placed at regular distances from each other. The fortifications are miserable, and incapable of defence against a Russian army, and the inhabitants were so dissatisfied with either their governor or the government, that they delivered up the place to the Russians in 1827, which was however restored at the treaty of peace, that same year. There are no buildings of importance in the place, except the citadel, which has been fortified under the direction of British engineers, in the pay of Abbas Meerza. The population has been stated by one traveller at 100,000, and by another at only half that number.

*Hamadan.*] Hamadan is still a considerable city, though but the shadow of the supposed *Ecbatana*. It was reckoned to contain in 1818, about 9000 houses, and from 40,000 to 50,000 inhabitants, including about 600 Jewish families, and nearly as many Armenians. The situation of this city, at the foot of Mount Elwund, resembles that of Broussa, at the base of the Asiatic Olympus, though the former cannot for height or beauty of form, be compared to the latter. It is one of the best watered places in Persia, as the fine springs with which the Elwund abounds, form a copious stream, which flows through the city into the flat country. Here is the supposed tomb of Esther and Mordecai, much frequented by the Jews, from different parts of the world, though the building seems not earlier than the Mohammedan era, if not considerably later.

*Kermanshah.*] S.W. of Hamadan is Kermanshah, a large city, in a delightful, well-watered, and fertile plain of great extent. The number of houses is computed at 12,000, and its population is consequently greater than that of Tauris or of Hamadan. The city of Kermanshah is about three miles in circumference, and stands upon several gentle hills at the foot of a range, so that many of its streets are very steep. It is the residence of one of the princes of the royal blood, whose government extends northward to Koordistan, southward to Shooster, and the sea-coast of Khuisistan, westward to the Tank, or pass of Mount Zagros, and eastward to the town of Hamadan. The governing prince is the great owner of the land and the buildings, and is, in fact, a monied speculator and monopolist. It has only four mosques, but the baths are of a superior kind. The town has good bazaars, and every species of fruit is excellent, and in great abundance. Among the manufactures of the place are brass cannons,

muskets, and pistols, and also printed cotton-cloths. Carpets are here wrought, which are thought to be equal to any produced in the whole empire. These are usually the work of females of distinction; since, to spin, to sew, and to embroider, are the chief accomplishments of their education. These carpets are mostly made by the needle, with coloured worsteds, on a woven substance, in the way that young ladies in England, of the middle ranks, work mats for tea-urns.<sup>6</sup> These, from their size and quality, sometimes cost 50 tomauns, equal to as many pounds sterling each, though there are others at all prices below this. Others again, of an inferior quality, are altogether woven in colours, and sold at a cheaper rate, these being the work of men. There are no large manufactories of either, however, as both are wrought in private dwellings, and brought into the bazaar when finished for sale."

*Balfroosh.*] Balfroosh in Mazanderan is, in Mr Fraser's opinion, the best peopled and most agreeable city in all Persia. Its numerous population has been already mentioned. It is a city purely mercantile, being entirely filled with merchants, manufacturers, and mechanics of various descriptions.

*Yesd.*] Yesd is a large and flourishing city, on the S.W. angle of the desert of Khorasan, containing 24,000 houses, according to captain Christie's information, and 100,000 inhabitants; but, according to Fraser, its whole population does not exceed 50,000. Though miserably oppressed, it has a great trade, being the great emporium of the internal commerce of the empire, as it is a convenient resting-place for the caravans from Keraman, Heraut, Mesched, and Tubbeez, which are there met by merchants from Ispahau, Sheerauz, Cashan, Teheraun, and other parts of Persia. All the merchandize of Eastern and Western Persia, Usbec Tartary, and India, may be obtained here, in consequence of its central situation.

*Mesched.*] Mesched is the capital of Persian Khorasan. It is, according to Fraser, but a poor place, not half-inhabited. The number of houses, as Fraser was informed by an officer of the police establishment, was 7,700, of which not above one-half were tenanted. Allowing six to each house, the whole population would not exceed 23,000 permanent inhabitants. To these may be added other 9000, belonging to the prince's household, the troops, the Persian nobles with their dependents who occasionally reside here, the priests, and moollahs, and students, who live entirely in the medressahs or colleges, and the influx of strangers, pilgrims, and merchants, from all quarters, who come in caravans of many hundreds at a time. All these combined make up a medium population of about 32,000 souls. It is chiefly famous for its containing the tomb of Imaum Reza, a Sheeah saint, one of the descendants of Alee, to which pilgrimages are annually made by

<sup>6</sup> On the road between Hamadan and Ispahan, at the village of Alfraoun, Buckingham had an opportunity of witnessing the process of carpet-making:—"We alighted here," says he, "at the house of a man known to the faqueer, and were treated with great civility. In the room where we were received, two of his daughters were employed in making a carpet for sale. The wool was formed of two layers of coarse twine, about a quarter of an inch between the cords of each; the upper layer having its cords falling into the intervals of the lower, so that the space was reduced to half. Large balls of coloured worsted were hung on a frame close by. The cords of the wool were stretched by two horizontal bars, one above and the other below, and the carpet itself was worked from the bottom upward. The girls sat before it, and, beginning each towards their respective side, approached until they met each other in the centre. The whole process consisted in taking into the fingers two or three threads of worsted, of colours suggested by the fancy-workers, passing them underneath a cord of the wool, twisting them a little by the hand, to secure them in their places, and then cutting off the ends with a knife, leaving a length of perhaps half an inch from the bottom of the wool to the surface of the carpet."



devotees from all parts of Persia. It is also the chief mart of religious instruction in Persia, having not less than 16 medressahs or colleges for the instruction of youth in the tenets of the koran, mathematics, and astronomy, or rather judicial astrology.

*Neeshapore, &c.*] The other Persian cities of importance are the following: *Neeshapore*, with 5000 inhabitants; *Tubbeeze*, 20,000; *Goonahabad*, with its villages, 40,000; *Bushrewgah*, 25,000; *Toorboot-ee-Hyderree*, 40,000; *Bheerjoon*, upwards of 30,000; *Kayn*, 8000 families of weavers alone; *Toorsheeze*, 4000; *Kabooshan*, 20,000; *Bojnoord*, 15,000; *Kerman*, 20,000; *Busheer*, 10,000; *Braausejoon*, 10,000; *Shooster*, 15,000; *Oormeeah*, 20,000; *Maragha*, 15,000; *Khoy*, 25,000; *Sennah*, 18,000; *Booroosjeerd*, 12,000; *Zenjaun*, 10,000; *Casveen*, 60,000; and *Kashan*, at least 30,000.

TABLE OF POSITIONS IN WESTERN PERSIA ASTRONOMICALLY DETERMINED.

	E. long. of Greenwich.			N. lat.			
	deg.	min.	sec.	deg.	min.	sec.	
Busheer,	50	50	0	28	59	30	Fraser.
Brausjoon,	51	5	2	29	13	0	Do.
Kauzeroon,	51	40	4	29	37	24	Do.
Sheerauz, (Jehan Noomah Gardens,)	52	40	22	29	37	30	Do.
Kinara, (one mile S. of Persepolis,)	52	57	0	29	54	38	Do.
Deghirdoo,	52	17	56	31	10	0	Do.
Yezid Khaust,	52	17	24	31	31	4	Do.
Mayar,	51	54	30	32	16	20	Do.
Ispahan, (palace,)	51	44	37	32	39	34	Do.
Yezd,				32	7	0	Tresel.
Lar,				27	21	15	Do.
Ormus in the Persian gulf,				27	8	—	Do.
Morchacoor,	51	32	30	33	5	25	Fraser.
Shurab,	51	14	25	34	23	4	Do.
Kashan,	51	17	0	33	54	32	Porter.
Do.				34	0	33	Morier.
Koom,	50	29	0	34	45	—	Do.
Teheraun,	51	22	50	35	40	—	Do.
				35	39	55	Tresel.
Kasveen,	49	33	15	36	11	—	Beauchamp.
Sennah in Ardelan,				34	23	35	Simon.
Hamadan,				34	53	0	Kinnier.
Kermanshaw,				34	26	—	Do.
Tabreez,	47	17	46	38	5	10	Brown.
Keboot Goombeeze,	51	44	0	35	28	0	Fraser.
Eywanee Key,	52	7	39	35	20	20	Do.
Kishlac,	52	26	51	35	12	40	Do.
Lasgird,	53	15	17	35	22	0	Do.
Semnoon,	53	28	18	35	33	30	Do.
Dowlutabad,	54	15	5	36	3	54	Do.
Damghan,	54	35	52	36	10	0	Do.
Deh Moollah,	54	57	24	36	15	30	Do.
Shahrood,	55	2	53	36	25	30	Do.
Budusht,	55	9	0	36	25	15	Do.
Abbassabad,	56	30	34	36	25	50	Do.
Subzawar,	57	40	37	36	12	45	Do.
Robaatee Zufferaunee,	58	5	29	36	10	14	Do.
Neeshapore,	58	49	27	36	12	20	Do.
Mesched,	59	35	27	36	17	40	Do.
Kabooshan,	58	16	17	37	9	5	Do.
Bojnoord,	57	14	23	37	29	25	Do.
Pisseruc village,	55	18	56	37	13	25	Do.
Finderesk do.	54	57	59	37	0	30	Do.
Peechuch Muhuleh,	54	51	27	36	55	51	Do.
Astrabad,	54	25	33	36	51	30	Do.
Ashruf,	53	34	0	36	41	30	Do.
Saree,	53	6	26	36	34	10	Do.

	E. long of Greenwich.			N. lat.			
	deg.	min.	sec.	deg.	min.	sec.	
Balfroosh,	52	44	56	36	33	15	Fraser.
Amol,	52	23	55				Do.
Izzut Deb,	52	11	10	36	36	10	Do.
Alleabad,	51	49	4	36	35	42	Do.
Nodeh,	51	21	56				Do.
Resht,	49	42	53	37	17	30	Do.

The longitudes of Sennah, Hamadan, and Kermanshaw, although these have all been visited—Hamadan repeatedly—by Europeans, are not put down in the table, as their longitudes have never, as far as we know, been fixed by astronomical observation. They are given, indeed, in gazetteers and in maps, but they are merely computed from routes, and there is reason to think that Hamadan is placed half a degree too far west, it being placed in 48° E. long. in the maps of Kinnier, Arrowsmith, and Fraser, whereas D'Anville has placed it at least 40 minutes farther east. In Malte Brun's table of Persian positions astronomically determined, Ispahan is placed in 51° 50' E. long. and 32° 24' N. lat. according to major Monteith and Mr Brown the unfortunate traveller. This is extraordinary, as the latter of these gentlemen never saw Ispahan, and the former never took it at all. Had it been taken by major Monteith it is strange that it is nowhere mentioned, and Fraser seems at this rate to have been totally ignorant that that gentleman had fixed its position astronomically. The fact is, that the position assigned in that table is just that assigned it in the old maps, founded on the authority of Nasroddin and Cazvin, and the longitude is that of Kinnier, who never took it, but only adopted it from others. Fraser's latitude of Ispahan agrees to a fraction with that given it by Kaempfer, who visited Ispahan in 1685, which shows that both have taken it from careful observation. What is equally extraordinary is, that in that same table, the position of Tauris, in 46° 25' E. long. and 33° 4' N. lat., is also given on the authority of the same gentlemen who gave that of Ispahan. The fact is quite the reverse. The position there assigned is from Kinnier, not from Monteith or Brown, and is besides quite erroneous. Kinnier has fixed it so in his map, but he does not say that he did so from astronomical observation. The longitude of Tauris was fixed astronomically by lieutenant Snodgrass and Mr Brown, who found it to be 47° 17' 46" E. of Greenwich, and 33° 5' 10" N. lat., as may be seen by consulting Morier's second volume of his travels, and Fraser has adopted it in his appendix to his travels in Khorasan and Mazanderan, vol. ii. p. 350, margin; and yet his map, drawn by Arrowsmith, has it just as it is in Kinnier. It is matter of regret that this able geographer did not adopt the positions carefully laid down in Morier's map of Aderbeidjan, and amongst others those of Tauris and the lake of Oormeeah. The same error is committed in Kerr Porter's map, drawn by the same hand; and the same erroneous quotation is made as in Malte Brun's table, and is repeated in the *Modern Traveller*.

### EASTERN PERSIA.

THIS division formerly comprehended, not only what is denominated Eastern Persia, but also all the tract from the crest of the Afghanistan and Beloochistan mountains to the Indus, the province of Sindy, the whole of the Punjab, and the provinces of Mooltaun and Cashmere. It also included the province of Bahlkh, beyond the Hindookhoosh, Tokaristan, and Kilan, whilst westward it reached as far as Toorsheez and Mesched. All this extensive domain belonged to Achmet Shah Abdallee, the founder of this short-lived monarchy. But all E. of the Indus has been seized by Runjeet Sing, the Seik chief of Lahore; and all beyond the Paropamisus and the Hindoo Kho, by the Usbecks of Khullum and Koondoz; while Mesched and Western Khorassan have been recovered by the Persians, and the Ameers of Sindy are now independent. The Afghaun monarchy is now dismembered, and all that remains to the successors of Achmet Abdallee is the kingdom of Heraut; Afghanistan itself being divided amongst the sons of Futteh Khaun, late vizir to Shah Mohammed, and Beloochistan having fallen to the Khaun of Kelaut and other chiefs. This dismembered monarchy may therefore be considered at present (1830) as consisting of the following large divisions: *Heraut* and *Seistaun* on the west; the *Eimaiks* and *Hazaurehs* on the north; and *Afghanistan* and *Beloochistan* on the S. and E. The whole tract, thus divided, has the Persian gulf and Indian ocean on the S., the Indus and its delta on the E., the lofty range of the Hindoo Kho and the khanate of Baulkh on the N., Persian Khorassan on the N. W., and the desert of Kerman on the W.; whilst on the



shores of the Persian gulf its western limit is Cape Jask on the frontier of Loristaun. Balbi divides it into the kingdom of Heraut, 66,000 B. square miles; Beloochistaun, 146,000 B. square miles; and Afganiaun, 229,000 square miles; total 441,000 square miles. But in this last division he includes Mooltaun, Leia, and Bahawalpoor, which are in the hands of Runjeet Singh, or at least dependent on him, so that the Caubul sovereigns have now no territory E. of the Indus. In the territory of Heraut, that of Baulkh, now in the hands of the Usbees, seems to be included: where territories are changing their political masters every few years, it renders it next to impossible to determine the political limits. We cannot, therefore assign more than 400,000 B. square miles to Eastern Persia as now described, its greatest length being from 60° E. long. on the N. side, to the Indus in 72° E. long., and from 58° E. long. to 67° E. long. on the S. side, its mean breadth being 10°, or from 26° N. lat. to 36° N.

*History.*] Amid the various revolutions which successively agitated Persia, on the decline of the power of the Khalifate, there is no mention made of Afghaun, or Afghanistan, till towards the end of the 10th century, when Ghiznee became the capital of an empire. Previous to this event Ghiznee seems to have been a place of no importance, or at most the capital of a small province dependent on the government of Khorasaun, then governed by Abistagee, who resided at Heraut as 'the slave of the slave of the commander of the faithful.' Abistagee having revolted from his master, the sovereign of Eastern Persia and Western Toorkistaun, retired with his followers to Ghiznee, which, under his rule, became the capital of a small principality. Among his followers was the famous Sabektakin, or Subuctagee, a Turkish slave, purchased by Abistagee. In this humble capacity he served his master with such fidelity as to win his esteem and affection, and finally his daughter's hand.

*Subuctagee.*] On the death of Ishak, the son of Abistagee and brother-in-law of Subuctagee, this personage was chosen to be his successor, and, under his administration, the petty state of Ghiznee rose to great political importance, and its ruler became the founder of a dynasty which, though of short duration, rivalled, in the person of his son Mahmood, the glories of a Cyrus, a Shapoor, or a Khosroo Nooshirwaun. The fame of Sabuctagee was chiefly raised by his Ghauzee or holy war with the infidels of India, by which he at once fulfilled the mandates of the prophet and enriched himself. In his first expedition he defeated Jeipaul, the ruler of Northern India, took Caubul, and overran the Punjaub. Having, in his second campaign again routed Jeipaul, that rajah became his tributary; but no sooner was Subuctagee withdrawn from his dominions than Jeipaul rebelled, and collected a vast army from all parts of his extensive dominions to oppose the conqueror, and, if possible, avert the fate that awaited him. Subuctagee was a third time victorious, obtained an immense booty, and took possession of the Lumghanate and the fine circular plain whereon stands the modern Paishawer.

*Mahmood.*] In 997, his son, Mahmood succeeded to his throne. He inherited the military talents and zeal of his father. Having by a solemn vow pledged himself to convert or extirpate the idolaters of India, he took the precautionary step of obtaining from the Khalif the title of *Yamino'd-dawlah*, or 'right hand of the state;' and that of *Al-Mansoor al-Moomenin*, or 'the protector of the faithful.' On him also was bestowed, for the first time, the title of *Sultaun*, from a word in the Arabian and Chaldee languages which signifies 'lord' or 'master.' After thus securing the friendship

and concurrence of the acknowledged head of the Mohammedan faith, and having settled the government of Khorasan, and reduced Western Toorkistaun, the former inheritance of the Sammanean princes, he commenced that religious war on the Indian idolaters, which occupied the greater part of his reign. It would require a volume to detail the battles and sieges of his twelve campaigns. No obstacles deterred him from the pursuit of his grand object—not the inclemency of the seasons, nor the stupendous height of the mountains, nor the breadth and depth of the rivers, nor the barren sands of the desert, nor the multitudes of the enemy, nor the formidable array of the elephants of war, could daunt the courage of this Mussulman hero. In his two first expeditions he was completely successful, and established his power permanently over the greater part of the Punjab. The superstitious Jeipaul, being again defeated, flung himself on the funeral pile as an expiatory sacrifice to appease offended Heaven, propitiate the angry gods, and if possible to avert the ruin of his country. His son, Annindpaul, was equally unsuccessful against Mahmood, who in two successive invasions reduced the province of Mooltaun. Recalled by an invasion of the Tartars to defend his own dominions, he hurried away from the scene of his victories to Khorasan, and expelled the invaders across the Oxus, and Ilel Khaun never again ventured to cross that river. About the same time he conquered Khalaf, prince of Seistaun, the last remaining sovereign of the Saffarian dynasty. In 1006, he defeated an army of 300,000 Hindoos under Annindpaul, rajah of Lahore, with immense slaughter. All the Hindoo states to the W. of the Ganges, and from the mountains of Cashmire to the banks of the Nerbudda, were united in this campaign in one common cause, to defend their religion and their freedom. All the spoils of this host fell into the hands of the victor, as also the fortress of Beemghur, with an immense treasure, amounting to 4,900 lbs. of gold and silver plate, 288 lbs. of pure gold, 14,000 lbs. of silver bullion, and 140 lbs. of set jewels. In the same year he demolished the celebrated pagoda of Nagorcote in the mountains of Sewaluck.<sup>7</sup>

<sup>7</sup> Though there can be little or no doubt that the army of Mahmood in his Indian expedition was principally composed of Afghans, yet it is in his reign that we first find them mentioned under the names of *Ghourees* or *Ghorees*, and as dwelling in the mountains of Ghor. After his return from his Indian expedition, Mahmood attacked Mohammed prince of Ghor, of the Sooree tribe of Afghans, who had hitherto preserved his independence, and defeated, and took him prisoner. He then subdued the whole of *Ghurjistaun*, or 'country of the Ghourees,' which seems to have embraced the whole tract W. of Ghiznee and Caubul, denominated the *Paropamisian mountains* by Elphinston, and answering to the *Guria* of Polybius. Von Hammer, in his *Mines of the East*, vol. i. p. 325, distinguishes *Ghurjistaun* from *Ghour*, which he places W. of the latter, E. of Heraut, and N. of Furreh, and corresponding to the S. W. part of the *Paropamisian* territory. In the *Memoirs of Baber*, *Ghurjistaun* seems to be distinguished from *Ghour*. Mirkhoud also seems to distinguish them, whilst other authors make them one and the same. It is impossible in this case to determine the truth, as accuracy is no attribute of oriental authors. It is clear, however, that the Persian term, *Ghurjistaun*, means the country of the Ghourees, and the name *Ghourees* may perhaps merely mean 'the people of the hills,' or 'mountains,' from *ghur*, a mountain. If taken in this sense, *Ghurjistaun* includes all the mountain-tract from the borders of the Helمند N. to the Hindookhoosh, and from Caubul and Ghiznee W. to the confines of Heraut. As the term *Mardi*, in the ancient Persic and Armenian languages, was an appellation common to all the mountaineers within the wide compass of the Persian empire, so the modern appellation of *Ghourees* may have gradually supplanted that of *Mardi* in Eastern Persia. There can be no doubt, we think, that the *Mardi* of Pliny, S. of Bactria, inhabited the *Guria* of Polybius. If in the early part of the 9th century the Ghourees or Afghans inhabited the mountains E. of Heraut, and the N.E. mountains of Afghanistan, and the mountains E. of Furreh, then there can be no hesitation as to the propriety of applying the term *Ghurjistaun* to the whole of *Paropamisus*. If the latter term be a Greek corruption of the Sanscrit *Para-paris* 'the mountain of springs'—and we often find it written *Para-*



The next expedition of Mahmood was unopposed by Annindpaul, who remained a passive spectator of what he could not prevent. The temple of Tanassar, 70 miles N. of Delhi, was levelled with the ground, and the fragments of its celebrated idol, Jugsoom, were sent to the principal mosque at Ghiznee to be converted into steps, that the faithful might tread upon the mutilated image of superstition as they entered the temple of the true God. In 1014-15 Mahmood employed his army in the conquest of Cashmire, and the neighbouring subalpine districts, and compelled a large proportion of the population to embrace the faith of the prophet. In 1016 he reduced the distant region of Khowarazm, and India enjoyed a year's respite. But in 1018 Mahmood made immense preparations for entering India once more, and attacking the celebrated city of Canoje, the capital of Central Hindostan, 2 miles from the western bank of the Upper Ganges, and computed to be a march of three months distant from Ghiznee. Having collected an army of 100,000 horsemen, and 30,000 infantry, all veteran soldiers, he set out on his arduous march, by the way of Cashmire, and the Sewaluck mountains which skirt the base of the Himalaya. After crossing successively the Indus, the Hydaspes, the Acesines, the Hydraotes, the Hyphasis, the Hysudrus, and the Iomanes, thus far surpassing the limits of the conquests of Alexander, he at last reached the Upper Ganges, and took the city of Canoje by surprise. After

*panisos* as well as *Paropamisos*—then we have two names to the same country, namely, *Ghurjistaun*, the one Sanscrit, and the other Persian. We do not find *Paropamisus* or the *Paropamisadæ* mentioned in Herodotus' account of the 20 satrapies of Darius Hystaspes. It is not till the time of Alexander that such a country is mentioned, and it is probable that this name was first heard of from the Indians who bordered on it to the E. and S.E. Rennel, finding himself at a loss how to dispose of the mountainous and extensive country of Gaur, classes it in the satrapy of Bactria. But of this, as he himself very justly remarks, there is no certainty. He observes that Pliny evidently intended Gaur by the country of the Mardi, which, he says, extended to Bactria. Accordingly, in his map of the 20 satrapies, Rennel has placed the Mardi of Pliny S. of Bactria, and E. of Aria or Herat, W. of Caubul, and N. of Candahar. In this we fully acquiesce, and this position of the Mardi corresponds to that of Guria in Polybius. Therefore, the *Mardene* of Pliny, the *Guria* of Polybius, the *Paropamisus* of Ptolemy and Arrian, and the modern *Ghurjistaun*, correspond to the *Paropamisus* of Elphinston's map, the original abode of the Ghorees. The name of *Gaur* is sometimes extended beyond the Hindookhoosh, and is applied to some of the S. and S.W. districts of that country, as the district of *Goree* S.E. of Baulk, and *Goorezwani*, extending also S.W. of Baulk to the source of the Morgaub. We have the name extended to the E. of the *Paropamisus*, where we find the river *Guracæ*, or river of Khaushkur, which undoubtedly signifies the river of *Gaur*, *Ghor*, or *Ghur*, or 'river of the mountain,' as running through the great projection of the Hindookhoosh. Nothing can be more obvious from these examples, than that as *Guræus* means 'the mountain river,' and *Gurei*, 'the people of the mountains,' bordering that stream, so *Guria* and *Ghurjistaun* mean just the same, 'the hilly country,' the people deriving their name from the nature of their country, and not the country from them, as we would say the *Highlands* and the *Highlanders*, a name which is given in common to all the people of the Grampian hills without distinction of tribes or clans. Rennel places the Ghor conquered by Mahmood, and the seat of the Gauride sovereigns, beyond the Indian Caucasus, and identifies it with Ghoree S.E. of Baulk. In this he is mistaken, the Ghoree in question being that place so called E. of Furras as Mr Elphinston has, in our opinion, satisfactorily shown. Several writers, finding that Mahmood conquered *Ghurjistaun*, have confounded it with Georgia, between the Euxine and Caspian seas, and have accordingly stated that he conquered Georgia. It will be asked, if the *Paropamisian* country of Elphinston was the original seat of the Afghans, how comes it that it is possessed, and has been possessed for centuries, by a people entirely differing in language, manners, and appearance, from the Afghans? The only answer that is at all satisfactory, and which seems to account for the fact, must be drawn from the great Tartar invasion under Jhengiz-Khan in the early part of the 13th century, which expelled the Afghans from their original seat, and drove them to the E. and S. where we now find them. From the multiplicity of their tribes, their mutual independence, and internal dissensions, the Afghans were seldom formidable, though frequently troublesome neighbours, and this want of union rendered them unable to resist a Tartar invasion.

a stay of only three days at that city he advanced to Muttra on the Jumnah in the Doaub, a city full of Hindoo temples, which he took and destroyed. He broke all the idols he found, but completely to destroy the massy stone buildings was a labour beyond his power. Many other cities and forts fell into his hands. When he returned to Ghiznee his share of the spoil amounted to 29 millions of dirms (nearly £459,000 sterling), 53,000 captives, 350 elephants, and an immense quantity of jewels. The private spoil of the army is said to have exceeded that which came into the royal treasury. Part of this enormous plunder was laid out in adorning the city, and for the three succeeding years, Mahmood, as if sated with conquest, devoted himself to the embellishing of his capital, which soon rivalled, in the beauty and magnitude of its public and private buildings, the proudest cities of the East. But the grand mosque, on which the monarch lavished all his magnificence, surpassed every other, and obtained the title of *the Celestial bride*. His last expedition to India in 1024 was marked by the reduction of the extensive peninsula of Gujerat, the capture of its capital Nehrwalla, and the destruction of the celebrated temple of Sumnaut. In 1026 Mahmood engaged in a war with the Jats, who then possessed a great part of Mooltaun and the Punjab; and in a naval combat on one of the branches of the Indus, he fought and vanquished 4000 of their boats. In 1027 he defeated a large body of the Seljookian Turks, who then began to cross the Oxus and spread themselves over Persia. His last conquest was the Persian Irak, by which he annihilated the political existence of the Dilemite dynasty, and extended his dominions to the crest of the Zagros, or Aiagha-Dagh. In 1030, a violent attack of the stone, or, as others write, an ulceration of the lungs, accompanied with a hectic cough, finished his career of strife and victory.

*Mahmood's Successors.*] The glory of the house of Ghiznee may be said to have expired with himself, as none of his successors inherited those bold and commanding features of character which generally distinguish the princes who conquer and found an empire from those who inherit it. His sons contended for the throne, and alternately occupied the palace and the prison, and the immense treasures of Mahmood were plundered by a mutinous soldiery. In the reign of his grandson, Mawdood, the Seljooks seized all the Persian possessions of the Ghiznian dynasty, having completely defeated him in the decisive battle of Zendecan; and their subsequent history till their complete extinction near the middle of the twelfth century, exhibits what is quite common in the annals of Asiatic despotisms, a disgusting detail of petty wars, rebellions, and massacres.

*Alaoddin Ghoree.*] In the reign of Bahraun Shah, the eleventh prince of the Ghiznian family, the injuries inflicted on the house of Ghor by Mahmood and his successors were amply avenged by Alaoddin Ghoree, who satiated his rage by storming and sacking the unhappy city of Ghiznee, as before related, in 1159. Khosrou Maulek, the last of the race, was attacked in his Indian capital of Lahore by the same ruthless barbarians, made prisoner, and put to death, in 1184, by Shahaboddin Mohammed Ghoree. This new dynasty was really an Afghaan race, the former being of Turkish descent. But the military power of a dynasty which boasted its descent from the famed Zohauk, the conqueror of the Persian Jumsheed, was still more transient than that of the Ghiznevide dynasty, for it died with Mohammed himself in 1205. This ruthless conqueror perpetrated the same scenes, in 1194, in Benares as Mahmood had done in Nagorcote and Sumnaut. Having defeated the united armies of India on the plains



of Delhi, he successively conquered Oude and Allahabad, and finally stormed Benares, that hallowed seat of Hindoo idolatry; sacked every dwelling; plundered every temple; broke in pieces above 1000 idols; and consecrated the very temples he had plundered to the service of the Arabian prophet.

*Khwarismian Dynasty.*] Soon after the death of Mohammed, the Khwarismian prince, Mohammed, seized Ghiznee, and all the provinces to the W. of the Indus, and united them to his mighty but transient empire, and the Afghaun tribe of Souree, which had founded the Ghorian dynasty, was reduced to a state of political insignificance, from which it has never since recovered. A few scattered families of this tribe wander with their flocks in the plains of Damaun, forgetful or unconscious of those military glories which made its tribe, for its short hour, lord of the ascendant in the political horizon of Eastern Asia. The splendour of the Khwarismian dynasty was equally evanescent with that of the Ghorian, for it was soon eclipsed and speedily extinguished by the superior power of Jenghis Khan that chief in the list of warriors who have trode the path of victory, carnage, and conquest.

*Jenghis-Khan.*] The brave Jallaloddin endeavoured ineffectually to stem the torrent: and whilst the siege and the sack of Baumeean attested the valour of the defenders, and the cruelty of the ruthless Tartars, the plain of Birwaun and the banks of the Indus equally evince the brave but ineffectual resistance of Mohammed's gallant but unfortunate son. This disastrous invasion, which destroyed the north of Asia, finished the political existence of Ghiznee as an independent state, and the city itself gradually dwindled into its present insignificance, a '*magni nominis umbra*.' We hear no more of the Afghauns, as possessing any distinct political existence, till the epoch of the Ghiljee dynasty, whose history has already been shortly given, and the political existence of which was annihilated by Nadir Shah. On his death, the Afghauns once more rose into political importance amidst those political dissensions so frequent in Asiatic history, where no law has ever yet fixed the succession to the eldest son.

*Dooraunee Dynasty.*] Ahmed Shah, the founder of the Dooraunee Afghaun monarchy, was the son of Zoolfikaur Khaun, head of the Abdaullee Afghauns, who were settled to the E. of Heraut, in the western part of the Paropamisan mountains. They were, nominally at least, subject to the Persian monarchy, to whom they paid tribute for protection against the power of the Usbees of Baulkh. This tribe, like that of the Ghiljees, was turbulent and democratic, and continually engaged in feuds with it. At the commencement of the Persian troubles in the reign of Shah Hussein, they rebelled like their brethren the Ghiljees, and, under the command of Abdoolah Khaun of the Suddozye tribe, invaded the territory of Heraut in 1716, defeated the governor, and captured the city. Being defeated, however, by the Ghiljees under their prince Mahmood, Abdallah Khaun was soon after deposed and put to death by Zemaun Khaun, the father of Ahmed Shah, and who himself took the lead among the Abdaullees. Under this new leader, the Abdaullees defeated a Persian army of at least double their number, and so successful did they grow, that at last they besieged Mesched in 1722. In 1728, however, they were defeated by Nadir Shah, and reduced to obedience. But they again rebelled under Zoolfikaur Khaun, invaded the Persians afresh, and again besieged Mesched, after defeating Ibrahim, the brother of Nadir Shah. But that conqueror, advancing against them in person, defeated them, raised the

siege of Mesched, drove them back into their own territory, and in 1731 besieged and took Heraut after a siege of 10 months. The Abdaullees never rebelled again during the life-time of Nadir, who banished the leading Suddozyes from Heraut, and compelled them to furnish a large reinforcement to his army. When Candahar was captured, Zoolfikaur Khan and his brother Ahmed, both then prisoners to the Ghiljee chief, were released by Nadir, who sent them into Mazanderan with a force under their command of their own tribe. The Abdaullees having shown great bravery in Nadir's campaigns with the Turks, he rewarded them with lands, which they now hold free of taxes, but under a feudal tenure, removing them from the vicinity of Heraut to their present seats. On the assassination of their friend Nadir in 1747, Ahmed Shah forced his way through Khorassan to Candahar, where he arrived with about 3,000 horsemen, and set up for himself. He opportunely seized a load of treasure coming from India to Nadir, and assumed the sole authority of his own tribe, after putting some of the most obstinate of them to death. In October of the same year he was crowned at Candahar,—Afghaun, Persian Beloochee, and Hazaureh chiefs assisting on this occasion. During his reign of 26 years, he gradually extended his power W. as far as Toor-sheez N. to the Oxus, S. to the sea and mouth of the Indus—the two latter the fruit of Nadir's conquest—and E. over all the Punjab. He invaded Hindoostan, and twice he captured Delhi, plundered the city, and even rifled the very tombs for money. In 1761, at the celebrated battle of Panipul, he gave a complete blow to the power of the Mahrattas, who, but for Ahmed, would then have been masters of all Hindoostan. Prudence, as well as valour, formed a prominent feature of Ahmed's character. He advised his successor to have no wars with the Usbeks, save those of defence, saying that these marauders resembled a hive of bees without honey. He changed the name of his tribe from Abdaullee to Dooraunee, and assumed the title of Shah Dooree Dooraun.

*Timoor Shah.*] In 1773 he was succeeded by his son Timoor Shah, a mild, indolent prince, who transferred the seat of government to Caubul, wished to live in peace with his neighbours, and engaged in no wars but those of self-defence. The military discipline was gradually relaxed, the distant provinces gradually removed themselves from royal control, the government lost its reputation and influence abroad, and the neighbouring states, previously kept in check by the military power of Ahmed, began to encroach on the limits of the Dooraunee territory, rebellions now and then occurred, and the Seiks became formidable in the Punjab. The Talpoorees of Sind finally succeeded in driving the Afghaun governor from Tatta; and the whole of the province of Baulkh, except the cities of Baulkh and Koondooz, was recovered by Shah Moraud, chief of Bokhaurah. In 1793 Timoor died, with a full treasury and a declining state.

*Zemaun Shah.*] The reign of his successor, Zemaun Shah, is famous for nothing but his frequent inroads into the Punjab, to reduce the Seiks, and his correspondence with Tippoo Saib, which alarmed the British government in India, as if another Nadir or Ahmed Shah had appeared. But the cause of the alarm soon subsided. This prince had neither the valour of the former, nor the prudence of the latter. The Seiks baffled his utmost efforts, whilst his frequent irruptions across the Indus left Western Khorassan a prey to the Persians. In 1800 he was dethroned by his son Mahmood; and from the date of this event, or rather from the



death of Timoor in 1793, the empire was torn to pieces by the sons of Timoor, who successively struggled for the crown.

*Present State.*] In 1803, Mahmood was expelled the throne by his brother Shoojah, who again, in his turn, was dethroned by Mahmood in 1809, and fled to the British protection, where he has remained with a pension of 50,000 rupees annually from the British government. During these confusions, Runjeet Singh of Lahore, conquered all that remained of the Afghaan monarchy in the Punjaub, as Attock, Moultaun, and Bahawulpore, together with the fine province and valley of Cashmire. In 1820 he reduced Paishaweer, the modern Afghaan capital, and in 1827 that city was garrisoned with his troops. Mahmood's reign was a continued succession of rebellions, which gradually weakened what power he had left him by the expulsion of Shoojah. Envyng the peaceful reign of his brother, Feerooz at Heraut, who took no part in these squabbles, he sent his vizier, Futteh Khaun, an Afghaan chief of a powerful tribe, but versatile, unprincipled, and ambitious, to capture Heraut, and, if possible, the person of Feerooz himself. This was accomplished by the dexterity of Futteh, who having inveigled the unsuspecting prince out of the city, under colour of a conference, seized him and sent him prisoner to Candahar; whilst his army, unexpectedly entering the city, plundered every house, and, amongst the rest, Feerooz's own property. His harem was entered, his women seized, insulted, and even violated. Amongst these was a daughter of Mahmood Shah, and wife of his son. This circumstance made a deep impression on the mind of Mahmood and his son Camraun, and they determined to avenge it. Futteh Khaun, not content with seizing Heraut, would also have captured Mesched without orders from his sovereign, but was defeated, on his march to Mesched, at Kaffer Kullah, by an army of Persians, and forced to retreat to Heraut. Mahmood hereupon sent his son, Camraun, to seize the city, and Futteh Khaun, if possible, Camraun accomplished this with as much ease as Futteh Khaun himself had done before when he took Heraut. Mahmood, having thus got him into his power, upbraided him with his conduct to Heraut, his own daughter, and his unwarrantable invasion of Khorassaun, and then ordered him to be deprived of sight, which was done instantly on the spot. No sooner had the brothers of Futteh heard of his fate, than they immediately flew to arms, each to his strong-hold, and all Afghaan-istaun was directly in a flame. Mahmood and Camraun directly set off for Caubul to allay the ferment, but were driven from Candahar, and fled to Heraut. During this confusion, Feerooz escaped from his prison in Candahar, and fled to Mesched, a wretched fugitive, deprived of every thing, and wholly dependent on the precarious bounty of the Persian governor. An attempt was made in 1822 by Feerooz, assisted by the Persians of Mesched, to recover Heraut. But in this he totally failed, being defeated by the superior address of Bunyad Beg, chief of the Hazarehs. Since that event, Mahmood, weary of a crown, which, by his own incapacity and folly, had become a crown of thorns, has retired from the world, and assumed the dress and occupation of a dervise. But his son Camraun still holds Heraut, and, unschooled by adversity, continues the same arbitrary and tyrannical conduct as his father Mahmood; he has considerably injured the trade of the city, occasionally plunders caravans, and extorts large sums of money from travellers. Heraut is now the only possession left remaining to the successors of Ahmed Shah Dooraunee; and the probability is, that ere long—perhaps by this time, as revolutions are merely

matters of course in Asia—Heraut will be either in the possession of the Persians or Usbees, and the present dynasty finally extinguished. In the meantime, Afghaunistaun has been parcelled out amongst the numerous brothers of Futteh Khaun Baurikzye, each of whom lives at variance with another, heedless of the rising power of Runjeet Singh, their political adversary; whilst the numerous Afghaun tribes still live in their usual state of internal dissension, mutual hostilities, and plundering habits, as before.

#### I. KINGDOM OF HERAUT.

THIS portion includes all the tract to the N. of the mountain-range that bounds the plateau, as well as the range itself, and the ancient *Aria*, to the S. of it, so that it comprehends the ancient *Margiana*, the hill-country of *Paropamisus*, and *Aria* or *Ariana*.

#### CHAP. I.—PHYSICAL FEATURES—MOUNTAINS—RIVERS—LAKES.

THIS tract is composed of mountains and valleys, plains and deserts. The N.W. angle is an immense desert, connected with that of Khowarazm. In this there is no cultivated spot or permanent dwelling; and the shifting population consists of a few tribes of wandering Turkomans. The northern face of the dividing range of mountains, which overlooks this desert, still sweeps down so gradually to its base, as to afford, in the valleys and ravines therein included, a quantity of rich land, watered by numerous streamlets. This was once a well-peopled and cultivated district. It contained the large cities of Nisa, Bawerd, Duruhu, Mehineh or Mahan, Serukhs, Jaferi, and Caender or Gandar, with their dependent villages; all of which—Serukhs excepted—are now ruined, and totally deserted, in consequence of the continual attacks of plundering Turkomans, who have now full possession of the whole tract, and pitch their tents on the ruins of ancient civilization. From Heraut to Marou the road lies through a desert. From Moorghaub to Heraut the country is quite uninhabited, except by a few Eels. E. of Heraut the country is wholly mountainous, and the abode of pastoral tribes. To the S. Heraut has a desert of some extent, separating it from the district of Furreh, in the Dooraunee country.

*Mountains.*] The great range of the Elburz, separating Persia from Khowazam and the basin of the Oxus, passes to the N. of Heraut, and corresponds to the *Montes Seriphi* of Ptolemy, which run E. till they join the Hindookhoosh, or Indian Caucasus. We can say but little concerning the elevation or breadth of this range, as it has not been explored in this part of its course by any European traveller. On the road from Mesched to Heraut, S.E. the range runs generally to the left of the route at no great distance, and is denominated by the natives the *Kohistaun*, or 'mountain country.' All we know of it is, that the range increases in height as it proceeds eastward, and is of considerable elevation to the N.W. of Heraut. E. of Heraut it expands to a great breadth of 200 miles, according to Elphinston's information, and 350 in length, to the Kohistaun of Caubul: presenting a confused mass of mountains, such as the most intimate knowledge could scarcely enable the traveller to trace, and which, though affording a habitation for wandering tribes, is so difficult of access, and so little frequented, that no precise accounts of its geography are to be obtained. The western half is less rugged than the eastern; but even



In it the hills present a steep and lofty face towards Herat, the roads wind through rough valleys and over high ridges, and some of the forts are so inaccessible that all visitors must be drawn up with ropes by the garrison. Still the valleys are cultivated; and produce wheat, barley, and millet, and almonds; pomegranates and barberries are found wild. The N.W. part, inhabited by the Jamahadees, is more level and fertile; the hills are sloping and well-wooded; the valleys rich, and watered by the Margus or Morgaub. The south of the Tymoonnee lands also contains wide and grassy valleys. The whole of the mountains abound in springs—hence the name of *Paropamisus*, which is just the Sanscrit name *Parapanis*, or 'the mountain of springs' made Greek. The eastern part is far more rugged, steep, and barren, than the western. The hills are very high, and the country in many places impassable for horsemen. From the northern face of the Paropamisian range, the descent is sudden and great to the plains of Bactria, watered by the Oxus, which come, without a single break or undulation, to the very foot of these mountains, as to a wall, so distinct is the boundary. Several passes lead through this tract, from the Dooraunee country, or Western Afghanistan, to Bactria,—one of which leads straight N. from Candahar to Baulkh, which is the most western, and another from Caubul to the same city, by Baumeesun; but these passes are bad, the hills lofty, and generally covered with snow, and the road impassable in winter. At Ak Roobart, a few miles N. of Baumeesun, another route strikes off to the N.W., and crosses the Paropamisus at a lower elevation. From Baumeesun another route again runs straight W. and joins the road from Kandahar to Baulkh, 50 miles W. of Baumeesun. The mountains in this western route are covered with snow only about 4 months annually, according to Elphinston's information. The eastern termination of this mountain-plateau is exceedingly lofty, containing in its embrace the sources of the Bactrian rivers, those of Caubul and Ghiznee, and the upper course of the Heermund and its northern tributaries. This tract includes the high land of Baumeesun, the Cohee Baba, the Kohistan of Caubul, and the western termination of the Hindookhoosh.

*Rivers.*] There are but few rivers of any note in this country. The chief is the *Poolimalan*, or river of Herat. It rises to the N.E. of Oba, in the territory of the Eimaks, and runs W. as far as Gharin, passing by Herat, whose beautiful and extensive valley it waters and fertilizes. From Ghorian, 10 farsangs W. of Herat, it turns N., running in that direction all the way to Marou Shah Jehan, receiving a little below Serukhs the Tedjen, and a little farther on, the river of Mesched and Toos. From Marou it runs N. and N.W.; but whether it falls into the Oxus, or into the Caspian sea, or is lost in a marsh or pool, is not yet fully ascertained. By Rennel, it is made to fall into the Oxus at Amol; and, by Fraser and Elphinston, to be lost in the marsh of Balacamber. It is however believed, with good reason, have once entered the Caspian, under the name of the *Onab* bay of Balkhan. Its course to the supposed marsh is miles. It receives a number of streams before it where the greater part of its water is expended in cultivation, as several canals are cut from it, and city.—The *Morghaub*, the *Margus* of Ptolemy. hills, in a district called Baisi Morghaub, or the It runs a N.W. course to Maroosah, or Maroo-d

matters of course in Asia—Heraut will be either in the possession of the Persians or Usbecs, and the present dynasty finally extinguished. In the meantime, Afghaunistaun has been parcelled out amongst the numerous brothers of Futteh Khaun Baurikzye, each of whom lives at variance with another, heedless of the rising power of Runjeet Singh, their political adversary; whilst the numerous Afghaun tribes still live in their usual state of internal dissension, mutual hostilities, and plundering habits, as before.

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*Mountains.*] The great range of the Elburz, separating Persia from Khowazam and the basin of the Oxus, passes to the N. of Heraut, and corresponds to the *Montes Seriphi* of Ptolemy, which run E. till they join the Hindookhoosh, or Indian Caucasus. We can say but little concerning the elevation or breadth of this range, as it has not been explored in this part of its course by any European traveller. On the road from Mesched to Heraut, S.E. the range runs generally to the left of the route at no great distance, and is denominated by the natives the *Kohistaun*, or 'mountain country.' All we know of it is, that the range increases in height as it proceeds eastward, and is of considerable elevation to the N.W. of Heraut. E. of Heraut it expands to a great breadth of 200 miles, according to Elphinston's information, and 350 in length, to the *Kohistaun* of Caubul: presenting a confused mass of mountains, such as the most intimate knowledge could scarcely enable the traveller to trace, and which, though affording a habitation for wandering tribes, is so difficult of access, and so little frequented, that no precise accounts of its geography are to be obtained. The western half is less rugged than the eastern; but even



in the hills present a steep and lofty face toward Herat; to pass wind through rough valleys and over high ridges and even to the sea are so inaccessible that all visitors must be carried by wild beasts to the garrison. Still the valleys are cultivated and produce wheat, barley, millet, and almonds: pomegranates and barberries are raised also. The N.W. part, inhabited by the Jamsheds, is more level and fertile: the hills are sloping and well-wooded: the valleys rich and watered by the Margus or Morghab. The south of the mountains are also fertile wide and grassy valleys. The whole of the mountain range is fertile—hence the name of *Paropamisus*, which is just the Sanskrit word *Paropanis*, or 'the mountain of springs made trees.' The eastern part is more rugged, steep, and barren than the western. The hills are very high, and the country in many places impassable by animals. From the northern face of the Paropamisus range the highest & easiest way goes to the plains of Bactria, watered by the Oxus, which forms without a single break or undulation, to the very foot of these mountains as if a wall, so distinct is the boundary. Several passes lead through the range from the Douranees country, or Western Afghanistan, to Bactria—one of which leads straight N. from Candahar to Bamian, which is the most western, and another from Candahar to the same city by Douranees; but these passes are bad, the hills lofty, and generally covered with snow, and the road impassable in winter. At Ak Loocan, a few miles N. of Bamian, another route strikes off to the N.W. and crosses the Paropamisus at a lower elevation. From Bamian another route again runs straight W. and joins the road from Kandahar to Bamian, 50 miles W. of Douranees. The mountains in this western range are covered with snow only about 4 months annually, according to Edmonstone's information. The eastern termination of this mountain-range is exceedingly lofty, containing in its embrace the sources of the Bactrian rivers, those of Canbal and Ghiznee, and the upper course of the Gihannum and its northern tributaries. This tract includes the high land of Douranees, the Cobee Baba, the Koinistan of Candahar, and the western termination of the Hindookhosh.

*Rivers.*] There are but few rivers of any note in this country. The chief is the *Poolimalan*, or river of Herat. It rises to the N.E. of Oba, in the territory of the Esmaks, and runs W. as far as Gharin, passing by Herat, whose beautiful and extensive valley it waters and fertilizes. From Gharin, 10 farsangs W. of Herat, it turns N. running in that direction all the way to Maron Shah Jehan, receiving a little below Serkiz the Tedjen, and a little farther on the river of Meeched and Tora. From Maron it runs N. and N.W.; but whether it falls into the Oxus, or into the Caspian sea, or is lost in a marsh or pool, is not yet fully ascertained. By Rennel it is made to fall into the Oxus at Amol; and by Fraser and Elphinstone, to be lost in the marsh of Balacumbet. It is however believed, with good reason, to have once entered the Caspian, under the name of the *Ochus*, at the bay of Balkhan. Its course to the supposed marsh is at least 300 R. miles. It receives a number of streams before it arrives at Herat, where the greater part of its water is expended in the vicinity on the cultivation, as *irrigation*, canals are cut from it, and it flows to the city.—The *Morghab*, the *Margus* of Ptolemy, rises in the hills, in a district called Balai Morghaub, or the highlands. It runs a N.W. course to Marooshah, or Maroo-al-Rada

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*Mountains.*] The great range of the Elburz, separating Persia from Khowazam and the basin of the Oxus, passes to the N. of Heraut, and corresponds to the *Montes Seriphi* of Ptolemy, which run E. till they join the Hindookhoosh, or Indian Caucasus. We can say but little concerning the elevation or breadth of this range, as it has not been explored in this part of its course by any European traveller. On the road from Mesched to Heraut, S.E. the range runs generally to the left of the route at no great distance, and is denominated by the natives the *Kohistaun*, or ‘mountain country.’ All we know of it is, that the range increases in height as it proceeds eastward, and is of considerable elevation to the N.W. of Heraut. E. of Heraut it expands to a great breadth of 200 miles, according to Elphinston’s information, and 350 in length, to the *Kohistaun* of Caubul: presenting a confused mass of mountains, such as the most intimate knowledge could scarcely enable the traveller to trace, and which, though affording a habitation for wandering tribes, is so difficult of access, and so little frequented, that no precise accounts of its geography are to be obtained. The western half is less rugged than the eastern; but even



in it the hills present a steep and lofty face towards Heraut, the roads wind through rough valleys and over high ridges, and some of the forts are so inaccessible that all visitors must be drawn up with ropes by the garrison. Still the valleys are cultivated, and produce wheat, barley, and millet, and almonds; pomegranates and barberries are found wild. The N.W. part, inhabited by the Jumshedees, is more level and fertile; the hills are sloping and well-wooded; the valleys rich, and watered by the Margus or Morgaub. The south of the Tymoonnee lands also contains wide and grassy valleys. The whole of the mountains abound in springs—hence the name of *Paropamisus*, which is just the Sanscrit name *Parapanis*, or 'the mountain of springs' made Greek. The eastern part is far more rugged, steep, and barren, than the western. The hills are very high, and the country in many places impassable for horsemen. From the northern face of the Paropamisan range, the descent is sudden and great to the plains of Bactria, watered by the Oxus, which come, without a single break or undulation, to the very foot of these mountains, as to a wall, so distinct is the boundary. Several passes lead through this tract, from the Dooaraunee country, or Western Afghanistan, to Bactria,—one of which leads straight N. from Candahar to Baulkh, which is the most western, and another from Caubul to the same city, by Baumeeaun; but these passes are bad, the hills lofty, and generally covered with snow, and the road impassable in winter. At Ak Roobaut, a few miles N. of Baumeeaun, another route strikes off to the N.W., and crosses the Paropamisus at a lower elevation. From Baumeeaun another route again runs straight W. and joins the road from Kandahar to Baulkh, 50 miles W. of Baumeeaun. The mountains in this western route are covered with snow only about 4 months annually, according to Elphinston's information. The eastern termination of this mountain-plateau is exceedingly lofty, containing in its embrace the sources of the Bactrian rivers, those of Caubul and Ghiznee, and the upper course of the Heermund and its northern tributaries. This tract includes the high land of Baumeeaun, the Cohee Baba, the Kohistaun of Caubul, and the western termination of the Hindookhoosh.

*Rivers.*] There are but few rivers of any note in this country. The chief is the *Poolimalan*, or river of Heraut. It rises to the N.E. of Oba, in the territory of the Eimaks, and runs W. as far as Gharin, passing by Heraut, whose beautiful and extensive valley it waters and fertilizes. From Ghorian, 10 farsangs W. of Heraut, it turns N., running in that direction all the way to Marou Shah Jehaun, receiving a little below Serukhs the Tedjen, and a little farther on, the river of Mesched and Toos. From Marou it runs N. and N.W.; but whether it falls into the Oxus, or into the Caspian sea, or is lost in a marsh or pool, is not yet fully ascertained. By Rennel, it is made to fall into the Oxus at Amol; and, by Fraser and Elphinston, to be lost in the marsh of Balacamber. It is however believed, with good reason, to have once entered the Caspian, under the name of the *Ochus*, at the bay of Balkhan. Its course to the supposed marsh is at least 300 B. miles. It receives a number of streams before it arrives at Heraut, where the greater part of its water is expended in the vicinity on the cultivation, as several canals are cut from it, and pass through the city.—The *Morghaub*, the *Margus* of Ptolemy, rises in the Hazaureh hills, in a district called Balai Morghaub, or the highlands of Morghaub. It runs a N.W. course to Marooshah, or Maroo-al-Rudd, where it is joined

by the Kyser coming N.W. from the same mountains. A little farther N.W. the combined stream joins the *Poolimalaun* at Seri Bund.—The *Tedjen* is rather a small and unimportant stream, rising in the mountains to the N. of Heraut, running N.W. to the *Poolimalaun*.

*Lakes.*] There is no lake of consequence in this country but that of *Balacamber*, of which we know very little.

## CHAP. II.—CLIMATE AND PRODUCTIONS—INHABITANTS AND POPULATION.

THE climate of this country (for of this we have no accounts from travellers,) must vary with physical circumstances. The heat in summer, and the cold in winter, are stated to be both severe. At Heraut the winter cold is extreme; and in summer, were it not for a permanent N.W. wind, the heat would be oppressive. On the high upland of Paropamisus, we are certain the cold must be severe, while the summer heats will be temperate, unless in deep and narrow glens and valleys. As the general level of the Paropamisan country cannot be under 5000 feet of elevation, and much more at the eastern extremity, near the base of the Hindookho, the cold of winter must be excessive. In that season it is impossible to travel from Heraut to Caubul, on account of the deep snows, which continue to fall for weeks together, the only passable road being that to Kandahar. Sultan Baber tells us in his memoirs, that, in attempting the road in winter through this region, though in the latitude of 34°, he and his men narrowly escaped perishing on the road between Chekcheran and Yekeauleng. It snowed the whole way, and they lost their road; and but for a large cave which they fortunately found at the foot of the pass of Zirrin, into which they all crept, they must all have been either frozen to death, or lost amidst the snow, men, horse, and camels; and many lost their hands and feet. For a week running they could not advance above 2 miles a day, by beating down the snow.

*Productions.*] As the Paropamisus is a pastoral country, its agricultural productions are scanty; but the valley of Heraut is renowned for its fertility. This valley is 30 miles in length by about half that in breadth,—the whole covered with villages and gardens, and well watered with streams and canals drawn from the river. Besides abundance of the finest fruit-trees, the environs of Heraut produce vast numbers of mulberry-trees, which are planted in the gardens for rearing silk-worms. Wheat and barley are plentiful. Pasture of the very best quality exists in the neighbouring hills, and all the necessaries of life are cheap and plentiful. The districts of Ghorian and Iam, on the road from Heraut to Mesched, are said to be fertile and well-peopled, thickly interspersed with gardens and villages. The district of Marou, or Merve as it is now spelled by our orientalists, is said to be renowned for its fertility. It is, however, but a small district—a mere oasis in a desert of sand, as the cultivable soil does not extend above 12 or 14 miles around the city. The district of Seahbund, in the S.W. angle of the Paropamisan hills, is fertile and well-watered; but it is used for pasturage, which is excellent. Baber remarks in his memoirs—for it is from him only that we have any information respecting this country—that all the grazing grounds are in the valleys; the hills have not a handful of grass like the mountains of Toorkistaun, nor are they even well-wooded, nor abound in pine forests. But he ad-



mits the grass in the valleys to be excellent food for horses and sheep. Above these hills the country is good riding ground, and level, and there all the cultivated ground lies. Deer are very numerous in these mountains. The courses of the streams are profound glens, often quite perpendicular, and incapable of being descended. He mentions it as a singular circumstance, that while, in all other mountainous tracts, the strong-holds, and steep and rugged places, are at the tops of the hills, there they are all towards the bottom. These remarks he applies to the hill-countries of Ghour, Karmed, and Hazaureh.

*Inhabitants and Population.*] Our materials on this subject, as well as on the physical geography and features of this division, are very scanty, and therefore on this subject little can be said. The inhabitants of the district of Herat are mostly denominated *Taujiks*, an appellation generally bestowed on the agricultural population, who speak Persian as their vernacular tongue, in opposition to their Toorkish and Afghaun masters, who use the Toorkish and Pushtoo languages. These *Taujiks* are the descendants of Persians and Arabs, commingled by marriage, language, religion, and manners, and are by far the best and most industrious part of the population of Eastern Persia and Mawar-al-nahar. They are a race remarkable for their love of fixed dwellings, and their attachment to agriculture and settled employments, in which they are a perfect contrast to the other inhabitants, the descendants of Scythian horsemen, who still retain the roving, desultory, unfixed habits of their pastoral ancestors. The *Taujiks*, consequently, are a mixed race, of Arab and Arian descent. Much has been said and sung in praise of the pastoral life and its comparative innocence; but it is a mournful fact, that the pastoral tribes, in spite of all that has been said in their praise, have done infinite mischief to mankind, and that, unless they be restrained within their native deserts and mountains, there is no safety for the industrious cultivators of the soil. The pastoral life generates habits of idleness, and these produce poverty; and the wealth of the industrious peasant is always a temptation to these heirs of hereditary idleness, who know no other way of acquiring wealth but by rapine and plunder. The other inhabitants are *Dooraunee Afghauns*, *Toorks*, called *Moguls*, but erroneously, *Hindoos*, &c. The Paropamisian country is inhabited by the *Eimauks* and *Hazaurehs*, pastoral tribes; but whether of Mongolian or Toorkish descent is uncertain. They are a different race, in language, appearance, and manners, from the Afghauns, and bear some resemblance to their Toorkish neighbours on the north, but differ in this, that they use a dialect of the Persian language. Tradition declares them to be of Mongolian descent; but the great number of Toorkish words in their language would seem to indicate a Toorkish origin. The *Eimauks* inhabit the western division, and the *Hazaurehs* the eastern division of this region. The former are correctly called the *Chahaur Oumauk*, or 'four tribes,' and were in reality formed into so many divisions, as the *Teimoonees*, *Hazaurehs*, *Teimoorees*, and *Zoorees*. The first of these *Eimauks* includes 2 other divisions, the *Kipchauks* and the *Durzyes*; and the second, the *Jumshedees* and *Ferooz-cohees*; whilst the *Zoorees* inhabit Subzwaur, an extensive plain amongst mountains, to the E. of the road from Furrâh to Herat, and are consequently in some measure detached from the rest. The *Teimoorees* and *Hazaurehs* are now within the Persian limits, as they live W. of Herat. The whole numbers of the *Eimauk* population E. of Herat, ex-

clusive of the Teimooorees and Hazaurehs mentioned above, are estimated by Elphinston's information at from 400,000 to 450,000 souls; whilst by Fraser's account they are made much fewer, the Feroozcohees containing 26,000 families, and the Jumshedees 12,000 families. But in this estimate the Teimooonees are not included. It is plain, however, that our information on this point cannot either be full or accurate. These tribes are again subdivided into a great many smaller tribes, governed by chiefs, all having separate lands for pasturage. The chiefs inhabit strong castles, sometimes containing spacious palaces, where they maintain, like our ancient Highland chiefs, little courts of their own, and are attended by splendid retinues. They levy taxes on their tribes, keep troops in their own pay, and are mounted on their own horses. The administration of justice, with the power of life and death, and all the rights of an absolute monarch, are in their hands. The government is indeed carried on in the king's name, but the chiefs are never controlled in the management of their own tribes. The Eimauks live almost entirely in camps, which they call *oord*, or *orde*, an appellation manifestly from the Turkish word *ordoo*, 'a camp,' whence we have formed the word *horde*. Their tents are almost universally of the kind called *kirgah*, used by the Tartars. They all keep many sheep and rear a small but hardy breed of horses, many of which are exported to foreign countries. What few villages exist in their country are inhabited by Tanjiks. Like other nomadic Asiatic races, they eat horse flesh. Living under the despotic authority of their own chiefs, they are more quiet and orderly than their neighbours, the Afghans; but in war they are more ferocious and cruel than they, throwing their prisoners frequently from precipices, and shooting them to death with arrows, which was, indeed, the common practice of the Mongols, under Jenghis Khan.—The Hazaurehs, who inhabit certain districts lying to the E. of the Eimauks, are composed of many tribes, the most considerable of which are the *Deh Zengec*, *Deh Koondce*, *Jaughcore*, and *Polaudee*, each having its own sultaun, whose power is absolute in his own tribe, like the Eimauk chieftains mentioned above. Some of the sultauns have good castles, fine clothes, and servants adorned with gold and silver. The Hazaureh tribes, like our Highland clans of old, are almost constantly at variance with each other; sometimes they engage in foreign wars, and sometimes two or three sultauns join together in rebellion against the king, but they seldom come to any successful issue for want of unity of interest and views. As their country is much more rugged and elevated than that of the Eimauks, it is proportionally worse peopled. The Hazaurehs generally live in villages of from 20 to 200 houses, though some live in Tartar tents like the Eimauks. Each village is defended by a high tower, capable of holding 10 or 12 men, and full of loop-holes. In each is a kettle drum, and, in time of peace, a sentry remains there to sound an alarm if necessary. Each village has a chief, called the Hokee, and one or two elders, denominated, in Turkish, *Auksukaul* ('white beard'), but all entirely dependent on the sultaun. The Hazaurehs are a very hot, irritable race, fickle and capricious; a single word is sufficient to produce a quarrel. In other respects they are a good people, merry, conversible, and hospitable. They are very ignorant and credulous, as, for instance, they believe the king of Caubul to be as high as the tower of a castle. The women have the sole management of their domestic affairs, take care of the property, do their share of the honours, and are very much consulted in all their husband's affairs; they are never beaten as in savage communities, and have no con-



cealment. It is universally agreed, however, that the wives are by no means remarkable for chastity, and in some parts of the country it is the custom for the husband to lend his wife to the embraces of his guest. Both sexes spend a great deal of their time in sitting in the house round a stove. They are all great singers and players on the guitar, and many of them are poets. Lovers and their mistresses sing verses to each other of their own composition, and men often sit for hours together railing at each other in extemporaneous satire. Their out of door diversions are hunting, shooting deer, and racing, for which last a space of ground is cleared, and they ride bare-backed. They are all good archers and good shots, every man having a matchlock. Their houses are thatched and sunk in the slopes of the hills. Respecting their religion, it is that of Mohammed; but, while the Eimaüks are Soonees, or orthodox Mussulmen, the Hazaurehs, on the contrary, are Sheas like the Persians. They hold the Afghauns, Eimaüks, and Usbees in detestation on this account, and insult, if they do not persecute, every Soonee who comes into their country. They even distrust such of their own countrymen as have been much with the Afghauns, suspecting them of being corrupted with heretical principles. From such persecuting principles it is no wonder that no Taujiks are to be found among them, and that they should have little intercourse of any kind with their Soonite neighbours. Their number is stated at 350,000 by Elphinston.

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#### CHAP. III.—CITIES.

IN the Paropamisian country are the cities of *Ghoraut*, *Baumeeau*, and *Seabund*, but of which we have no other information than that they are, or were, the abodes of the Hakims of the Afghaun monarchs, appointed to keep the Eimaüks and Hazaurehs in order. *Baumeeau* is, or rather was, a very ancient and famous city, believed by Rennel to have been the Caucasian Alexandria, built by Alexander the Great at the southern foot of the Indian Caucasus. The city of *Baumeeau* consists of a vast number of apartments and recesses cut out of the rock, some of which, on account of their extraordinary appearance, are supposed to have been temples. By Abul Tazl there were reckoned above 12,000 of these recesses in the district of *Baumeeau*. The attention of travellers, however, is principally arrested by two colossal statues, 50 cubits high, which are erect and adhere to the mountain in niches. From the numerous fragments remaining it would appear as if there had been many hundred statues, the existence of which and the excavations would indicate that the inhabitants had at one time been Boodhists. When Praun Pory, the noted Hindoo Joggee, visited this place, between 1770 and 1780, he was astonished at the number of statues still remaining, although the place had long been deserted by its inhabitants. By Fraser's information, the two statues are stated at 45 feet in height, naked and erect, like some of the figures cut out of the rock at Gualior. From these sculptures it has obtained the appellation of *Boot Baumeeau*. These sculptured ruins are certainly worthy the investigation of a European traveller, and would probably throw some light on the ancient history and religion of Eastern Persia. *Baumeeau* was a fortress of great strength and importance in the days of Jenghis Khan, and made a long and brave defence against his numerous army, commanded by himself in person, in 1220. It was at last taken by storm, and all the inhabitants, without distinction of age, sex, or condition, inhumanly butchered by the inhuman conqueror, nay, not so much as a beast escaped the carnage.

all the mosques and dwellings were razed to the foundation; the city became a ruined heap and the vicinity a desert. From this horrible catastrophe, Baumeaun has borne the appellation of *Maubalig*, or 'the unfortunate city.' The present city of Baumeaun is certainly not on the spot of the old city, ruined by the Mongols, but on another site in the immediate neighbourhood; but Elphinston has given no other information respecting it than this, that it is the seat of an Afghaun Hakim. *Ghoraut* is about two degrees to the S. of Baumeaun, and the latter is placed by Elphinston's map in  $34^{\circ} 30'$  N. lat., and  $67^{\circ} 50'$  E. long. or a degree farther E. than in Rennel. By De la Croix, Baumeaun is placed at eight days journey from Ghiznee, and ten from Baulkh, which latter distance agrees with a route given in Fraser from Baulkh to Caubul. In the first edition of Hamilton's Indian Gazetteer it is stated to be eight days from Caubul, and in the second to be eight days journey from Baulkh, whilst in Fraser it is made four days journey only from Caubul which is the true distance, and agrees with La Croix, who makes the distance between Ghiznee and Baulkh eighteen days journey; whilst in Fraser the distance between Baulkh and Caubul is given at sixteen days journey. But it must be remembered that Ghiznee is more than a degree farther S. than Caubul, and therefore proportionally more distant from Baulkh than the latter. *Seahbund*, or *Shahbund*, is on the S.W. angle of the Paropamisian country, in the province of the Eimaux. Balbi, in his statistical table, has given a population of 20,000 inhabitants to Baumeaun, and 10,000 to Seabund, though on what authority we know not.

What is called the kingdom of Heraut, in contra-distinction to the rest of Eastern Persia, once abounded in numerous and populous cities, as *Nesa*, *Bawerd*, *Caendar*, *Marou Shah Jehan*, *Marou al Rud*, *Mahan*, *Badagis*, *Serruks*, *Toorbut i Jamee*, *Ahengeran*, *Gorian*, *Heraut*, &c. But the most of these have long since disappeared, leaving nothing but their ruins, from a total want of a sufficient protecting government, the frequent revolutions for political power, and the vicinity of these powerful and constant enemies of peace and industry, the Turcomans and Usbeks. *Marore* was once a great and important city, founded, it is said, by Antiochus, the son of Seleucus, and called after him *Antiochia Margiana*. Of *Nisa*, *Bawerd*, and *Caendar* we have no account, but only that they are in ruins. Respecting *Marou-al-rud*, on the Morghaub, 120 B. miles S.E. of its junction with the river of Heri, we can say nothing; but the former cities apparently correspond to the *Nisaia* of Strabo, and the *Aparbartica*, and *Gadar*, of Isidore, of Charax. The inhabitants of Caendar and its district are named *Gandarii* by Pliny and Herodotus. *Badagis* corresponds to the *Bitaxa* of Ptolemy. It was also once a place of note, but it is now a place of small account, and its site does not appear in the maps of Elphinston and Fraser, but it lies N.W. of Heraut. *Mahan* is now called *Mehineh* in Fraser, and lies in the Attock or skirt of the hills that separates Goorgaun from the desert of Khwarisnee, and is now in possession of the Tuckeh Turcomans, if a mere mass of ruins can deserve the name. *Serruks* is a very ancient place, the *Siroc* of Isidore, 120 miles N.E. of Meschid, on the northern slope of the Sariphi mountains, and is the principal abode of Hakim Khan, a chief of the Satera tribe, many of whom pitch their tents around the few houses that remain. A few Usbeks and foreign merchants have settled here, and furnish the tribes with such articles as they require, for the surplus produce of their herds and flocks. Being a caravan-station on the road from Meschid to Bokhara and Baulkh, it is a place of some



consequence. It is a great mart for horses and camels, and there are stated fairs held here, where may be had the choicest animals from the breeds in the desert. It is at present nominally subject to the prince of Meschid. *Toorbet i Jamee*, half way between Heraut and Meschid, is the capital of a well-peopled and fertile district, and is famed for being the birth-place of the poet Jamee, author of the poem of Yussuff and Zuleika (Joseph and the wife of Potiphar), a production greatly admired in the East. It has been translated into German, with notes, by Rosenschweig, and published in 1824. The tomb of the poet, a huge slab of marble, is situate in a large garden of pistachio nut-trees, near the fort of Iam. *Ahengeräun* is the capital of the Ghorianee district, W. of Heraut. We have little doubt in identifying Ghorian with the *Guriane* of Ptolemy, though he places it between what he calls the two principal branches of the Margus in Margiana. But it is clear to us that his southern branch of the Margus is the river of Heri, and his Arius the river of Furrāh; for the Etymandrus is not mentioned by him. Ghorian is also named Ahengeräun, and was governed by a line of independent Afghaan princes of the Sooree tribe, according to Mirkhond, who drew their descent from Zohauk, one of the earliest Persian princes, and so famous in Oriental romance. It is farther said that this city never fell into the hands of the Arab conquerors of Khorasan, and that there was in the district a fort, called Chonar, so strong as never to have been taken, but by Solomon the son of David. But Mirkhond and Fraser, who has quoted him as authority for his account of Ghorian, are both mistaken in taking Ghorian, W. of Heraut, as the residence of the Sooree tribe of Afghauns and of those Ghorian princes who overthrew the dynasty of Ghiznee. These princes reigned at Ghore, E. of Furrāh, in a mountainous tract, called the mountains of Ghore, a branch of the Paropamisian mountains, running W., 20 miles to the N. of Furrāh.

*Heraut.*] Heraut has always been a city of note, which it owes to its fine situation, and the great commerce it enjoys, being the chief, if not the only, channel of communication between Eastern and Western Asia. All the trade and produce of Caubul, Cashmere, and India on the one side, and of Bokhaura, Persia, Arabia, Turkey, and even Europe, on the other, must pass through this city, and consequently the richest productions of all these countries centre and are exchanged in the bazaars of Heraut. Its exports are silk, saffron, assafœtida, pistachio nuts, almonds, dried fruits, and rose-water. Its principal manufactures are silks of various fabrics and colours, silken and woollen carpets, celebrated and in high demand over all the East, for the beauty of the patterns and brilliancy and durability of the colours, sword-blades and cutlery, the former of which are equal to those of Meschid, and owe their excellence to the same cause, the transportation of the Damascene sword-cutlers by Timoor Bek. The duties on merchandise, according to captain Christie, who was here in 1810, are a 16th part of a rupee on every 20 rupees' worth of goods sold in the city, levied on the purchaser; a toll of two rupees on every camel's load of merchandise that leaves it; and taxes are imposed upon all serais, shops, and gardens; the aggregate amount of all which amount to  $4\frac{1}{2}$  lacs of Persian rupees, and the revenue of the whole principality is estimated at 1,000,000 rupees, or £125,000 sterling annually. Amid all the revolutions which have afflicted, and still continue to afflict Persia, Heraut still continues to prosper, and no city in all Persia but Ispahaun can vie with it in riches or population, as Fraser was informed. The area of the city exceeds four miles square, according to Christie, who observes that in his approach to it

he rode for four miles through the suburbs. Its population, including the suburbs, must be very great, but it would be quite absurd to state its amount in the absence of all positive information. It is surrounded with a lofty mud wall, with numerous towers, and a wet ditch. Its population, which Christie supposes to be at least 100,000 (exclusive of the suburbs) includes 10,000 Afghauns, 600 Hindoos, a few Jews, the rest being the Herautees, or natives of the vicinity. It was a favourite residence of Shah Rokh Mirza, the greatest and best of the sons of Timoor, and of his successors, till it was taken by Shaibanee Khaun, in 1509, who put an end to the dynasty of Timoor in Khorasan and Mawaralnahar. It then abounded with numerous and magnificent buildings, and was then the abode of science and literature, such as has never since appeared in the East. During the reign of Husseyn Mirza the court of Heraut was the most splendid and luxurious in Asia. No court of Europe could then vie with that of Heraut in magnificence, or in the number of learned and ingenious men who then flourished under its patronage, in the various capacities of historians and poets, moralists and metaphysicians, in the cultivation of music and the fine arts, as Mirkhond Khondemir, his son, Ali Shir Beg, a celebrated Toorkish poet, and a patron of literary genius, Jamee, Soheilee, Binai, and a great number of others, whose names and merits have been preserved by Sultaun Baber in his memoirs. A detailed account of the principal buildings of Heraut, as they stood more than three centuries since, is given by Khondemir, himself a native of the place, who has described a tedious succession of mosques, colleges, caravanseras, palaces, &c. as also by Baber, in his memoirs. But whatever were the glories of Heraut in those days, whether as a royal residence, or the haunt of genius, they have long since departed, and it is one amongst many melancholy instances, of that instability, inseparable from despotism, which has in every age been more or less communicated to the science and literature of the East. On the defeat and death of Shaibanee Khaun, at Marou or Merve, by Shah Ismael Sooffee, in 1510, Heraut remained under the Persian government, till the period of the Afghaun invasion, when it fell into the hands of the Abdallee or Doorraanee Afghauns. It was recovered, after a ten months' siege, in 1731, by Nadir Shah. After the death of this conqueror it fell, in 1749, into the hands of Ahmed Shah Abdallee, founder of the short-lived dynasty of the Caubul sovereigns, and has ever since been the residence of an Afghaun prince. It is now the only remaining part of the extensive dominions of Ahmed Shah, that belongs to his descendants, and prince Camran Mirza, the son of Mahmood Shah, is the present ruler of Heraut, and for which he is or was obliged to pay the crown of Persia the sum of £6,000 of annual tribute. In 1825, Camran having despatched an army to assist the khan of Toorbut-ee-Hyderee, against the prince of Meschid, and called in the Tartars of Kyvah to co-operate with him, his army was completely defeated by the Persians, leaving Toorbut in their possession, who took its chief and put him to death. The Tartars of Khyvah, who had come with 30,000 men to Heraut, at Camran's desire, found the gates shut against him, as he was now quite sick of this unfortunate business. Raheem Khaun, in revenge, wasted all the country round Heraut, carried off many of the unfortunate villagers into captivity, and then recrossed the Oxus to Oorgunge, his capital. Such are the political fluctuations in this region, that it is impossible to say at this moment whether Heraut be in possession of Camran or not, (1829). All we can say is, the probability that Heraut will, ere long, from the weakness of the Persians on the one



hand, and the power of the Usbecs, be in possession of the latter. Ser-rukhs, Marou, Mahan, and Morghaub, are already in their possession, and many of the Hazaurehs, bordering on Baulkh have been reduced by the khans of Khooloom and Koondooz.

#### CHAP. V.—SEISTAUN.

SEISTAUN, or *Sigistaun*, is the ancient *Drangiana* or *Zarang*, and received its modern appellation from the Sacæ, who, passing the Oxus 126 years before Christ, overthrew the Greek kingdom of Bactria. In ancient times it was a province of great importance, extent, and fertility, having *Carmania Deserta* on the W.; *Aria*, from which it was separated by *Mount Bagous*, on the N.; *Arachosia* on the E.; and *Gedrosia* on the S. In the days of its prosperity, it was one of the richest inland tracts in the whole Persian empire, being a vast hollow space, surrounded by hills on all sides, and having a large lake in the centre, the common receptacle of all the streams that flowed in every direction from them, and particularly of the *Etymandrus*. At present it is a province of small account, its once fertile surface being now, for the greater part, a desert. It is not easy to account for so remarkable a change in a province once the granary and the paradise of Persia. The extirpation of its ancient agricultural possessors, the *Sarangmeans*, by their Scythian conquerors, the Sacæ, its conquest by the Arabs, another race of shepherds, its devastation by the ruthless *Timoor* and his destroying hordes, and the indolence of its present possessors, the *Mahomedans*, a very different race from the ancient *Ghubres*, may all have contributed to its present melancholy aspect. The sandy deserts are gaining ground in Persia, and have a tendency to do so, and their gradual increase has reduced the modern *Seestaun* to less than one half the rich and alluvial soil of *Drangiana*, which anciently comprehended a space double that of the ancient *Susiana*. Every wind from the wide and sandy deserts on every side, except on the N., where it has the elevated highlands of *Subzwar*, the *Mons Bagous* of Ptolemy, brings clouds of a light shifting sand, which destroys the fertility of the fields, and gradually overwhelms the villages. Where no means are used by ingenuity and industry to protect the soil from the accumulation of sand,—where no endeavours are made to preserve the ancient water-courses from their destructive influence—and such means cannot be expected to be put in practice where there is no security of property, either for lord or peasant—the cause will continue to operate till *Sigistaun* itself be wholly converted into a desert, and the lake be dried up. Nothing can more clearly evince this, than the fact that the lake is annually diminishing, notwithstanding the vast influx of waters brought into it by the *Etymandrus* and its subsidiary streams, which drain the whole western slope of the *Afghanistaun* mountains. Besides these it receives the waters of the *Furrah Rood* from the N., another considerable stream. The lake itself is called the sea of *Zoor*, or *Zurrah*, or *Zurang*, or *Durrah*. In Persian books it is called the sea of *Soukh*. We are ignorant of its real dimensions. *Elphinston*, from all the information he could collect, estimates its circumference to be 150 miles, whilst *Rennel* makes it in his map 100 miles long by 20 broad. This lake may be reckoned the lowest hollow of all Eastern Persia. Its water is brackish and hardly drinkable. In its centre stands an insulated hill called the *Kohee Zoor*, and sometimes the fort of *Rustum*, that hero of Persian romance.

It has the appearance of having been once so, as it is steep and lofty, and surrounded by a ditch of great depth, and is still a place of refuge for the inhabitants of the opposite shores. The edges of the lake are, to a considerable distance, choked with long rushes and reeds. The shores also are overgrown with the same sort of vegetation, and subjected to inundations, and full, in consequence, of miry places and stagnant pools. These marshes and thickets are frequented by herds of oxen, kept by a description of men distinct from the other inhabitants of Seistaun, being tall and stout, but black and ugly, with long faces and large black eyes, going nearly naked, and dwelling in reed-huts. Immediately beyond these marshes the land produces grain, grass, and tamarisks, as does the narrow valley through which flows the *Helmund*, and probably the valley of the *Furrah Rood*, entering from the north, produces the same. These are the only fertile places now in Seistaun, the rest being almost a desert, yielding, like others of the same description, forage for camels, and here and there a well for the wandering Beloochees who tend them. The whole extent of Seistaun from N.W. to S.E. is 300 miles, by upwards of 80 of average breadth, containing a surface of 25,000 British square miles. It is full of ruined cities up to the very foot of the Beloochistaun mountains, and on the banks of the *Helmund*, but which of these corresponds to the *Prophasia* and *Ariaspe* of Ptolemy is impossible to say. The ruins of *Dooshauk* or *Jellallabad* are supposed to be those of Seistaun or Zarang, destroyed by Timoor, and these again are supposed by D'Anville and Rennel to be those of *Prophasia*, and *Ariaspe* is supposed to be *Dergaspe* on the *Helmund*, considerably to the N.E. of the former. But the reverse is the case in Ptolemy's table of Drangiana, which places *Ariaspe* considerably to the S.W. of *Prophasia*. The truth seems to be that Ptolemy was very ill acquainted with the topography of this region, and the two latter little better. The ruins above mentioned cover a vast extent of ground, showing it once to have been a great city. N.W. of this are other large ruins of an ancient city named *Paushwaroon*, and S.E. of *Jellallabad* are the ruins of *Pulkoo* and *Keykobad*. On the banks of the *Helmund*, still more to the east, are the ruins of a great edifice called the *Bund*, or *Dyke of Rustum*, destroyed by Timoor in his march from Seistaun to Bost. This ferocious monster, the whole of whose active life was employed in the work of destruction, and in which he pretended to have nothing at heart but the glory of God, and the propagation of the true faith, the creed of an impostor, utterly destroyed the city of Seistaun, all the inhabitants, from the infant on the breast to the man of 100 years old, men, women, and children, being massacred by his orders, as his biographer tells us, with great satisfaction at the inhuman deed. The original inhabitants of Seistaun are *Taujiks*, a mixed breed of Persian and Arabian descent. Of foreign descent are two tribes called *Shehrukee* and *Surbundee*, who emigrated from the Persian Irak to Seistaun, and in much later times a Beloochee tribe has fixed its residence in the east of the country. The *Taujiks* and the two tribes mentioned above much resemble the Persians, and have little remarkable in their character. The Beloochees were, in 1810, commanded by *Khaun Jehaun Khaun*, an enterprising robber, the terror of all caravans and the vicinity. They formerly lived in tents, and subsisted, as most nomadic hordes do, by pasturage and pillage; but they have lately applied themselves with industry and success to husbandry, and adopted the dress and manners of the *Seistaunees*. The nominal prince of all Seistaun, in 1810, was *Malek Behraum*



Kyaunee, a reputed descendant from the ancient Kyaunian kings who ruled over Persia, and produced the famed Cyrus and his successors. Though this line of descent be at least very problematical, Malek believes it firmly; he still assumes the name of king, and maintains, on a small scale, all the state and form of royalty. His authority is, however, recognised but in a small part of Seistaun, and his whole force does not exceed 1000 men. His capital is Jellallabad, before mentioned, containing a few thousand people, and which lies amidst ruins of vast extent. An ancestor of this chief, named Malek Mahmood, rose into great notice in the commencement of Naudir Shah's career, and acquired possession of the greater part of Khorasan, but was at last defeated and slain by orders of Naudir, who subsequently reduced the whole of Seistaun, and transferred its government to his brother's son, Solimaun, who was chief in the time of Ahmed Shah, the founder of the Afghaun monarchy, submitted to him, and gave him his daughter in marriage. The Seistaunees used to pay a slight tribute to the successors of Achmed, and furnished him with a contingent of troops; and the present prince of Heraut, the only one of the race of Achmed who has retained a portion of his dominions, is married to a daughter of Malek Mahmood, the present nominal chief of Seistaun.

## II. AFGHANISTAUN PROPER.

HAVING described the kingdom, of Heraut and principality of Seistaun as once integral parts of the Afghaun monarchy, Afghanistan Proper will now engage our attention.

*Boundaries and Extent.*] This is a large and extensive portion of very irregular form, bounded by Beloochistaun on the S., by the Indus on the E., by the Hindookoosh, and by the Paropamisan mountains on the W., whilst its S.W. angle is bounded by Seistaun on the S., and Heraut on the N., and on the N.W. by the desert of Kermaun. From long. 69° E. and 35° N., its boundary runs S.W. to long. 68° E. and 33° N., whence it runs in a somewhat waving direction alongst the southern limit of the Paropamisan upland to 63° E. long., and 33° N. lat., from thence it runs N.W. to 62° long. E. and 34° N., from thence it runs due W. N. of the source of the Furrah Road, to 61° long. E. and 34° N. lat., forming in this small angle the dividing-line between the streams that run S. to the lake of Zurrah, and the principality of Heraut. Its greatest extent from N. to S. is in the eastern part where its breadth occupies 6 degrees of latitude, or from the 29th to the 35th degree, and upwards. Towards the W. its breadth does not exceed 3 degrees of latitude. Its greatest extent E. and W. is 12 degrees, or from 61 to 73, but in the N.E. part it does not exceed 4 degrees beyond the parallel of Caubul. Its form is so irregular as to be reducible to no determinate figure, and hence the difficulty of calculating the amount of its surface in square miles. Balbi has calculated it at 229,000 square miles, but in this he included Seistaun on the W., and Mooltaun on the E. of the Indus, and the provinces of Baulk and Badakshaun. So that if these be excluded, the total superficies will not exceed 150,000 square miles.

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## CHAP. I.—NAME—HISTORY AND DIVISIONS.

THE modern appellation *Afghaunistaun* is Persian, signifying, 'the country of the Afghauns,' and is known to the natives only through that medium.

But whence the Persian terms *Afghaun* and *Afghaunistaun* are derived none can tell. The natives call their own nation *Pooshtoon*, and in the plural *Pooshtauneh*. Hence their language is called the *Pooshtoo*. Yet, according to Mr Elphinston himself, the Afghauns claim kindred with the Jews, and say that they are descended from one Afghaun, the grandson of Saul. It would appear from this, that if they acknowledge one Afghaun as the common ancestor of their nation, they must call themselves Afghauns as well as Pooshtoons. But whatever be the origin of the name *Afghaun*, we find no trace of it in ancient history nor geography. No trace of it appears in the books of the Ghubres, or even in those idle legends of the earliest Mussulmaun historians of Persia, who have been ridiculously dignified with the name. Mr Elphinston denies that the Pooshtoo language, as asserted by Sir William Jones, has any affinity with any of the Hebrew dialects; while, on the other hand, it is affirmed by the translators of the Old Testament into that language, that it abounds more in Chaldaisms than any other language of Hindoostan or Persia. It is clear, however, that at a very early period the Afghauns inhabited the mountains of Ghore, and are perhaps the descendants of those Mardi who occasioned such trouble to Antiochus in his Bactrian war, Mardi being an ancient Persian generic name for mountaineers. According to Hanway they inhabited the mountainous country to the E. of Herat in the 7th century, the very tract inhabited by the Mardi of Pliny. They seem also to have early possessed the mountains of Solimaun, or the southern mountains of Afghaunistaun. In the 9th century they are said by Ferishta to have been established in the north-eastern mountains of this region, and the greater part of them were nominally subjects of the Sammanean dynasty. At the commencement of the Ghiznean dynasty under Mahmood, they furnished a large part of his army, and that of his successors. As the Pooshtoo name for a mountain is Ghur, this may perhaps be the origin of the word Ghore, or Ghore, or Gaur, a name generally applied to the Paropamisan mountains in general, and to many places in particular in this region. The Sooree tribe of Afghauns inhabited the mountains of Ghore E. of Furrab, and their principal cities were Ghore, Feroozeoh, and Baumeaan. This Afghaun principality overthrew in the 12th century that of Ghiznee, and established a powerful empire over all eastern Persia, Baulkh, Badakshaun, and India. But of this they were soon stripped by the Kowarazmian princes, their Indian dominions excepted. We hear no more of them till the time of Tamerlane, when they are noticed by his flattering biographer, Sherefeddin, under the name of Ouganes, and were then independent, and continued so, till they were partially subdued by Suldaun Baber and his successors, who having firmly established themselves on the throne of Delhi, the plains of Afgaunistaun were divided between these sovereigns and those of Persia, but the mountaineers still retained their independence. In the beginning of the 18th century the Ghiljie tribe of Afghauns founded an empire which included all Persia, and extended westwards to the limits of the Russian and Turkish empires. Part only of Afghaunistaun, however, acknowledged their dominion. Nadir overthrew this dynasty, and annexed all Afghaunistaun to Persia, and soon after his death, the Doorraanee dynasty of Afghauns was founded, which is now dissolved.

*Divisions.*] The Afghaun monarchy being dissolved, and Afghaunistaun Proper being the present subject of discussion, it is impossible to say what are its present political divisions, the whole being parcelled out



among the numerous sons of Futteh Khaun, late vizier to Shah Mahmood, the last of the race who had any political power in this extensive region. These sons have been continually at variance with each other since that event. In 1809 the Afghaun monarchy comprehended the following divisions: *Herat, Seistaun, Furrah, Seahbund, Ghoraut, Bawmeeun, Baulkh*. Of these the two first have been described already. Furrah still remains as a part of Afghaunistaun being within its natural limits. The other three were in the Paropamisian country, to which the Eemauchs and Hazaurehs were subjected, who have also been described. Baulkh belongs at present to the Khaun of Khoondooz, an Usbec chief. Leia, Sinde, Mooltaun, Bahawalpore Chuch, Hazaureh, Drumtour, Tur-naul, Puckholee, the Bumbas and Cukkas, and Cashmere—all these, lying on and to the E. of the Indus, belong now to the ameeers of Sinde and Runjeet Sing, chief of Lahore, Drumtour excepted, which still belongs to Afghaunistaun, and is inhabited by the Jadoons. The remaining divisions comprehended Afghaunistaun Proper, Furrah, Subzwar, Candahar, Ghiznee, Caubul, Ghoorebund, Jellallabad, Peshawer, Lumghaun, Dera Ismael Khaun, Dera Ghazee Khaun, Bungushaut, Saufees, and Tagou, Damaun, Kuddeh, Chuchansoor, and Kishkee Gundomee, near Seistaun, Araurderreh, and Pooshtee Koh. All these were governed by hakims and sirdars: the former resident governors, removable at pleasure; the latter collectors of the revenue from the wandering tribes. This is all that can at present be said of its political divisions. But Afghaunistaun, physically considered, is divided into eastern and western, being divided by a great mountain range running N. and S., which parts all the streams that run to the Indus, from those that flow to the desert and the lake of Zurrarah: Candahar, Furrah, Subzwar, being the chief cities of the western; Ghiznee, Caubul, Pishawer, of the eastern division.

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#### CHAP. II.—PHYSICAL FEATURES.

Its predominant aspect is irregularity of surface, being composed of lofty mountains, elevated uplands, rugged, deep, and narrow valleys, extensive plains, and every variety of surface that can be imagined; so diversified indeed, that it would require a large volume to describe them. The rich and fertile plains are on the banks of the Caubul river, in the vicinity of Candahar, on the banks of the Helmund, which is called the Gurmseer, or hot, flat region; but the great body of the region is mountainous. Nature, in this country as in Switzerland, presents the most striking contrasts,—the icy climate of the poles alternating with the heat of the equator. The warm and cold districts, says sultaun Baber, when describing Caubul or North-eastern Afghaunistaun, are close by each other. You may, in a single day in Caubul, go to a place where snow never falls, and in the space of two astronomical hours reach a place where it always lies. In fine, it is made up of mountains covered with eternal snows, hills of moderate height and easy ascent, rich plains, and stately forests, and these enlivened by innumerable streams of water. But Southern Afghaunistaun is not near so pleasing a country as the Northern. The southern hills, says Baber, or those of Kwajeh Ismail, Damaun, and Dukkee, have all a uniformity of aspect, being very low, with little grass, bad water, and not a tree, and which are an ugly and worthless country. At the same time, the mountains are worthy of the men: as the proverb says, ‘a narrow place is

large to the narrow-minded.' There are perhaps scarcely in the whole world such dismal looking hill-countries as these. These hills, so described, are between the range of Solimaun and the Indies.

MOUNTAINS.] These are the Hindookhoosh, running E. and W., forming the northern boundary of Afghaunistaun,—and those called the Afghaunistaun mountains, consisting of two great parallel ranges, running N. and S., from which innumerable minor branches extend E. and W., intersected by as many valleys, running in the same direction as the lateral chains, the Ghorian mountains, and the mountainous upland of Subzwar to the S. of Heraut.

*Hindookhoosh.*] This is by far the loftiest range of those above-mentioned, being the western prolongation of the great Himalayan chain, the northern boundary of Hindoostaan. So far as this chain forms the northern limit of Afghaunistaun, the longitudinal extent is from 68° E. long. to 73° E. long.; or from the snowy peak, so called, to the N.W. of Caubul, to the source of the Abbaseen, a tributary of the Indus, an extent of 280 B. miles and upwards in a direct line. Hindookhoosh is a Persian appellation, signifying 'the Indian mountain,' corresponding to the Indian Caucasus of Strabo, Pliny, and Ptolemy. One would infer from this, that in the days of Alexander the Great, India extended as far W. as the vicinity of Baumeëaun, though now the Indus is its western limit. This range is covered with ever-during snows, soaring far beyond the inferior limit of constant congelation. It is visible to a vast distance, being conspicuous from Bactria and the borders of India, and seen from places far off in Tartary. Elphinston and his suite, in their journey from Dera, Ismael Khaun, to Peshawer, first saw it at 100 miles' distance, at the mouth of the valley of Kohaut; and it would have been visible long before, had not the view been intercepted by the hills through which they had to pass. In appearance, it seemed very near, and presented a scene of unequalled magnificence. The ridges and hollows of its sides were clearly discernible; and this distinctness, joined to the softness and tranquillity which their distance gave them, produced a very singular and pleasing effect. The snowy ridge is by no means of equal altitude, being in some places surmounted by peaks of great height and magnitude, not tapering to a point, but rising at once from their bases with amazing boldness and grandeur. Four ranges of mountains are seen to the N. of Peshawer, rising successively in elevation,—the first having no snow, the second its summits clad with it, the third covered with it half-way down, and the fourth or central range completely clothed in its snowy mantle. This range bears the name of the Hindookhoosh as far as the eastern frontier of Cashmere, in 77° E. long. Beyond this it is called the *Heemalleh*, or *Himalaya*; but it is, in fact, the same range continued E. as far as Yunnan in China,—the greatest and grandest on the surface of the globe. The stupendous altitude of this range, the magnificence and variety of its lofty summits, the various nations by whom it is seen, and who seem to be brought together by this common object, and the awful and undisturbed solitude which reigns amidst its eternal snows, fill the mind of the spectator with ineffable admiration and astonishment—such as language utterly fails in attempting to express. The height of several of its peaks, as taken by lieut. Macartney, showed an altitude of 1° 30' at 100 miles' distance, which gives an elevation of 20,493 feet above the plain, an altitude surpassing that of Chimborazo, believed till recently to be the highest of the Andes, the plain of Peshawer being at least 1500 feet above the level of the sea;



and on the range itself, on the 18th of June, the snow had suffered no diminution, though in the plain of Peshawer the thermometer stood at 113° of Fahrenheit. The range towards its summit is perfectly bare of verdure, but its base is well-wooded, while the peaks appear excessively rugged. Beside the passes already described in our account of the Paropamisian country in the district of Ghorebund, there are other four passes to the E. of Ghorebund, which lead into Afghaunistaun Proper, over the Hindookhoosh, from the district of Anderaub in Eastern Bactria. The first is the pass of *Perwan*, which leads over to Charmaghzar. Between Perwan and the Hindookhoosh are seven minor passes, called 'the seven younglings.' These gradually resolve into two, which in their turn unite at the foot of the main pass to Anderaub. E. of this is the pass of *Bazarak*, or *Barendi* leading from Seifabad direct to Charmaghzar. E. of this again is the pass of *Tool*, (the *Tulle* of Sherefeddin) or the long pass, because it is a circuitous road. The most eastern is the pass of *Kerindah*, or *Khewak*, at the head of the valley of Punjshir. All these three passes are in the valley of Punjshir, and that of Tool is the best. The pass of *Perwan* is the worst of the four, and very difficult. The pass of *Khewak*, or *Kurindah*, is the *Kawuck*, or *Caouc*, of Sherefeddin, in Kaufeeristaun. But Timoor, after his expedition against the Siapooshes, or 'black vests,' did not enter the head of the Punjshir valley by Khewak, but marched from it to Tool, taking it as the best, though longest road. Baber entered Afghaunistaun, or rather Caubul, by the Ghorebund valley, through the pass of Kipchak, from the N.W. There is another pass mentioned by Elphinston, leading up the valley of Punjcorah, and over the range at the head of the river of that name into Khaushkur. By this pass a chief of the Euzufzies crossed the snowy mountains with difficulty, and conquered one of the Kaushkur khauns, and took his capital, but was unable to retain his conquest, on account of the difficulty of communication with his own tribe across the range. From the head of the Punjshir valley, in 35° 10' and 70° E. long. the Hindookhoosh takes a deep S.E. bend for 80 miles, to where the Khaushkhaur river pierces the range in its way to the valley of the Caubul river. From this point it again takes as deep a bend for 140 miles to the N. and N.E., as far as the sources of the Sheesha, in the lofty peak of Tutukaun Mutkaunee, in 35° 35' N. lat., from which it runs a straight course to where the Indus runs through the range, S.W. to Attock; so that the Hindookhoosh, including its windings, forms, for 350 miles, the north frontier of Afghaunistaun. From this range many inferior ridges descend towards the centre of the Caubul valley, decreasing in altitude proportioned to their distance from it. The tops of the highest are bare, but their sides, and the whole of the inferior ridges, are well-wooded. Though three lower ranges only are distinguishable when seen from the plain of Peshawer, many more are probably passed before reaching the snowy range. There is a plain between the first and second ranges; and it is probable that higher and narrower valleys separate the more elevated ridges till the increasing roughness of the country renders them scarcely observable, and thus the distinction is finally lost amid a confused mass of mountains. Three lateral ranges project from the great range at right angles to the inferior ridges. The most eastern is close to the Indus, and ends in a point opposite Torbaila. The next, called the ridge of Ailum, is of considerable height and breadth, and is divided from the former by the valley of Boonere. The third range is divided from that of Ailum by the valley of Sewad, into which another valley from the N.W., called Punjcorah,

opens. This most western branch is much broader than the two former, and extends so far S. as to join the roots of the Suffeed Koh, or 'the white mountain,' across the Caubul river. Though not high, it is steep and rugged, and covered with pines. Between it and the southern projection of the Hindookhoosh is the low and hot plain of Bijore. In the district of Sewad the snow covers the hills four months annually. Their summits have but few trees, but their sides are covered with a profusion of pines, oaks, and wild olives; lower down are many little valleys, well and beautifully watered, and enjoying a delicious climate. Their sides are adorned with a variety of European fruits and flowers, growing wild in the utmost profusion and perfection. Many beautiful kinds of ferns and similar plants are produced on the hills, with several elegant shrubs; even the very rocks are beautified by the rich verdure of the mosses which cover them. The plain of Sewad, watered by a clear and beautiful stream, yields two crops of grain annually, of most kinds,—besides abundance of mulberry-trees, planes, and various species of fruit-trees. The Boonere hills are very similar to those of Sewad: like them, they enclose many small valleys, all opening on a great one, running S.E. and watered by the Burrindoo. These are narrower and worse-watered than those of Sewad, and consequently less fertile. The valley of Bijore is bounded westward by the projection of the Hindookhoosh. The subalpine tract is narrow and rugged in this part of the chain, particularly at the snowy peak of Coond, which is the southern point of the angular curve, and which descends abruptly into the low plain of Jellallabad. Beyond the N.W. point of the curve, the subalpine region resumes its extent and character, forming the Kohistaun or highlands of Caubul, well-watered, and even still more delightful than Sewad itself. All these northern or lateral valleys open on the south into the long valley of the Caubul river, which separates the subalpine region at the foot of the Hindookhoosh from the mountains of Solimaun, and seems to be a breach in a continued chain, once formed by these mountains, of more than 200 miles in length, with a breadth in some places of 25 miles. To the S.W. of Bijore is the valley of Coonner, through which runs the Khaushkur to join that of Caubul. The lower part of this valley is hot, but the upper part terminates in long glens, many of them pointing N.W. to the snowy peak of Coond. West of the Coonner valley is that of Mundroor, where the river of Alingaur joins the Caubul river. At the head of this valley two others join, and form a figure like the letter Y—the eastern one called Alingaur, and the western Alishung. Each of these runs for about 20 miles into the mountains. These valleys, with the plain of Jellallabad, form what is called the *Lumghanate*. Successively W. of this are the valleys of Oosbeen and Tugow; the latter is a longer valley than any of those yet mentioned. All the mouths of these valleys rise in proportion as we ascend the valley of the Caubul river westward; but those of Oosbeen and Tugow are very sensibly elevated above the rest, and have the climate of Caubul. W. of these is the Kohistaun of Caubul, comprehending the valleys of Nijrow, Punjsheer Ghorebund, with the minor valleys which open into them, as Sunjeer, between Nijrow and Punjsheer, Doornaumeh and Sauleh Auleng, between Punjsheer and Ghorebund. S. of these is the Koh Damaun, or skirt of the mountains, or small fertile plains alongst the foot of the subalpine region. From the level of the Caubul river valley to the principal ridge of the Hindookhoosh, the subalpine region is from 70 to 100 and 120 miles of breadth, and in some places



less, as the chain deviates more or less from a direct line. The snowy peak of Hindookhoosh 80 British miles N. W. of Caubul is stated by Elphinston's information to be the western termination, as no line of perpetual snow can be traced farther W. But, in Fraser's appendix of routes, the snowy range must extend 40 miles farther W., as it is there stated, that in the range between Baumeaun and Saurbagh, the passes are bad, the hills covered generally with snow, and the road impassable in winter for caravans. In Elphinston's appendix, it is stated, that by the route from Candahar to Baulkh, no snowy mountains are crossed, but only hills bearing snow 4 months annually; and that this route crosses the range only 50 miles to the W. of the Hindookhoosh peak. But, on looking his map, the route from Candahar to Baulkh crosses the range more than 100 miles to the W. of that point, and 70 miles to the W. of the pass of Baumeaun, mentioned in Fraser's appendix of routes. We therefore think that the snowy range does not terminate at that peak, but at a point to the W. of the Baumeaun pass; but how far, it is impossible, for want of further and better information, to say.

*Range of Solimaun, &c.]* Whilst the range of the Hindookhoosh may be said to belong as much to Toorkistaun and Tartary as to Afghaunistaun, the range now to be described, and those connected with it, belong wholly to it. To the S. of the Caubul river, the country is equally mountainous as on the N. Amongst these, the Suffeed Koh or Speenghur, stands pre-eminent, as the Mont Blanc of the Afghaunistaun mountains. It is separated from the snowy peak of Coond, the south point of the angle formed by the deep bend of the Hindookhoosh, by the Caubul river only, from which it rises with a very steep acclivity. It is here that the great mass of mountainous country to the S. may be said to commence; and the whole, including Afghaunistaun, Beloochistaun, and Lus, may be considered as an enormous lateral range thrown off from the Hindookhoosh,—the western prolongation of the sublime Himalaya, in  $71^{\circ}$  E. long. and  $34^{\circ} 30'$  N. lat., the narrow valley of the Caubul river only intervening, and extending S. and S.W. full 700 B. miles, in a direct line, to capes Urboo and Monze, in N. lat.  $25^{\circ}$  and E. long.  $67^{\circ}$ , 55 miles N.W. of the mouth of the Indus. The Afghaunistaun division of this mass extends to  $30^{\circ} 40'$  N. lat.; and the Brahooick, or Beloochistaun division, extends from thence to the coast. Its breadth is great, proportioned to its length: far exceeding that of the Alps, Pyrenees, Alleghanies, or Andes, the direct breadth of which last is not above 120 miles between the opposite bases.<sup>8</sup> But in the mass now under consideration, its general breadth is from 200 to 240 B. miles direct, and in one place only 180 miles. Of this mass, the Solimaun range seems to be the eastern crest, whence numerous lateral ridges project in that direction; but we have not information sufficient to enable us to speak with precision on this point. The ranges are so numerous and so intersected as to render it impossible to say which is the principal crest of this mountainous region. Between Peshawer and the Suffeed Koh, a distance of 75 miles S.S.W., 4 ranges of mountains are seen to rise

<sup>8</sup> In the case of the Andes, there is, however, one exception, where the great chain divides itself into two longitudinal ranges running parallel to each other for 6 deg. and embracing between them the extensive and highly elevated plateau which contains the great lake of Titicaca. The space thus occupied by the two branches and great upland is more than 5 deg. directly across between the parallels of  $14^{\circ}$  and  $20^{\circ}$  S. lat. We have thought it proper to mention this exception, as otherwise it might have been supposed that we were either ignorant of this newly-discovered fact, or had omitted it from carelessness. The range of the rocky mountains at the source of the Missouri is also of great breadth.

in successive elevation westward till they reach this point. From this point the range runs S.W. to the source of the Koorrum, where it branches off into two ranges running S.S.W. and S.S.E.; the former passing along the E. side of the elevated upland of Ghiznee to 30° N. lat., separating all the sources of those streams that descend to the Helmund and to the sandy desert, from those that flow E. to the Indus, as the Zhobe, the Gomul, the Koorrum, and others,—whilst the other, called the Solimaun range, passing to the S.S.E. of the Suffeed Koh, is pierced by the Koorrum, 12 miles S. of Huryoob. It then runs S. to 31° N. lat., forming in its progress the mountainous region of the Jadrauns. From this it runs still S. to the Gomul, forming a mountain mass, covered with pine forests, and inhabited by the wild hill-tribe of Vizerees. Running farther S. through the countries of the Sheraunees and Zmurrees, as far as 29° N. lat., it joins the Brahooick mountains. The highest part of the Solimaun range is near its commencement, as the Suffeed Koh has snow all the year, but no other part of the range, as Elphinston says, has snow in summer. In the Sheraunee country is the lofty peak of *Tukte Solimaun*, or 'the throne of Solomon,' and called in Pooштоо, *Cassay Ghur*, or 'the mountain of the Chasas.' Snow lies on it three months annually, and on the surrounding mountains for only two months. At the distance of 60 miles from Dera Ismael Khaun, it had its angle of altitude at 1° 30', which gives a perpendicular elevation of 12,830 feet above that point, or 13,000 feet above the sea. Two of the gentlemen composing the mission, while at Dera Ismael Khaun in the month of January, made an attempt to arrive at and scale the peak; but, after a fatiguing march of three days, they found themselves still three days' journey from the base of the mountain, and were informed that its upper part was inaccessible from snow, and therefore desisted from proceeding farther. Elphinston supposes the mountainous tract of the Zmurrees as high as most parts of the Cassay Ghur; and it is distinctly visible from Mooltaun, though 100 miles distant. Beyond this the range curves deeply to the S.W. from the Indus, and is not visible from Shekarpoor: but in Lower Sindh it again bends towards the river, and is visible all the way to Tatta, about 30 coss distant. The base of the western range must at least be regarded as the highest land in Afghaunistaun, where the slope is to the E. and to the W.; but it must be remarked, that the eastern declination is much greater than the western, the level of the great sandy waste of Seistaun, Beloochistaun, and Mekraun, being much higher than that of the Indus. But we are ignorant of the precise elevation of this western level, which serves as the base of the western range, and the height of the range itself; but that it is much higher than the Solimaun, or eastern range, may be inferred from Pottinger's journal, who ascended the pass of the Kohunwaut, from Bayla all the way to Kelaut: "On the 7th of February, our bags of water were frozen this morning into a mass of ice, and our people would not venture out before 8 A. M., when we mounted; and after a very fatiguing march of 50 miles through a bleak and desert country, we arrived at the village of Soheraub, seated on a plain of the same name, at 9 P. M. It became so piercing cold after sunset, that we were obliged to dismount and lead the camels, which were nearly exhausted from famine and toil when we got to the village, where a Mingulee Brahooe kindled a fire for us, and gave up his own house to us, himself and family going into a neighbour's. The mountains on the E. of this plain are exceedingly lofty, and their summits white with snow. A snowy peak also appeared during the latter



part of this day's march, which we subsequently found to be upwards of 75 miles N. of Kelaut, and must have been, when we first saw it, at the most moderate calculation, 150 miles distant." This gives an elevation of 15,000 feet above the point where first descried, and much more than that above the level of the sea, if the piercing cold which Pottinger and his fellow-travellers endured, as stated above, be considered, in their ascent from Khozdar,  $27^{\circ} 58'$  N. lat. to Soheraub. This peak is the *Kohee Tchi-hultaun*, or 'the mountain of 40 bodies,' supposed to be those of so many saints, whom Mohammed left among the Brahoos for their conversion: 65 miles N.E. of this, in direct distance, is another peak of equal altitude, called *Tukkatoo* in the maps of Pottinger and Elphinston. Now, as these lofty peaks belong to lateral ridges projecting westward from the main range or dividing ridge, it is conclusively evident, taken in connection with what has been above observed, that the western range is much higher than the eastern, or Solimauny range. On both sides of the Solimauny range the slope is deep and sudden, from the southern limit of Afghaunistaun, as far N. as the Gomul; but it is by far more so on the eastern side, the western level being much more elevated than it. To the N. of this stream both sides of the range become intricate, by the numerous minor hills projected to the E. and the W.; but the descent is much more gradual on both sides, the western especially, where the high upland to the E. of Ghiznee meets it, which is perhaps higher than many parts of the Solimauny itself to the S. of that point.—Two ranges of minor height run parallel with the Solimauny range, from the southern borders of Afghaunistaun, on its eastern side, as far as  $32^{\circ} 20'$  N. lat. The first of these is higher than the second or more eastern, and between them is a rugged but cultivated country, possessed by the Sheraunees. All of these are pierced by valleys running eastward, and sending streams to the Damaun or plain on the bank of the Indus. The Solimauny range is stated to be composed of hard black rock,—whilst the next consists of red stone, equally hard,—but the third is composed of friable sandstone. Whilst the sides of the high range are covered with pines, their summits are all bare. Those of the second range are covered with olives and other trees; but the third or lowest range is entirely bare, but in the hollows, which contain some brushwood. To the N. of Rughzee, in  $32^{\circ} 20'$  N. lat., a range runs E. from the Solimauny as far as Punniallee, steep, craggy, and bare, scarcely passable, but in one place, where there is a breach in the range. It ends in an abrupt cliff, 900 feet high, opposite Punniallee. Its whole length is not above 60 miles, and marks the boundary between the plain of the Indus to the S. and the hilly country, which immediately succeeds, to the N. Another range, called the Salt range, runs S.E. from the Suffeed Koh, as far as Kallabaugh on the Indus, passing to the S. of Teerah. At Kallabaugh it crosses the Indus; or, to speak more correctly, the Indus passes through a gap in the ridge, 350 yards wide, and stretches across part of the Punjab, and ends at Jellaupoor, on the western bank of the Hydaspes. It diminishes in height as it gets farther S.E. from the Suffeed Koh. It is, however, higher and broader than the Sunniallee hills. It abounds in salt, which is dug out in various places. In the Punjab it produces a rock-salt of a brownish hue, called Lahore salt. N. of this is the third range, running from the eastern side of Suffeed Koh, straight E. to the Indus, and beyond it, but not far, as that river pierces it at Neelaub. It is called the *Teerah* range, and the range of Khyber, because inhabited by that Afghaun tribe. It is a very lofty range, increasing in elevation

as it goes westwards to Suffeed Koh. In Rennel's memoir this range is called the heights of Sindia Busteh, and are described as craggy, steep, and tremendous, separating the Bungushate from the Lumghanate, and having pretty wide valleys. At Kohaut, near its eastern extremity, the snow lies till the spring is far advanced; and even on the parts adjacent to the Indus snow falls at times. From the Indus to Suffeed Koh, this range runs 120 B. miles W., and then, piercing the Solimauny range at that point of its commencement, runs S. and S.W., passing to the E. of Ghiznee, as far as  $30^{\circ}$  N. lat. and  $67^{\circ}$  E. long. of Greenwich, where it joins the Beloochistaun mountains. This range, thus extended, may be justly considered as the Montes Parveti of Ptolemy, which separated the Indians from Arachosia and Paropamisus. The S.W. termination of this range is called Khurlukkee. From this great dividing range others are projected to the W., as the range separating Pisheen from Shawl on the S. The central elevation of this lateral range is called Tukkatoo, the highest point, which gives name to the whole, being high and steep compared with the surrounding hills. Another range, leaving to the S. the table land of Kelant, runs N. and N.E. under the names of *Speen-Taizeh*, *Khodzuk*, and *Khojeh Amraun*, and *Toba* its N.E. extremity, where it joins the main range near the source of the Lora. It is stated to be a broad range, but neither high nor steep; but it rises in elevation as it proceeds N.E., where snow lies on it for three months annually. As this range is called Roghaunee where it runs to the N., and Amraun Khojeh where it runs N.E., the ancient name *Arachosia*, and the modern *Arokhaje*, have very probably some connection with this range, which was probably the northern boundary separating it from Paropamisus. The other ranges, which ramify from the main range, are so numerous and so interwoven, that it is impossible to convey any thing like a clear description in words; and for further satisfaction, the reader is referred to the maps of Pottinger and Elphinston, where more will be communicated by a single glance than by any verbal description. The district of *Subz-maur*, or *Isfezaur*, in the N.W. angle of Afghaunistaun, and to the S. of Heraut, is an elevated upland, covered with lofty mountains, where the snow remains five months annually. These are a continuation of the Paropamisau mass, which stretch across that district into Persian Khorassaun, and are covered with extensive forests.

RIVERS.] Though Afghaunistaun be a country of large dimensions, it has few large rivers. Except the *Indus*, its eastern boundary, they are all fordable during some part of the year. The largest partake of the character of torrents, which, though they often come down with great force, yet soon run off. Their importance is also diminished by the drains which are made from them for irrigating the fields. The rivers in Western Afghaunistaun are the *Furrah-rood*, the *Etymandrus*, the *Khaush-rood*, the *Urghundaub*, the *Turnuck*, the *Urghessaun*, and the *Lora*. The first of these streams rises about 75 B. miles S.E. of Heraut. In the cold season it is from 50 to 60 yards broad, but in the hot season it is unfordable and very rapid. It is joined above Furrah and below Gurane by a branch of equal length and magnitude, called the *Jizia-rood*. It falls into the lake of Seistaun at the N.W. angle, after a course of 200 miles in a straight line.

The *Etymandrus*, *Hindmind* or *Helmund*, *Hermund* or *Helbund*—for it goes by all these names—rises 20 miles W. of Caubul at the eastern extremity of the Kohee Baba. It is composed of three small streams, all of which meet at Gardundeewar, 20 miles below their sources. It runs a



S.W. and then a W. course to the lake of Seistaun of full 600 B. miles, more than 200 of which are within the Paropamisan mountains, after which it enters the cultivated plains of the Dooraunees. These, however, are not of any great breadth, and the river soon enters a desert which extends all the way to its termination in the lake of Seistaun. Though formidable for most part of the year throughout the whole of its course, the river is still a considerable stream.<sup>9</sup> The *Urghundaub* rises in the Hazaureh hills, 80 miles N.E. by N. of Kandahar, passes within five coss of it to the N. and W., and joins the *Helmund* five coss below *Girishk* on its left bank, after a course of 150 miles. The *Khaush-rood* rises at *Sakkir*, about 90 miles S.E. of *Heraut*, and, after a course of 150 miles, joins the *Helmund* at *Konesheen* on its right bank. It is larger than the *Urghundaub*.

In Eastern Afghanistan the most noted streams are the river of *Khaushkhaur*, the river of *Caulul*, the *Abba Seen*, the *Koorum*, the *Gomul*, and the minor streams watering the valleys projecting S. from the *Hindookhoosh*. The *Khaushkhaur* river is a large stream which rises in the snowy peak of *Pooshtekhur*, being separated merely by an intervening ridge from the source of the *Oxus* to the N. From this point it runs S.W., having two ranges of lofty snow-clad mountains bordering its course all the way to the *Hindookhoosh*. Near *Droosh* it receives the *Sheesha*, a large stream, from the N.E., and then, passing through a gap of the *Hindookhoosh*, it enters the district of *Kuttore*, or *Kaufreestaun*, having on its right the southern projection of that range, and on its left mountains of great elevation, but not bearing perpetual snow, running parallel to it. Having passed the snowy peak of *Coond* to the S.W., it pierces the subalpine ranges to the S., and rushes with great violence into the valley of the *Caulul* river, which it joins at the village of *Kamma*, after a comparative course of 330 B. miles. The combined stream of the *Khaushkhaur* and river of *Caulul* runs 100 miles eastward till it joins the *Indus* three miles above the fortress of *Attock* on the opposite bank. The river of *Caulul* is formed by the junction of the *Ghorebund* and *Punjshur* river below *Chiarakar*, and is there called the *Baran* river in *Baber's memoirs*. Both these streams are very considerable, the former coming from the *Hindookhoosh* peak, N. of *Baumeeau*, and the latter 100 miles E. of it from the same range, the one running S.E. and the other S.W. to their junction. At *Chiarakar* the *Ghorebund* receives the river of *Shibbertoo*, coming 50 miles from the W. at the foot of the *Shiber* pass. At *Baureekaub* the *Baran*, or combined stream of the *Ghorebund* and *Punjshur*, receives the river of *Ghiznee*, a stream little inferior to either, which rises a little to the S.W. of *Ghiznee*, passes by that once renowned capital of *Subuktagee Mohammed*, and running N. and N.E., receives in its progress the little river of *Caulul*, a stream ten yards broad, and which runs in the snowy hill of *Kohee Baba*. This small streamlet communicates its name to the whole river as far as the junction with the *Baran* at *Baureekaub*, though in strict propriety it should be called the river of *Ghiznee*. From this point of junction the name of the *Baran* is lost in that of the *Caulul* river, which runs eastwards rapidly, being increased in its course by all the brooks that on either side run

<sup>9</sup> By some unaccountable oversight in the Appendix to *Elphinston's Caulul*, the whole course of this river is made only 360 miles, 260 to *Girishk* and 100 from thence to the lake of *Seistaun*; when, by the map itself, the direct distance of the latter portion is at least 340 miles; and *Elphinston*, in his second edition, does not appear to have noticed the mistake or observed the discrepancy, for in his account he makes the whole course of the *Helmund* only 400 instead of 600 miles as in his own map, exclusive of its windings, which are many and great.

down from the bordering hills, till it meets the Khaushkaur river at Kamma, when the whole stream takes the name of the *Kamma*, from the village at the junction. From the plain of Caubul E. to the plain of Jellallabad on the right bank of the river, the country is called Nemgrahaur, or the nine rivers, because so many in that space descend from the hills on the S. to the Caubul river. On the N. side, the rivers of Tugow and Oozbeen, and the combined stream of Alishung and Alingahur join the Caubul above its junction with the Khaushkaur. Above Noushehra, the Kamma receives the river of *Sewad* (the *Suastus* of Ptolemy), a large stream composed of the Punjcora and Lundye streams, the one coming from the N.W. and the other from the N.E., and meeting at Tutookaun Mutkaunee, where the name of both is lost in that of the Sewad. From the sources of both to the junction is 50 miles, and as much from the confluence to its exit in the Kamma. From such an accession of numerous streams—not to name those which come from the Teerah hills on the S.—the Kamma, or river of Caubul should be a very large river; but it is of little or no use for internal communication, being too rapid to admit of navigation, having numerous rapids and whirlpools. At the valley of Peshawer the river is broken into three great branches, which re-unite 12 miles below at Dobundee, the most northern receiving the Sewad river two coss above Hushtnuggur, five from Dobundee, and fifteen miles N.E. of Peshawer.<sup>10</sup> Opposite Noushehra, below the re-union, the whole river was 400 yards broad in the middle of June, deep, clear, and rapid. At the point of junction with the Indus are numerous rocks, and as both rivers run with vast rapidity, the sight and the sound produced by the dashing of their waters are grand and sublime. A great accession of water is here made to the Indus, for, though it be sometimes fordable above the junction, it is never so below it. From the source of the Khaushkaur river to this point is above 400 miles, and from that of the Ghorebund above 300 miles. The *Abba Seen* is a small stream entering the Indus at Mullai, on the right bank, about 100 miles above Attock. It rises about 120 miles N.W. of its mouth, in a snowy peak of the Hindookhoosh, called Son Chukesur. This stream has been mistaken by the neighbouring Afghans for the principal stream of the Indus. From the N. side of the same mountain the Shusha rises and runs W. to the Khaushkaur river. The *Koorrum* is a pretty large stream, rising 12 miles S.W. of Huryoob, E.N.E. of Ghiznee, and which, after a course of 115 miles, joins

<sup>10</sup> Elphinston's map contradicts his description, for there the Sewad river enters the Kamma below Hushtnuggur, instead of above or to the W. of it, and not into the northern branch, as he says, but below the point where they all unite into one stream. In another place he makes the Burrindoo, or river of Boonere, enter the Indus at Derbend 20 miles above Torbaila, whereas his map makes it enter the Indus more than 20 miles below Torbaila, or 40 miles below Derbend. It is impossible for want of further information to say whether the verbal description or the map in these instances be right, but such both cannot be. Mr Elphinston has candidly acknowledged an error in his map respecting the course of the Bijore river, which he makes to run S.E. to the Sewad river, and to join it half way below the confluence of the Punjcora and Lundye rivers. He now says that the Bijore river joins the Punjcora river a march or two above its junction with the Lundye river, so that it runs to the N.E. instead of to the S.E. as in the map. It is joined by the Jondol or Chindoul river a march below Bijore in its course to the Punjcora. Rennel also, in his map, makes the Bijore and Chindoul rivers fall into the Punjcora river above its confluence with the Lundye; and, indeed, the fact is plain from Baber himself, who tells us that he marched from Bijore to its junction with the Chindoul, and from thence to the junction of the Bijore river with the Punjcora. Hushtnuggur, though it be plainly on the Sewad river, is also placed, in Elphinston's map, on the Kamma, immediately below the confluence of the three branches, and above the junction of the Sewad with the Kamma. The truth seems to be this, that Hushtnuggur stands on the Sewad river, which a few miles below enters the Kamma.



the Indus 3 miles E.S.E. of Kagalwalla. The bed of this stream, when crossed by the British embassy, in February, was  $3\frac{1}{4}$  furlongs broad, the stream shallow, with only one foot water, the bed sandy, but its descent is very great, and it must be very rapid on the melting of the snow. It was then at its lowest point, and must in summer be a deep and powerful stream. A number of canals brought from it into the Ecsakhail valley considerably diminish its stream near its junction with the Indus. It is joined by the Gumbela at Lukkee. The next stream to the S. is the *Gomul*, a river of much longer course than the Koorum; but its waters notwithstanding never reach the Indus, but when swelled by the rains. This river is the *Cow Mull* of D'Anville, Kirkpatrick, and Rennel, and has been confounded by them with the Koorum, or the river of Bughzan and Bunnoo. D'Anville represents this diminutive stream as larger than the Indus or the Kamma; and Rennel calls it the *Great River of Bungush*, whereas the Bungushate is not watered by that river at all, but by the Koorum, which is but a small stream compared to the Kamma, or river of Caubul. Different other streams to the S. of the Gomul, issue from the mountains at Zirkunee, Deraubund, Choudwa, Wukwa, all running through valleys, and the two latter completely pierce the mountains of Solimaun, one rising in Spusta and the other in the Moosakhail district, both W. of that range, and both reaching the Indus when swelled with the rain.

*Lake of Aubistaudeh.*] There is only one small lake in all Afghaunistaun. It is called *Aubistaudeh*, which in Persian means 'standing water,' and lies to the S. of Ghiznee. The tract surrounding this lake forms a basin, of which it is the centre, and is free from hills, moderately fertile, forming the highest part of the elevated upland of Ghiznee. All the streams to the W. of the Mumye range, N. of Guashteh, S. of Ghiznee, and E. of Mookloor, run into this lake, as the Puttse, the Jilga, the Guashteh, and others. In dry weather this lake is from three to four miles in diameter, but it is twice as much after floods. Its water is salt. It appears, from Baber's description of it, to be much frequented by waterfowl of various kinds.

### CHAP. III.—CLIMATE AND PRODUCTIONS.

*Climate.*] Afghaunistaun, like India, is subjected to the S.W. monsoon, but in a much less degree, (its force being exhausted at no great distance from the sea,) and is not at all perceptible at Candahar. It is, however, much more felt in the north-eastern part, which it receives from the E. The countries under the Hindookhoosh, such as Puckholee, Boonere, and Sewad, have all a share of the monsoon rains, which diminish as they go W., and at Sewad are reduced to a month of clouds, with occasional showers, near the end of July and beginning of August. The rain which falls in winter, and which assumes the form of rain or snow, according to the temperature of the place, is of much greater importance to agriculture than the S.W. monsoon. Except in the districts above-specified, it is the most considerable rainy season in Afghaunistaun. Where it falls in the form of snow it is the most beneficial to agriculture, but where it falls as rain it is less so than that of the spring, the inferior quantity of the latter being more than compensated by the opportuneness of its fall. The spring rain falls generally at different times, for a fortnight in some places, and for a month in others. Both this and the winter rain come, it is said, from the

W. From the varied nature of the surface in Afghaunistaun, the climate must be necessarily very various; much more so, than from the mere difference of latitude. It is also materially affected by the direction of the prevailing winds. Some blow over snowy mountains, others are heated in summer and rendered cold in winter by passing over deserts, some places are refreshed in summer by breezes from moister countries, and some are so surrounded by hills as to be inaccessible to any wind whatever. In the plain of Caubul the wind in spring blows incessantly from the N., and is hence called the breeze of Perwaun, a town N. of Caubul, at the foot of the Hindookhoosh. In the district of Peshawer, which is a low plain, surrounded by hills except on the E., the air is much confined and the heat greatly increased. In the summer of 1809, esteemed as a mild one, the thermometer, suspended in a tent artificially cooled, stood for several days at 112° and 113°, which is as high as in the hottest parts of India, and its greatest heat, in the sun, Mr Elphinston judges, would be 120°, and its greatest depression in the course of the year 25°. But the duration of this heat is not so great as that of an Indian summer, and is compensated by a much colder winter, and the snow-clad peaks of the sublime Hindookhoosh are ever in sight, exhibiting the appearance of eternal winter. After the middle of July a cold wind sets in from the E., which produces cool and cloudy weather, and winter is reckoned to commence in the latter half of September, and the succeeding months grow progressively colder till February, and hoar frost frequently covers the ground to the middle of March, in the mornings. After that, the solar heat increases so much, as to be disagreeable by 8 A.M., and the weather gets gradually hotter till May, when the very wind, which previously tempered the increasing heat, becomes itself heated. Western Afghaunistaun is, however, colder than Eastern Afghaunistaun; as a proof of this, the western winds are much colder than those from the east. But the coldest parts are those immediately to the E. and W. of the dividing range. Though Candahar has, comparatively, a hot climate, and has no snow in winter, yet it gets gradually colder to the S. N. and E. In this last direction, as we ascend the valley of the Turnuk, the cold increases at every stage and the summer heat proportionally diminishes. Even at Kelantee Ghiljee snow falls often and lasts long, and the Turnuk is often frozen so as to bear a man, and yet it is in the lowest part of the Turnuk valley. In the high tract, S. of that valley, the cold is very great. To the N. of Ghiznee the cold gradually diminishes, till we arrive at the Kohdamaun and Kohistaun, N. of Caubul, where it again increases, and that gradually, as the country rises towards the Hindookhoosh. Caubul itself being lower than Ghiznee, and more inclosed by hills, is not so cold as it. The cold of winter is equal to, and more steady, than that of England; but the summer is much hotter, in so much so, that the people are unwilling to expose themselves to its influence during that season. The climate may be generally pronounced dry, and little subject to rain, fogs, or clouds. We know too little of the climate to say precisely what is its degree of salubrity. The inhabitants appear generally stout, active, and of larger size than those of India, and few of those epidemic diseases, which make so much havoc in other countries, as the plague, cholera morbus, and yellow fever, are known there. Fevers and agues are common in autumn, and are sometimes felt in spring. Coughs, as might be expected in a climate whose variations are sudden and frequent, are very common and troublesome, and dangerous in winter. The small-pox carries off many, and the vaccine inoculation has not yet



been introduced into common practice. Ophthalmia is a common disease.

*Animals.*] Lions are rare, but tigers and leopards are numerous in Eastern Afghaunistaun. Wolves, hyenas, jackals, foxes, and hares, are abundant. Bears are very common in all the woody mountains. Many kinds of deer, including the elk, are found in all the mountains, but antelopes are rare, and confined to the plains. Wild sheep and wild goats are common in the eastern hills. Porcupines, hedge-hogs, mongooses, ferrets, and wild dogs, are numerous, and apes are found in the valley of the Khaushkaur river. In the mountains the flying-fox is found. Caubul was once a great mart for horses, not less than 60,000 being annually brought into this country from the Usbec Tartars. Sheep is the great stock of the pastoral tribes, of the kind called in Persian *doomba*, having tails a foot broad, almost entirely composed of fat. A long-haired species of cats, called *boorauks*, is much esteemed, and great numbers of this species are annually exported to the neighbouring countries. It is remarkable that neither elephants nor rhinoceroses are now to be found W. of the Indus, although the latter existed in Baber's days, and the former in those of Alexander the Great, who seems to have procured them in the lower valleys of Sewad and Boonere, near the Indus. That both are not now, as then, to be found, seems evidence that the country is better peopled and more cultivated than in those days. The feathered tribes, both wild, tame, and aquatic, are numerous. Of eagles there are two or three species, and of hawks many. Herons, cranes, and storks, are common, as are wild ducks, geese, swans, partridges, quails, and that beautiful bird the Greek partridge, called in India the *hill-chuckore*, and *cupk* by the Persians and Afghauns. Cuckoos which are rare, and magpies which are unknown, in India, abound in Afghaunistaun, but neither peacocks nor parrots exist there. Of the reptiles of this country, the snakes are mostly innocent, but the scorpions of Peshawer are notorious for their size and venom, yet their bite is seldom or never fatal. There are no crocodiles, but turtles and tortoises are common.

*Vegetation.*] Very little is known of the vegetation. The best account we have is from Baber himself, who is lavish in his praises of it, but it must be remembered, that though a florist he was no botanist, and Mr Elphinston was no farther W. than Peshawer. Both he and Baber agree in their admiration of the beautiful plain of Peshawer, covered with a varied profusion of the richest vegetation. The orchards scattered over the country, contain a profusion of plum, apple, peach, pear, quince, and pomegranate-trees, which display a variety and brilliancy of blossom, seldom equalled, and never excelled, whilst the uncultivated parts present a thick elastic soil, never equalled but in some parts of England. This rich plain is also plentifully irrigated by water-courses and canals. Never was a spot, says Elphinston, of the same extent better peopled. The bearings of 32 villages were taken from one height, all within the compass of four miles, all large, neat, clean, and set off with trees. Every stream, however small, had a little bridge of masonry, ornamented with a small tower at each end. The greater part of the trees on the plain were mulberries or other trees. Several picturesque groups of trees adorn the plain, and tamarisks here grow to the height of 40 feet. Baber praises the anemones and other wild flowers that ornament the meadows of Peshawer: Elphinston, on the contrary, saw none of these, but says that the want of these was fully compensated, in his eyes, by the profusion of dandelions

and other weeds so common in England. Roses are abundant. English flowers are found in the gardens of Peshawer: but the gardens of Caubul are the boast of the Afghauns. The fruits, both of cold and hot climates, are found in the vicinity of Caubul. Those of the cold districts are grapes, pomegranates, apricots, pears, apples, quinces, jujubes, damsons, almonds, and walnuts, all in great abundance. The cherry-trees were introduced by Baber himself from India, and now thrive well. The fruits of the hot climates are oranges, citrons, amluks, and sugar-cane. The wines of Dereh-Nur are famous over all the Lumghanate, and are of two kinds, yellow and red. The grapes of Ghiznee are superior to those of Caubul, and its melons more abundant. Madder is the chief object of cultivation in this district, and is the most profitable crop. On the slopes of the Hindookhoosh are many forests of pines, firs, oaks, and mastic. The pistachio-tree grows wild in the Hindokohoosh. Amongst the mountain-pines the *jelgoozeh* is remarkable for cones larger than artichokes, which contain seeds resembling pistachio-nuts. To the S. of Ghiznee the country is destitute of wood, but in the plain of Shilgur many planes and poplars are planted for the sake of the timber, the want of which is felt over all this region.

*Mineralogy.*] Little is known of the mineralogy of Afghaunistaun. Gold is found in the streams that flow from the Hindookhoosh. The fable of vegetable gold found in the country of the Yusufzyes arises from the particles of gold washed into the fields when those streams are in flood. Baber says that there are mines of silver and lazulite in the hills of Ghorbund. The former is found in small quantities in the country of the Kaufeers, in the upper ridges of the Hindookhoosh, and whole cliffs of lazulite overhang the river of Kaushkaur, between Chitraul and the Yusufzye country. Mines of lead and antimony mixed occur in the country of the Afridees, and in that of the Hazaurehs, of lead in Upper Bungush, and in the districts of the Zimurrees and the Kaukers. Iron is abundant among the Vizeerees, in the district of Bijore, and the adjoining hills, where are also indications of copper. Alum is made from the clay at Kalla-baugh, where are also whole cliffs of rock-salt.

*State of Agriculture.*] The business of cultivation is conducted in Afghaunistaun by five classes of persons: 1. Proprietors who cultivate their own lands. 2. Tenants who pay rent, either in money or a fixed proportion of the produce. 3. *Buzgurs*, the same as the metayers in France. 4. Hired labourers; and 5. Villeins, who cultivate their lords' lands without wages. Landed property is more equally divided here than in most countries. Small proprietors are numerous. One great reason of this, is the Mohammedan law, which enjoins the equal division of every man's estate amongst all his sons, which prevents the great accumulation of landed property in the hands of a few, and consequently of a powerful hereditary landed aristocracy. The value of land is said to be from 9 to 12 years' purchase, and the longest period of a lease, five years. Labourers are hired and paid chiefly by the *buzgurs*. The general time of service is nine months, and the common rate, when they are paid in money, is 30 rupees or £3 15s. besides food and clothing. In towns the common wages of a labourer are 4½d. a day with food, and in Candahar from 6d to 7d a day. In Caubul 5lbs. of wheat may be had for 2d, and in the country the same sum will purchase one half more. There are two harvests in most parts of Afghaunistaun annually, one sown in spring and reaped in autumn, and another sown in the end of autumn and reaped in summer. Turnips are much cultivated in some parts as food for cattle. Ginger,



turmeric, and sugar-cane, are grown in the eastern parts, but the cultivation of the last is confined to the rich plains. The castor-oil plant is common over the whole country, under the name of *budanjur*. Madder abounds over all the western parts. This root is only found in cold climates, and with it most of India is supplied from Afghaunistaun. Tobacco is generally cultivated as a favourite plant, the Afghauns being much addicted to the use of snuff.

*Commerce.*] Afghaunistaun, being a very mountainous inland country, without a single navigable river, and containing a population principally pastoral, has but little commerce, and that conducted wholly by caravans. Its exportable articles are but few, and these are principally fruits and horses. Lying between Persia, Toorkistaun, and India, it is merely a thoroughfare for the merchants of these countries. Its chief commerce was with India, but it has declined much of late, from the unsettled state of the country, perpetually changing masters, and the growing extent of British domination in India. Formerly, there was a great exportation of horses from Toorkistaun through Caubul, for supplying the Indian armies. Large armies of horse are now changed for small ones of infantry, and there our officers prefer Arabian steeds. The native armies have also diminished, as the circle of their power has been circumscribed, and if the breeding steeds of the India company be successful, the horse-trade between Toorkistaun and India, through Caubul, will be annihilated; but the internal commerce in horses is increasing, many of the Afghaun farmers buying them now who never thought of doing so formerly.

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#### CHAP. IV.—POPULATION—LANGUAGE—RELIGION.

ON the subject of population we have nothing but mere conjecture. Whilst the Afghaun domination was at its height, the population, it is estimated by Elphinston, must have been 14,000,000 at least. But in the present dismembered state of the Afghaun monarchy, it is impossible to say what is the population of Afghaunistaun Proper, in distinction from those numerous provinces lately comprehended politically under that name. The majority of the inhabitants are confessedly Afghauns, but what proportion these bear to the other classes, cannot be determined. Balbi estimates the whole population at 6,500,000, but he includes Seistaun and Mooltaun under Afghaunistaun, as also Baulk and Badakshaun. Elphinston calculates the whole number of Afghauns at 4,300,000, but in this he includes the Afghauns of Heraut, and of its population as a distinct province he gives no account, nor indeed could he without documents. But as, according to his accounts, the bulk of the population in the vicinity of Heraut are Tadjiks, whilst those of the Paropamisān country are Tartars, and those of Seistaun are all Tadjiks, if his estimate be adopted, we cannot reckon the Afghauns under 4,000,000, excluding those of Heraut. He classes the Afghauns under the three great divisions of *Dooraunees*, *Ghiljies*, and *Berdooraunees*, the two former belonging to the western part, and the last to the eastern part, of Afghaunistaun; besides these there are a great number of minor tribes.

*Character.*] The Afghauns being composed of a great many tribes have a proportionate modification of character. The Dooraunees, Ghiljies, Euzofzyes, and Caukers, differ from each other in several traits of disposition. The Dooraunees bear the pre-eminence for hospitality, courage,

and elevation of character, for liberality, and humanity. They are the most polished race, and, unlike most other Afghaun tribes, they have no internal feuds. The Ghiljies are more turbulent and less civilized than the Dooranees, and their chiefs have not the same influence over their respective tribes as those of the former, and hence internal feuds are frequent. When the Ghiljies were under a kind of monarchical government, the chiefs were possessed of authority sufficient to regulate the concerns of their respective tribes. But with the fall of the monarchy the chiefs gradually lost that power they then possessed; and a democracy in every tribe has succeeded, which gives rise to perpetual internal feuds. The Euzofzyes are the most turbulent and rapacious of all the Afghauns. Every community, however small, is independent of another, and they live in almost constant mutual hostility. The Euzofzyes of the upper countries, compared with those of the plains, are remarkably sober, and free from vice, whilst the latter are notorious for every vice. The Caukers are rude, ignorant, and peaceable, and have nothing of the predatory character common to the other Afghauns. Hospitality is a common feature of the Afghaun character. Their manners are frank and open, and they want the subtlety and mendacity of the Persians. They are all fond of independence, which is carried to such an extreme, as to have produced anarchy amongst most of the tribes. They are divided into almost innumerable petty clans, but, unlike our Scottish Highlanders, the clannish attachment of the Afghauns is more to the community than to the chief.

*Manners and Customs.*] The manner of life is very various among the Afghauns, who may be divided into the two classes of shepherds and agriculturists,—or the dwellers in tents, and the dwellers in houses. The former are most numerous in the west; the latter in the east: the number of the former, in Elphinston's opinion, seems to be diminishing, and those of the latter increasing. This is owing to the increase of the pastoral population and their flocks, which has compelled the shepherd, who found his means narrowed as his wants extended, to add to his means of support by tillage, a change by which ten acres are made to support more mouths than as many miles could do before. The tents of the Afghaun shepherds are all black, being made of coarse black blankets, or black camlet, as is the case in most parts of Persia. Their manners and mode of life are much the same as those of other pastoral tribes; they are hospitable, social, fond of strangers, conversible, and addicted to mutual visiting, and hunting parties. In towns the Afghauns are greatly addicted to smoking. No people are more sociable than they. Besides the large entertainments on marriages and similar occasions, they have parties of five or six to dine with them, as often as they can afford to kill a sheep. After dinner they sit and smoke, or form a circle to tell stories and sing. The old men are the great story tellers, which are of kings and viziers, of genii and fairies, but principally of love and war. These stories are often mixed with songs and verses, and always end in some moral. The Dooranees delight in the dance of the *attum* or *ghoomboor*, in which the dancers go through a number of attitudes and figures, shouting, clapping their hands, and snapping their fingers. Every now and then they join hands, and move slow or fast according to the music, all joining in chorus. When Elphinston was shown this dance, a love song was sung to an extremely pretty tune, very simple, and similar to a Scottish air. Polygamy is allowed by the Mohammedan law, but the bulk of the people content themselves with one wife. Women of the lower orders share all the da-



mestic amusements of their husbands. Those in towns go veiled ; but in the country they go unveiled, except when a man appears with whom they are not acquainted, and they seldom come into the public apartment of their houses when a stranger is there. They are not, however, scrupulous on this point with Armenians, Persians, or Hindoos, whom they count for nothing. They treat guests when their husbands are absent with the utmost hospitality, but the moral conduct of the country women, especially those of the shepherd class, is exemplary.

*Language.*] In the days of sultan Baber not less than eleven languages were spoken in Afghaunistaun : viz. Arabic, Persian, Toorkee, Hindee, Mogolee, Afghanee, Pushawee, Puraunchee, Goberee, Burrukee, and Lumghanee, and he doubts whether so many distinct races and different languages could be found in any other country. This enumeration nearly corresponds to actual fact. Persian and Turkish are both spoken by the Tadjiks and Kuzzilbaushes ; the Hindkees speak a dialect of Hindoostanee resembling the Punjabee ; the Arab tribes seem to have lost their language which they spoke in Baber's time ; the Deggaunee language is that called *Lumghanee*, and is a mixture of Shanscrit and modern Persian, with some Pushtoo words, and a very large mixture of some unknown root ; and the Pushawees, a branch of Tadjiks, Shulmanees, and Turyees, speak each a peculiar language. The Guberee seems to be the language or at least a dialect of the Kaufeers on the N. of Afghaunistaun. The *Burrukee* corresponds to that spoken by the Burrukees of Logur and Bootkawk, a Tadjik tribe. The *Puraunchee* seems to correspond to the Baraiches of Pisheen ; and the *Mogolee* to have been the language of the Eimauks and Hazaurehs in Baber's time, though they now speak a dialect of Persian. The Afghanee is the *Pooshtoo* language spoken by all the Afghauns or Pooshtoon nation. The origin of this language is unknown, as a large portion of its words cannot be traced to any of the ancient languages, although Sir William Jones considered it as a dialect of the scriptural Chaldaic. In a specimen of the Lord's prayer in the Pooshtoo, the missionaries could scarcely trace four words to the Shanscrit, though half of them were quite familiar as being current in the Hindoostanee. It is consequently evident that the languages derived from the Shanscrit terminate in Afghaunistaun, which idea is confirmed by the Balloochee dialect to the S. of this region. In writing Pooshtoo the Afghauns generally use the Persian alphabet and the Nushk character, but where they have sounds not expressible by any Persian letter, they denote them by adding a distinctive point or mark to the Persian letter, which approaches nearest in sound. Though the Pooshtoo be a rough language, it is yet manly and not unpleasing to an ear accustomed to oriental sounds. It has two dialects—the eastern and western, which differ as much from each other, not only in pronunciation, but also in words, as English and Scottish. There are no authors of note in the Pooshtoo more than a century and a half old, and there are probably no books in it more than three centuries old. Whatever literature the Afghauns possess is of Persian derivation, and Persian is still the language in which all the works having any science are composed. There are a few poetical works in Pooshtoo, the most popular of which are the odes of Rehmaun, exactly similar to those of the Persians. But in the opinion of Elphinstone, Khooshaul is a far superior poet to Rehmaun. This poetical personage was khaun of the Khuttauks, who spent his days struggling with the arms of Aurungzebe, but unsuccessfully, though he maintained the unequal contest with the bravery and patriotism of a Wallace. Many of his poems are

for the purpose of animating the Afghauns, his countrymen, to assert their independence, and defend their rights, to unite as one in the sacred cause as the only method to insure success. But both his exertions and his poems failed of their object; he could not prevail on the numerous jarring tribes of Afghaunistaun to lay aside their mutual enmities for the sake of opposing the general foe, and the Moguls were victorious in the issue, after being defeated in six engagements by Khooshaul and his few compatriots. His poems are numerous, and he likewise composed a history of the Afghauns, from the epoch of the Babylonish captivity down to his own times. Ahmed Shah Dooranee, the founder of their late monarchy, was also a poet, and composed a book of odes, on which a voluminous commentary was written by the Khauni Ooloom. He also composed odes in Persian, as did also his son Timoor Shah. Their prose writers are chiefly on theology and law. Persian, however, is the learned language, and all the Persian authors are familiarly read in Afghaunistaun, but the learning and accomplishments of the nation are inferior to those of the Persians. The sciences studied are the same as in Persia. Their method of studying them is quite methodical. A learned man of those countries meeting with another with whom he is not acquainted will ask him what sciences he has studied (a question which would puzzle most well-informed Britons), and then ask what books he has read: to which the other will reply, up to so and so, which will be at once understood, as they read all books in a fixed manner like school boys. This practice, common in all Moham-medan countries, prevents their having much of the miscellaneous knowledge of European gentlemen, though, on the other hand, what they have learned, they generally know well. The moollahs are enemies to the diffusion of knowledge, and Shah Zemaun was persuaded by them to forbid the study of logic by a public proclamation as injurious to the Moham-medan faith.

*Religion.*] The Afghauns are all Soonees, or orthodox Mussulmen, in opposition to the Persians, who are Sheeahs, or followers of Alee. This difference creates a bitter animosity on both sides. Other sects are the Sooffees, the *Zukkhees*, and the *Rooshunees*. The first hold the same tenets as those described in the account of Western Persia, and are held in equal aversion by the Afghaun moollahs. They are increasing among the higher orders, and even among such of the moollahs as are fond of dabbling in mystical theology. The second is so called from moollah Zukkhee its patron and founder. They are hostile to all revelation, and the belief of a future state, and are said to identify their conduct with their doctrines by the depravity of their lives. Their opinions, however, are far more ancient than the time of moollah Zukkhee, and are precisely those of an old Persian poet, called Kheioom, whose impious language in a poetic dress has hardly a parallel. These opinions are said to have been very prevalent amongst the licentious nobles of the court of Shah Mahmood, the last sovereign of Afghaunistaun. The Rooshunees originated in the time of Akbaur from one Bayauzed Ansauree, who assumed the title of *Peeree Rooshen*, or 'apostle of light.' His system was substantially the same with Sooffeeism, but to it he added the dogma of transmigration, and that the Deity was manifested in his own person particularly, as he had been in those of other holy men, that all who did not believe in his opinions were to be considered as dead, and that consequently their property fell to the lot of his followers, as the only survivors. A religion which thus sanctioned robbery and spoliation spread rapidly among the



Berdooraunees till he was able to assemble armies, and contend with the established government. He was at length finally defeated by the royal troops, and died of fatigue and grief. Some adherents of this impious sect still remain about Peshawer, and still more among the Bungushees. So far as respects the external forms of their religion the Afghauns are very regular and devout. So much is their common conversation tinged with their religion that one would imagine the whole people, from the monarch to the peasant, were always engaged in holy reflections ; scarce a sentence is uttered without some allusion to the Deity, and the slightest occurrence produces a pious ejaculation. They are so greatly addicted to swearing, that one would think them to be always put upon their oath, as if they were before a court of justice. They are much given to acts of charity, as enjoined in the Koran, and acts of hospitality. Gaming of all kinds is strictly forbidden. Wine is drunk only by the rich, but an intoxicating drug, called *bang*, though equally unlawful, is used by the debauched in most parts of the country. The Afghauns, however, very far surpass both the Hindoos and Mohammedans of Indus in this respect. A man reeling drunk in the streets is a prodigy in Afghaunistaun. The moollahs are very numerous, and are found in every rank, from the chief courtiers and ministers to the lowest class in the poorest and wildest tribes. They are collectively called the *Ulema*. They are generally active and comparatively able men ; they have much of the *corps de esprit*, and are careful to maintain its ascendancy. They are possessed of the most of what is called learning in Afghaunistaun. The education of the youth, the practice of the law, and the administration of justice in all parts of the country completely under the royal authority, are entirely committed to them. These advantages, together with the respect which their superior knowledge commands amongst an illiterate and superstitious people, give them a paramount influence over individuals and bodies of men, enable them to check and control civil authority, and even to intimidate and endanger the king himself. It was by their influence chiefly that Shah Mahmood was deposed for his favour to the Sheeahs, and Shah Shoojah made king in his stead. Their influence in reconciling tribes hostile to each other is great and often beneficial. Besides the regular clergy there are many persons revered for their own sanctity or that of their ancestors. Among the latter are the *Scids* or pretended descendents of Mohammed, and the former compose a class common to all Mohammedan countries, called Fakeers, Derwishes, or Calenders. These latter are believed to have supernatural powers, as those of prophesying, seeing visions, and working miracles. Their very tombs are held sacred, and some of the most celebrated are used as places of safety in times of danger from rapine or murder. The Afghauns believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely demon, called by them the *Ghoule Beeabaun*, or 'spirit of the waste.' He is represented as a frightful and gigantic spectre who devours any passenger whom chance may bring in his way. To the power of the Ghoules, the mirage of the desert, by which the traveller is deceived in crossing the desert, is attributed ; they are also said to haunt burying-grounds, to disinter the dead, and devour them. The Afghauns revere burial places, which they poetically denominate 'cities of the silent, and which they people with the ghosts of the deceased sitting each at the head of his own grave invisible to mortal eyes, and enjoying the odours of the flowery

garlands hung on their tombs, and of the incense which is burnt by their surviving relatives.

#### CHAP. V.—GOVERNMENT—REVENUE—AND ARMY.

AFGHAUNISTAUN is at present parcelled out among the sons of Fattah Khaun, a chief of the Baurikzyes, a Dooraunee clan, who lived at Girishk on the Helmund S.W. of Candahar. During the late dynasty of Dooraunee sovereigns, the sovereign power was limited by the aristocratic spirit of the Dooraunee clans, much in the same way as our ancient Scottish sovereigns. He was obliged to consult the humours of his contending nobles, and the people in the tribes considered him as a monarch with very limited powers, and having no business with their internal concerns. The various and numerous tribes constituted so many petty independent republics, of which the Dooraunee sovereign was merely the nominal head. The towns, and the country in their immediate vicinity, with the Tanjiks and the foreign provinces, were entirely under regal government and control, and so far he was enabled to raise a revenue independent of the tribes, and maintain an army independent of their aid. He had the superintendence of the whole kingdom, and was empowered to levy a fixed contribution of troops and money proportioned to the population and resources of the tribes for the common defence. But the Afghauns are seldom or never actuated by one interest, and pay more attention to their individual interests as tribes than to that of the monarch or the state. The interests of the king and the nobles, and chiefs of the tribes, were often in collision, and thus weakened the efficient power of the monarch. The tribes obeyed him just as they thought fit, and as it answered the interest of the clan. This state of things, combined with a total contempt of the rights of regal primogeniture, and the constant competition for a disputed sceptre amongst the sons of the sovereign, gradually, but rapidly, paved the way for the dissolution of the reigning dynasty.

*Revenue.]* The fixed revenue of the Dooraunee sovereigns when their power was at its utmost was estimated at near £3,000,000, but one-third was remitted to different half-subdued princes, who were content to hold their revenue as a royal grant, but who would never consent to give it up to him. The real revenue fell a good deal within £200,000. Of this a part was assigned in Jaghire, and another portion was allotted to the support of the Moollahs, Dervises, and Seids, and of mosques and colleges. The other half was received by the king till the civil wars commenced. It amounted then to upwards of a million sterling. The whole expense of the king, independent of the army, &c., was not much above half a crore of rupees, or £600,000, and what remained was used as a fund for extraordinary expenses. Balbi, in his statistical chart for 1828, has estimated the revenue at £1,856,000, but this cannot possibly apply to the state of things at present, but to what they were 30 years since when the monarchy was entire. Since 1822 Afghaunistaun has ceased to be a monarchy, and been separated into a number of small independent chieftainships, and it was therefore absurd to rank Afghaunistaun as an independent monarchy under Shah Mahmood in 1828, and his revenue at the sum specified in his table, when nothing was left him but Herant.

*Military Power.]* The military strength of the monarchy was never



very great, though stated by Balbi at 150,000 in time of war. The greatest army raised by an Afghaun was 100,000 men, under Timoor Shah, in 1789, when he marched against Shah Morad. The conduct of the Dooraunees in their civil wars gives but a mean idea of their military character. Their armies were very small, seldom exceeding 10,000 men on each side, and these generally ill-paid and discontented. The victory was usually decided by some chief going over to the opposite side, on which the greater part of the army followed his example, or took to flight. Even when the battle was decided by the sword, little blood was shed, and that chiefly among the great khauns interested in the result, the common soldiers being quite indifferent about the issue.

#### CHAP. VI.—CHIEF CITIES.

THE chief cities of this region are: Candahar, Caubul, Peshawer, Ghiznes, Furrah, and Jellallabad.

*Candahar.*] When and by whom this city was founded is unknown. The oriental geographers will it to have been founded by Secunder Zulkernain, or 'Alexander the Great.' This notion has also been adopted by many modern geographers and historians; and, amongst the latter, by Dr Robertson, who makes it the *Paropamisan Alexandria*. But, as D'Anville justly remarks, the name *Kandahar*<sup>10</sup> does not come from Alexander, but from the Persian (or rather Turkish) term *Kand*, denoting 'a fortress.' The ancient name of Candahar was *Balicos*, according to Kirkpatrick, quoted by Rennel. This completely sets aside the derivation of Candahar from Iscander, or Alexander. The Paropamisan Alexandria was besides built at the southern foot of the Hindookhoosh, and at the northern extremity of Paropamisus, according to Arrian, whereas Candahar is to the S. of the Paropamisus. It stands in 32° 20' N. lat. and 66° 30' E. long., according to Elphinston's map. The ancient city stood till the reign of Shah Hussein, who founded a new city under the name of Husseinabad. Nadir Shah again altered its site, and called it *Nadirabad*. Finally, Ahmed Shah founded the present city, and denominated it *Ahmed Shawhee*, and *Ashreff-ool-Belaud*, or 'the noblest of cities,' by which latter name and title it is mentioned still in public papers, and in the language of the court, during the Dooraunee dynasty. But the old name *Kandahar* still prevails among the people. It is the capital of Western Afghanistan, and in Ahmed Shah's time was that of all his empire. But his son Timoor removed the seat of government to Caubul. Its population, according to Elphinston's information, amounts to 100,000 souls. The form of the city is an oblong square, and very regular. Four long and broad bazaars meet in the centre of the town, and at their place of junction is a circular space of 40 or 50 yards in diameter, covered with a dome, into which all the four streets meet. This place is called the *Chaursoo*.—Around it are shops, and it may be considered as the public market-place. Here proclamations are made, and the bodies of criminals exposed to the

<sup>10</sup> There is a place called *Kandar* in the Deccan, where no one can pretend Alexander ever came, and another of the same name in Ajmeer; and *Gandhara* is the Sanscrit name for all the three. There is also a place called *Caendar* on the borders of the Attruck, N.E. of Mesched, and a fortress of great importance in the times of Jenghis Khan and Tamerlane, corresponding to the *Gandar* or *Gadar* of Isidore of Charax, and the *Gandarii* of Herodotus and Pliny; and a people called the *Gandara* are placed by Ptolemy between Suastene and the Indus, a tract corresponding to the modern valley of Boopere.

popular gaze. The four bazaars are each about 50 yards broad, the sides consisting of shops of the same size and plan,—in front of which runs a uniform veranda for the whole length of the street. The shops are only one story high, and the lofty houses of the town are seen over them. There are gates issuing into the country at the end of all the bazaars, except the northern one, where stands the royal palace fronting the Chaursoo. Its external appearance is not remarkable; but it contains several courts, many buildings, and a private garden. All the bazaars, except that leading to the palace, were once planted with trees, with a narrow canal running through the middle of each. But many of the trees have withered, and the canals are now no longer visible. The city, however, is well-watered by two large canals, drawn from the Urghundaub, which are crossed in different places by little bridges. From these canals water-courses run to almost all parts of the town. All the other streets run from the four great bazaars. Though narrow, they are all straight, and almost all cross each other at right angles. The city is divided into many *mohullahs*, or quarters, each of which belongs to one of the numerous tribes and nations forming the population of the place. Almost all the great Dooranees have houses in Candahar, and some of them are said to be large and elegant. Mosques and caravanseras are numerous. The tomb of Ahmed Shah, the founder of the city and dynasty, also stands near the palace. It is not large, but it has a handsome cupola, and is elegantly painted, gilt, and variously ornamented within. It is highly venerated by all the Dooranees, and is an asylum against all enemies, the king not even daring to touch a man who has taken refuge there. When any of the great lords are discontented, they commonly give out their intention of quitting the world, and spending their lives in prayer at this tomb. Candahar is chiefly built of brick, often with no other cement than mud. The Hindoos, as is usual, have the best houses of the common people, and adhere to their common custom of building them very high. The streets are very crowded from morning till night; and all the various trades, as at Peshawer, are carried on here, except that of water-sellers, which is here unnecessary, there being reservoirs every where, furnished with leather buckets, fitted to wooden or horned handles, for the people to draw water with. Ballad-singers and story-tellers are numerous in the bazaars; and all articles from the west are in much greater plenty and perfection than at Peshawer. The greater part of the population are Afghauns; and the other inhabitants are Tanjiks, Eimauks, Hindoos, Persians, Seistaunees, Beloochees, and a few Usbecs, Arabs, Armenians, and Jews. The gardens and orchards round the town are numerous, and there are many places of worship, where the inhabitants make parties, more for pleasure than devotion. Candahar, with the surrounding country, was usually considered a province of the Persian empire. In the days of Akbaur, both city and province were subject to the Mogul dynasty, and had been so from the time of Baber; but they were wrested from Jehan Ghir, the successor of Akbaur, by Shah Abbas the Great. In 1638 the city was betrayed into the hands of Shah Jahaun by Alinurdaun Khaun, the Persian governor, who was disgusted at the cruelty and incapacity of Shah Sefi. In 1650 it was recovered by Shah Abbas II., and remained in the Persian hands till the revolt of the Ghiljies, who possessed it under their hereditary chiefs till 1737, when the celebrated Nadir Shah, having expelled the Ghiljies, and reduced the Abdallies of Heraut, besieged it in the beginning of 1736, and took it, after a siege of 18 months, by storm, put the gar-



rison to the sword, put Husseyn Khaun, the Ghiljie chief, to death, and totally demolished the fortifications, and removed the inhabitants to a new site, on which he founded a new city, called, as above-mentioned, Nadirabad. On the assassination of that great conqueror in June, 1747, it fell into the hands of Ahmed Shah, and during his life-time was the capital of the Afghaun monarchy. Its travelling distance from Delhi by Caubul is 1071 miles, and 2074 miles from Calcutta.

*Caubul*] Is the second capital of Afghaunistaun, since the reign of Timoor Shah. This city stands in  $34^{\circ} 10'$  N. lat. and  $69^{\circ} 15'$  E. long., on the banks of a small stream of the same name, which a little below falls into the river of Ghiznee. The plain on which it lies is abundantly well-watered, and interspersed with walled villages. The stream divides the city, and in its vicinity are many groves and gardens, especially on the N. and W. Forster, who passed through it in 1783, describes it as a walled town of a mile and a half in circumference, and situated on the eastern side of a range of two united hills, forming a semicircle, enclosing it on three sides. There is an opening towards the E. enclosed by a rampart; and here the principal road enters through a gate, after passing a bridge over the river. The *Balla-hissar*, or 'Acropolis,' stands on the part of the hill N. of this entrance, and contains the royal palace. Balbi has fixed its population at 80,000 in his statistical table published in 1828; but the authority on which he has grounded this estimate not being there stated, it is impossible to say whether it be correct or erroneous. If the city be only a mile and a half in circumference, it cannot possibly contain so great a number, especially as, owing to the frequency of earthquakes, the houses are for the most part low, and constructed of wood. With the exception of Mr Forster, none of our countrymen have visited Caubul. But it would appear, from Elphinston's information, that several French and Germans have visited Caubul on their way from India to Europe. It must be from some such sources as these that Balbi has derived his information. The distance of Caubul from Delhi by the road is 839 miles; from Candahar 232 do.; and 1815 from Calcutta.

*Peshawer*.] This city was the third capital of the Dooraunee dynasty in the reign of Shah Shujah in 1810. It stands on an uneven plain, and is about 5 miles in circumference. It owes its existence to the emperor Akbaur, who encouraged the inhabitants of the Punjaub to settle here, finding the Afghauns averse to the pursuits of agriculture and commerce. The district of Peshawer is called *Bekram*, both in Baber and Abul Fazil. On the site where Peshawer stands were a number of cavernous excavations, collectively called *Gurhkatri*, originally intended by the Boodhists as so many cells for hermits of their sect. Baber says, that nowhere else, in the whole world, were such narrow and dark cells as here. This immense excavated cave was not only the abode of hermits in its numerous excavated cells, but also a place of pilgrimage to Boodhist devotees and Jogees, who cut off their hair and beards, and left them as a votive offering to the place. Peshawer, from its convenience as a connecting position between India, Afghaunistaun, and Persia, soon became of great importance both in a political and commercial respect, and subsequently it rose to be the capital of the Afghaun dominions, and the occasional residence of the Dooraunee sovereigns. The houses are generally built of brick in wooden frames, and are commonly 3 stories high, the lowest appropriated to commercial purposes. The streets are paved, but narrow, having the kennel in the centre. The mosques are numerous; but the

Balla Hissaur and a fine caravansera are the only public buildings worthy of notice. The former is a castle of no strength on a hill near the city. It contains several fine halls, commands a romantic view, and is adorned with some spacious and pleasant gardens, well described by Mr Elphinston, who visited them whilst there in 1809. Some of the palaces are splendid, but few of the nobility have houses here. The population is estimated by Elphinston at 100,000, which has been adopted by Balbi. This city is now, or was lately, garrisoned by 2 battalions of Runjeet Singh, king of Lahore's troops, and was under the government of Yar Ali Mohammed, a son of Futteh Khaun, and now dependent on Runjeet Singh. This city is situated in  $34^{\circ} 6' N.$  lat. and  $71^{\circ} 13' E.$  long. Its travelling distance from Caubul is 210 miles, and from Attock 45 miles.

*Ghiznee.*] This city was for nigh two centuries the capital of a potent empire, which, in the days of Sultaun Mahmood, reached from the Tigris to the Ganges, and from the Indian ocean to the Iaxartes. It was successively the capital of the Ghiznevites, the Gaurides, and the Kharismians. But after the destruction of the last-named dynasty, it gradually sunk into political insignificance; and in the time of Baber, 3 centuries after its capture by Jenghis Khan, it was a mean place. It consists at present of only 1500 houses, besides an extra-mural suburb. It stands on a height, the foot of which is washed by a pretty large stream, running N.E. from the Paropamisian mountains. According to Baber, the stream is large enough to drive 4 or 5 mills. The town is surrounded by a stone wall. Alaoddin Jehansus Ghoree, when he subdued this country in A. D. 1159, broke down the mound, ruined and burned the city of Ghiznee, massacred its inhabitants, and destroyed the tombs of the Ghiznevite sultauns. For seven successive days was this city devoted to plunder and carnage; and for this horrible tragedy did this Ghorian conqueror obtain the epithet of *Jehansus*, or 'he who sets the world on fire.' The tomb of the great Sultaun Mahmood still remains undamaged 3 miles from the city. It is a spacious, but not a magnificent building, covered with a cupola. The doors, which are very large, are of sandal wood, and are said to have been brought as a trophy by the sultaun from the famous temple of Sumnaut in Gujerat, which he sacked in his last expedition to India. The tomb-stone is of white marble, on which are sculptured some Arabic verses from the Koran; and at its head lies the plain but weighty mace said to have been wielded by Mahmood himself. It is of wood, with a head of metal so heavy, that few men can use it. There are also some thrones or chairs, inlaid with mother-of-pearl, in the tomb, said also to have belonged to Mahmood. The tomb-stone is under a canopy, and some moollahs are still maintained, who incessantly read the Koran aloud over the grave. Baber declares that a man, setting out from Ghiznee at early dawn, may reach Caubul at 5 P. M. This seems incredible, if the road-distance be 82 miles. Its position in the map of Elphinston, however, is set down solely on Forster's authority.<sup>11</sup> The population of Ghiznee is given at 9000 by Balbi, which calculation is probably under than above the truth.

*Jellallabad, &c.*] Respecting Jellallabad we can say nothing of its population, only that it is a large and populous place W. of Peshawer to the

<sup>11</sup> By a mistake in the last edition of Hamilton's Indian Gazetteer, Ghiznee is placed in  $66^{\circ} 57' E.$  long., instead of  $68^{\circ} 57'$ , as in Elphinston's map. Its latitude is there given at  $33^{\circ} 10' N.$  It may be remarked, once for all, that not a single position, except Peshawer, is fixed by celestial observations, all being done by a calculation of routes and bearings in Elphinston's map.



S. of the Caubul river. The only account we have of *Furrah* is from Frazer in his appendix of routes, where we are told that *Furrah* is 11 days' journey S. of Heraut, that it is as large as Neeshapore, and is situated in a valley among hills, with about 20 villages and many gardens. Now Frazer does not estimate the population of Neeshapore at above 10,000, but admits that if it were peopled proportioned to its dimensions, it might contain from 30,000 to 40,000 persons. But if *Furrah* occupies as much ground as Neeshapore, its population may be about 40,000, independent of the villages. *Subzmaur*, or *Isfezaur*, lies, according to the same authority, 4 days' journey N. of *Furrah*, and 7 days' journey S. of Heraut in an extensive and well-watered plain or elevated upland, fertile, and surrounded by mountains covered with forests, and which form a western branch of the Paropamisian mass. The tract in its vicinity is highly cultivated and abounding in gardens replete with numerous and varied fruits.

### III. BELOOCHISTAUN.

*Name, Boundaries, and Extent.*] The name of *Beloochistaun*, or 'the country of the Beloochees,' is comparatively modern, and was first applied to the mountainous country S. of Afghaunistaun, but has become extended of late years to the whole tract westwards to Kermaun and Laristaun, N. to Seistaun and S. to the sea, including the whole of Lus and Mekraun. Taken in this extensive sense, *Beloochistaun* is bounded on the S. by the Indian ocean, on the E. by Shikarpoor and Sinde, on the W. by Kermaun and Laristaun, and on the N. by Seistaun and Afghaunistaun. Sinde may, perhaps, be viewed as belonging to it, as a great part of its population are Beloochees. The maritime coast extends from Cape Jask, in  $57^{\circ} 55'$  E. long. to Cape Monze in  $66^{\circ} 58'$  E. long., or near 600 B. miles; but if taken from the fortress of Schwaun, washed by the Indus, at the N.E. angle of the Brahooick mountains, in  $68^{\circ} 7'$  E. long., to Cape Jask, the length will be 615 B. miles. Its breadth is from  $24^{\circ} 55'$ , its extreme point, to  $30^{\circ} 40'$ , its N. point; but the general breadth is from  $25^{\circ}$  to  $30^{\circ}$  N. lat., or nigh 350 B. miles, the whole containing an area of 146,000 B. square miles according to Balbi.<sup>12</sup>

<sup>12</sup> This extensive tract corresponds to the *Gedrosia* of the ancients, which lay S. of Arachosia and Drangiana, and comprehended all the country from Carmania to the Indus, in their erroneous estimate of its boundaries. The name *Gedrosia* does not appear to have been known till the expedition of Alexander the Great; for it is not mentioned by Herodotus in his account of the 20 Satrapies of Darius Hystaspes. Though not so named, however, by that respectable historian, it is obvious that it formed the 17th Satrapy of the Persian empire for the *Garicanii*, as Rennel thinks, corresponded to the people of Poorah mentioned by Arrian; and the modern *Fahraj*, or *Goorej*, and the Ethiopians of Asia, to the inhabitants of Mekraun and Haur. He is, however, doubtful of the geographical situation of the *Parycanii*, being by no means satisfied with the meagre notices of Herodotus. The marches of Alexander throw little or no light on the subject, as he never crossed the *Beloochistaun* mountains, nor marched through the interior of the country, but merely along the coast, which, till his time, had never been explored, whilst the division under Craterus marched through Arachosia and Drangiana, or Candahar and Seistaun. Alexander, it appears, had heard enough of the *Beloochistaun* mountains and deserts to deter him from the attempt of traversing them on his route home. The interior of this region seems to have been as unknown to the Greeks as that of Africa to the moderns. They had heard, indeed, that there was such a country, and that it was mountainous and desert, and that on the mountains there lived a race somewhat resembling the Scythians in their habits and occupations; hence they denominated the eastern part of it *Indoscythia*, as may be seen in Ptolemy. Posterior to the Macedonian conquest, all the armies that have passed from India to Persia, and from the latter to the former—except that of Nadir Shah, who marched down the western side of the Indus, to the city of Tatta, in 1739, on his return from Delhi—have studiously avoided *Beloochistaun*, from the appearance of the wild and rugged mountains on the one side, and the barren deserts on the other. The Arabian army sent by the Khalif Alwalid, in the 99th year of the Hegira, marched along the sea shore of Kermaun and Mekraun; and all the succeeding invaders of the *Ghazneride* and

*Historical Remarks.*] No authentic accounts of the Beloochees reach above two centuries back, for though they be incidentally mentioned at the commencement of the 10th century by Ebn Hawkel, they are merely so as a roving savage tribe of depredators. More than two centuries ago the city of Kelaut, with the surrounding country, was possessed by Sewah-Rajah, a Hindoo chief. The inhabitants were then much infested by the depredations of the people inhabiting Cutch Gundava (the Beloochees of that district). The rajah, in order to protect his subjects, sent for Kumbur, a Beloochee chief, and took him into his service. This political Jonathan Wild progressively increased his followers, deposed the rajah, and, seizing the government, increased the daily tribute to 100 bundles of hay and grass for each man, besides a contribution of horses, camels, and foot-runners; and this tribute still continues to be paid to the khaun of Kelaut by the *Dehmaurs* or peasantry. He was succeeded by four khauns successively; the last of whom, Messer Khaun, was appointed khaun of Kelaut in room of his brother, Haujee Khaun. When the celebrated Nadir Shah was employed in the siege of Candahar, he sent off a large detachment against the Beloochees, and reduced them to his obedience, and raised Mohabbeet Khaun to the throne of Kelaut, keeping Nussur Khaun, his brother, as a hostage. On his death, Haujee, the second brother, succeeded, but was deposed by Ahmed Shah who raised the third brother, Nussur, to that dignity, who reigned as a tributary to the Doo-raunee sovereigns to the year 1795. For his services to Ahmed Shah at the battle of Mesched he was rewarded with the districts of Shawl and Moostoong, of Cutch Gundava, and Hurrund Daujil. He was succeeded by his son, Mahmood Khaun, a prince of very inferior talents to his father. His dominions have been mightily curtailed by the Ameers of Sinde, and the Beloochee chiefs of Mekraun. Since 1810, Beloochistaun has been involved in civil commotions to such a degree that there is scarcely the semblance of a regular government, two of the khaun's brothers having been

Gauride dynasties, of Timoor, and the Mogul conquerors, entered India by the valley of the Caubul river, all to the S. as well as to the N. of this route, being a complete *terra incognita* to the invaders. Baber, himself, was never farther S. than Dera Ghauzee Khaun in  $29^{\circ} 50'$  N. lat., and seems to have been ignorant of the geography of Beloochistaun. It may in fact be said that, till two British officers, Pottinger and Christie, traversed it in 1809, Beloochistaun proper, and the provinces of Mekraun and Lus were wholly unknown to Europeans; and to them, in conjunction with Mr. Elphinstone, it is that we are indebted for what geographical knowledge we possess, imperfect though it be, of Eastern Persia. The modern maps, down to D'Anville and Rennel are little better than the tables of Ptolemy or the Arabian geographers, as they included Beloochistaun in Mekraun, and extended the latter two degrees too far N., and, instead of making Cape Arabah the eastern limit of Mekraun and western of India, actually carried the latter as far W. as  $60^{\circ} 14'$  E. long. beyond Gaudel, at a place where a supposed range of mountains terminates on the shore, 150 B. miles beyond the truth. All this, with them, made part of India; and Cape Monze, which is the true political limit of India, was placed by Rennel  $1^{\circ} 12'$  too far W. Even Malte Brun tells us, that Mekraun extends as far E. as the mouths of the Indus, never troubling himself about Capes Arboo or Monze, or the intervening district of Lus. So far is this from being fact, that Cape Monze, the S.E. projection of the Brahoock range, and eastern termination of Lus, is itself 55 miles N.W. of the most western mouth of the Indus, and Cape Arboo is two degrees still farther W., Mekraun reaching no farther E. than the S.W. range of the Brahoock mountains, which forms the western boundary of Lus. And yet this is published in 1822, six years after the appearance of Pottinger's account of Beloochistaun and Mekraun, and when his translator found himself obliged to supply the defect by a very meagre account of Beloochistaun! The fact is, all that appears in the maps of D'Anville and Rennel, and in the superficial account given by Malte Brun, is almost wholly taken from Arabian geographers. Pottinger's work is the first that has yet given us any thing in the shape of geography respecting the countries in question, and is, therefore, a most valuable addition to modern geographical knowledge.



killed successively, the one by assassination, and the other by Mahmood himself in an engagement. Whether Mahmood be still living, or what is the present state of his dominions (1829), we have had no means of ascertaining. In the meantime, Beloochistaun as a whole has no political existence, neither as one sovereignty, nor as a confederation of mutually independent chiefs, for confederation is impossible in a region where every chief is a robber.

*Political Divisions.*] Beloochistaun, taken in its largest acceptation, includes six provinces: 1. *Beloochistaun Proper*, comprehending the districts of Shal and Moostoong, Sarawaun, Kelaut, and Ihalawaun; 2. *Lus*; 3. *Mekraun*; 4. the *Desert*; 5. *Kohistaun*, or 'the highlands' west of the desert; 6. *Kutch Gundava*, and the district of *Hurrund Daujil*.

*Physical Features.*] The physical features of this country differ in each province. Kutch Gundava and Hurrund Daujil, to the E. of Beloochistaun Proper, are flat, whilst the latter is a confused mass of mountains and elevated arid plains. Lus is a valley enclosed on three sides by the Brahooick mountains, and watered by the Poorallee river. Maritime Mekraun is a dry, barren, sandy tract, between the sea and the mountains, extending all the way to cape Iask in a waving direction, sometimes receding 100 miles inland, and at other times approaching within 25 miles of the sea. Interior Mekraun is composed of deserts and mountains, ramifying in all directions, whilst the streams that descend to the sea are mere torrents, deep and rapid in winter, and dry in summer.

*Mountains.*] The Brahooick mountains are the most important range in this country, whether politically or geographically considered. In both of these respects they have always constituted the natural and political boundary of Persia and India, and the western limit of the basin of the Indus. They are a mere elongation of the Afghaunistaun mountains to the S., springing abruptly up from the sea at the two conspicuous headlands of capes Urboo and Monze: the two arms run N.E. and N.W. till they meet in one mass, to the N. of the Kohunwaut, the most southern pass of the range, thus encircling the district of Lus like a crescent, of which the sea is the base. The combined mass runs almost due N. to 30° N. lat., where it meets the mountains of Afghaunistaun. Beyond this point the range decreases so much in magnitude and elevation, that it sinks to a level with the hills of the Caukers. These hills form an intermediate lower level between the Brahooick mountains and those to the N.E., being merely a depression of the range, for beyond this point it rises again to its former height. From cape Urboo, on the S.W. point, to the N.E. of Nooshky, the length of the Brahooick range is 425 miles S.W. and N.E., but from the Kohunwaut, on its southern verge, the length to Nooshky; due N., is 250 miles, and the eastern side from cape Monze is 350 miles in a diagonal line. About 90 miles N.E. of cape Monze, the Brahooick range sends off a branch as far as the Indus, which washes its base at the fort of Sehwaun. The breadth of the range, at its emergence from the sea at cape Urboo, is not above 30 miles between the opposite sides of the base, an extent not at all proportioned to its great altitude. At the Kohunwaut the breadth does not exceed 40 miles; but it gradually increases, till in 28° N. lat. it exceeds 200 miles from E. to W., and in 30° N. lat. 275 miles. At 25½° N. lat. the range runs progressively N.N.W. and W.N.W., comprehending several deg. of long., and projecting many collateral ranges, all inferior to the main one—some of which pass through the whole length of Beloochistaun, and conjoin with the mountains of Per-

sia; others elongate southerly till they touch the sea, or come within a few miles of it; whilst the western side of the main mass stretches away N.W. by N. to  $28^{\circ}$  N. lat., where it meets the S.E. termination of the desert in  $64^{\circ}$  E. long., where it runs N. and N.E. to Nooshky, in  $30^{\circ}$  N. lat., whence it runs more easterly, till it joins the Afghaun hills, and can no longer be traced as a distinct chain. Among these ridges, however, there are intermixed in this quarter numerous towering ridges coming from the N.E. and terminating on the S.E. edge of the desert, between  $64^{\circ}$  and  $65^{\circ}$  E. long. Within a few leagues of this spot, where the western face of the main range is repelled by the sandy desert, an immense mass disengages itself, and diverges in a variety of ramifications to the W. and to the S. One of the former, superior in bulk and elevation, establishes a barrier to the encroachments of the sandy waste, by running alongst its southern side for 2 deg. direct W. It then suddenly alters its course for 50 miles to the N.W., and then, gradually receding to a direct western course, it finally converges with divers lesser ranges coming from the westward, in  $31^{\circ}$  N. lat. Thus united, they form a narrow, but, in some instances, a very lofty range, running between  $59^{\circ}$  and  $60^{\circ}$  E. long., so far northwards as to seem in some measure to join the Paropamisian range S. W. of Heraut. This chain divides the desert of Kernaun from Seistaun, and marks the limits of Eastern and Western Persia. About a degree and a half to the S. of the point where the range above-mentioned projects W. from the main body, another range runs W. from the main mass, parallel with the former, for more than 230 miles, both of them reciprocally protruding arms, connecting them so intimately, that, were it not for the intervention of some capacious and barren flats, added to their total eventual disjunction, they might have been accurately examined as one mass. At the western termination of its course, it meets another great pile of mountains coming from the W., by which means the range diverges into two branches, running, the one to the N. and the other to the S., both of which, after making a short circuit, reunite, and then run to the S.W., spreading or contracting, according to the height or variety of the eminences, till it becomes identified with the mountains of Laristaun. From its commencement to its final termination, many branches project to the S. and form headlands on the coast, as cape Mobarek, and others on the confines of Persia.

*The Kohistaun.*] The ranges terminating on the W. of Mekraun coalesce in a very confused mass, called the *Kohistaun*, or 'the highlands.' The most western district of the Kohistaun is called Bushkoord, a compound term, signifying the residence of the Koord, or Koord Beloochees. Some of its towering peaks are visible from Bunpoor, more than 100 miles of direct distance. Previous to the junction of all these ranges in the Kohistaun, they disperse numberless inferior rocky ridges, that stretch in uneven and oft interrupted lines, across the N.E. of Mekraun. These are slowly and imperceptibly compressed on one side by the wilds of Kernaun, and on the other by that range which is turned to the N. by the Kohistaun mass, until they meet and conjoin in the manner above-mentioned. In a S.W. bend of these ridges, constituting the continuation of mountains which Pottinger passed the day he quitted Basman, the *Kohee Noushader*, or sal-ammoniac mountain, is found. All these end in abrupt cliffs on the edge of the sandy waste separating Bushkurd from Noorman-sheer, and are excessively rugged from base to summit. The Kohistaun may be denominated a northern inland projection of Mekraun, reaching to



30° N. lat. This northern projection of the Kohistaun is denominated in Persian *Surhud*, or 'the cold region,' as its peaks are seen soaring above all the rest to 90 miles distance N. of Pottinger's route. From the Kohistaun a branch runs N.W. amongst the southern frontier of the district of Noormansheer, whilst another forms its northern boundary.

*Deserts.*] There are two extensive deserts in this country, the one in the interior of Mekraun, called the *Desert of Bunpoor*, and the other to the N. of Mekraun, and W. of the district of Sarawaun, denominated the *Desert of Beloochistaun*. The sandy waste of Bunpoor lies to the S.W. of the Kohistaun, or highlands of Mekraun, and S.E. of the district of Noormansheer, the eastern projection of Kermaun. It is of an oval figure, 155 miles long by 80 in its greatest breadth. The desert of Beloochistaun is far more extensive, being 300 miles long by 200 of medial breadth, according to Pottinger. But if we extend it N. beyond the Helmund river, which merely interrupts it, and connect it westward with the desert of Kermaun, from which it is separated merely by a narrow range of hills, we have a dismal and desolate waste of 600 miles E. and W. by 500 miles N. and S., or 280,000 square miles. This is exclusive of the Great Salt Desert already described in our account of Persia, and the desert of Karakum, or 'black sand,' N. of Khorasaun. Maritime Mekraun is a desert, barren, sandy coast, though by no means so bad as described by Arrian; for water may always be obtained near the shore by digging. The red sandy desert of Beloochistaun, crossed by Pottinger, is much worse than the Sahara of North Africa. It is composed of red moving sand, furrowed like the waves of the ocean in a storm, perpendicular on one side like so many brick walls, and sloped on the other, with hollows between. The difficulty of crossing these waves and hollows can only be appreciated by those who have been compelled to traverse them, language being utterly inadequate fully to describe it.

*Rivers.*] In such a region as we have now described, rivers are scarce, small, and shallow. Amongst the mountains indeed rivers of some magnitude would naturally be expected, but none such occur. During his whole route from Soumeany to Sheerauz, a distance of 1500 miles, 1300 of which were on as direct a line as the paths would admit from E. to W., Pottinger says he did not meet with a running stream sufficiently deep to take a horse above the knee, till he met the Bundemir, near Sheerauz. What streams occur are all rivulets, which, when swollen with rain, become rapid and dangerous torrents, but soon run off.

*Climate.*] From the very varied configuration of this extensive region, a correspondent variety of temperature may be expected. Whilst an Alpine cold reigns amongst the mountains and elevated uplands, a tropical heat prevails in the plains and sandy deserts. In the plain of Kelaut itself, the cold of winter is excessive. That city and the neighbouring districts, though scarcely more than 5 deg. and a half removed from the summer solstice, are subjected to a most rigorous winter, and snow lies in the vales from the close of November till February. Rice, and certain other vegetable productions that require warmth of climate, will not thrive there; and wheat and barley do not ripen so soon as in the British isles. Snow has been known to fall in the plain of Kelaut 15 days successively in the month of March. On the other hand, the heat of the low plains, valleys, and deserts, is as excessive, especially the last, from the reflected heat of the burning sands. The people of Nooshky are compelled, during summer, to emigrate to the mountains for cool air and water. In the district

of Kutch Gundava the heat is intolerable during summer, and the pestilential simoom blows then, and is very fatal to the natives. The heat of Siwee is proverbially great.

*Productions.*] Where rivers are few and small, and water scarce, vegetable productions cannot abound. In the whole of Beloochistaun there is scarcely a forest tree, at least nothing that can be called a wood or forest, though plenty of thickets or jungles are to be found in the bottoms of the valleys, or skirting the beds of periodical torrents. The few arborescent plants mentioned by Pottinger are: the oriental plane-tree, mimosas, tamarisks, oleanders, hedysaras, ficus, melias, besides tamarind, walnut, mango, and other fruit trees common to Persia, Afghaunistaun, and India. Dates abound in maritime Mekraun. The mountains are studded with bulbous plants like tulips, whose fragrance is perceptible to a great distance. *Kush-eput*, or 'the grass of the desert,' also abounds there, and is used as winter store by the Brahoos for their cattle. It grows in bunches or tufts, with thick coarse stalks with long and serrated leaves, and is very nutritious for cattle. The camel-thorn, called in Persian *khare shutur*, also grows there, but not so plentifully. The assafetida plant abounds in the district of Nooshky. Both Beloochees and Brahoos are excessively fond of this plant, and eat it stewed in rancid butter more offensive and nauseous than the plant itself. The only fertile districts in Beloochistaun are the low level tracts of Kutch Gundava and Hurrund Daujil, between the mountains and the Indus; but of these little can be said, as no European has visited them.

*Mineral Productions.*] Almost every kind of mineral is said to be found in this country, but there is no particular information on this head. The mountains are generally composed of hard black rock, which is all the information we have derived from Christie and Pottinger, who seem to have had no knowledge of mineralogy and the composition of rocks. Rock salt is said to be common to the westward; and on the road from Kutch Gundava to Kelaut is a range of hills, containing salt of a perfectly red colour and aperient quality. Sulphur and alum are also found in its vicinity, whilst grey and white marble are found to the W. of Nooshky.

*Animals.*] The wild and domestic animals of Beloochistaun are very numerous, both tropical and European. The horses are strong, well-boned, and large, but usually vicious. Those sent to India are chiefly reared to the S. of Kelaut, and in Kutch Gundava. Camels and dromedaries abound, and are highly prized by the Beloochees,—the former for burden, and the latter for speed. The sheep are of the doomba or fat-tailed kind, and are very numerous, besides goats and black cattle. These flocks are chiefly tended by the Brahoos, who reside in temporary huts erected on any spot which offers pasturage.

*Inhabitants.*] Of these we knew about as little as about the tribes of Central Africa, till within these 20 years, both they and their country being equally unknown. The inhabitants consist of *Belooches*, *Brahoos*, *Dehmaurs*, *Mekraunes*, *Koords*, *Hindoos*, and a few *Afghauns*, with a detestable branch of the Loorees from Looristaun in Persia—all distinct classes, having no common origin. Respecting the first class, it is impossible to say from what stock they are derived, or whence they came, or when. But they are not probably the aboriginal natives. Pottinger thinks them of Turkoman descent, as they resemble that race in every thing but language. He supposes them to have belonged originally to the Seljookians who settled in Persia during the 11th century, and who were



expelled subsequently by the Khowarazmian princes, but not till they had dwelt sufficiently long to acquire the modern Persian language, which they still speak, with no more alteration than might, from an intercourse with the neighbouring nations, be expected. Neither they nor the Brahooes have a written language, nor, consequently, any history, all their accounts of themselves being merely traditional. From a specimen of the Beloochee language in the Lord's prayer, only 4 words could be found of Sanscrit origin. More than half the words of the Beloochee language are Persian, disguised by a peculiar pronunciation. But Ebn Hawkel, who seems to have written his geographical work about the year 920, affirms that the Afghaun tribes of Cutch and Baluch had already taken possession of the mountains of Mekraun, that they spoke a peculiar language, and that in their barbarous manners and predatory habits they resembled the tribes of the Arabian desert. If this author be correct, his account is fatal to Pottinger's theory, as this fact took place more than a century before the Seljookian Turks crossed the Oxus, and three centuries before their supposed expulsion by the Khowarazmian sultans to the mountains of Beloochistaun, their present abode. Ebn Hawkel was undoubtedly mistaken in calling them Afghaun tribes; but this does not invalidate his statement, that the Beloochees then possessed the mountains of Mekraun; and he distinguishes them from the nomadic Koordish tribes who then wandered in the deserts of Fars and Kermāun, and amounted to 500,000 families, if his numbers be correct. It is well known that a tribe of Tartar invaders, denominated the *Sacæ*, conquered Drangiana, which from them was called *Sacastana* by Isidore of Charax. Now, may not the Beloochees be the descendants of these invaders, who were driven from it, during the vigorous sway of the Sassanian princes, to the mountains that separate Beloochistaun from Seistaun? The one theory is as probable as the other; and there can be little doubt but they are of Turco-Tartarian origin, when we reflect how many tribes from the north have successively crossed the Oxus, and settled in Persia. The Brahooes are equally numerous with the Beloochees, and seem equally to be of Tartar descent, and generally dwell in the mountains. They are probably a more ancient race than the Beloochees, and are perhaps the descendants of the Indo-Scythians of the ancients. Their language is different from that of the Beloochees, and is called the Koorgalee tongue. It in no respect resembles the Persian in sound, and contains a great many Hindoo words, having a strong resemblance, as they strike the ear, to the Punjabee dialect. The Deh-waurs are an agricultural race, speak pure Persian, and in all respects resemble the Taujiks of Afghaunistaun. Pottinger conceives them to be the descendants of the ancient Ghubres or Magians. The Mekraunees are the inhabitants of maritime Mekraun, a small, hardy, brave race of men; the women very plain-looking, and almost all of them affected with weak eyes, probably owing to the fine particles of sand from the desert constantly floating in the air. Their language is also modern Persian. The Hindoos are found scattered here and there over the country in small bodies, and over all the eastern world where money is to be made, unless in Japan and China, where strangers universally are excluded. These personages conduct the miserable traffic of the country, and act as money-changers and agents to the native princes. As the Beloochees are the ruling tribe, both they and the still more numerous Brahooes are exclusively denominated Beloochees. The Beloochees proper are divided into the three principal distinct tribes of Nharrooes, Rinds, and Mugsees; and these

again branch out into a great variety of subordinate tribes,—as Kumburanees, Mingulees, Zukrees, Panderanees, Naharees, Imaum Hoseins, Bezunjas, and others, too numerous to mention. A branch of the Nhar-rooees, called Rukhsanee, inhabit the district of Nooshky, the confines of Seistaun, and the district of Bunpoor in northern Mekraun, and have nearly exterminated all the *jugdalls*, or cultivators of the soil, out of this last-mentioned part of Mekraun. They also dwell in Kutch Gundava, whither they emigrated from Mekraun in villages called Toomauns. These are a tall, hardy race of men, handsome and active, and, without possessing great physical strength, are inured to every species of fatigue, and to every change of climate and season. They are the most ferocious and predatory of all the Beloochee tribes, defy all law, and are restrained by no feelings of humanity. Private theft is esteemed dishonourable, but public robbery is commended as an act of the highest merit. Actuated by such a sentiment, they will individually rehearse and recount the plunder and devastation they have committed,—what numbers of men, women, and children, they have led captive or murdered,—what villages they have burned or plundered,—and what flocks they have slaughtered when unable to drive them off. These lawless incursions are called *chupaos*, and are conducted in armed bands, under the orders of a chief, or a number of chiefs combined, very similar to the *forays* of the ancient Highland chiefs. The Brahoos possess all the good qualities of the Beloochees without any alloy of their mischievous propensities. In appearance they seem of a different stock, having neither the tall figure, the long visage, nor raised features of the Beloochees, but possessing short thick bones, round faces, and flat lineaments. They are a quiet and industrious race of men, and their fidelity is such that the Beloochee chiefs retain them as their most confidential servants. Whilst the Beloochees inhabit the plains, and subsist generally by rapine and plunder, the Brahoos, on the contrary, inhabit the mountains, and subsist by their flocks, which yield them cheese and clarified butter, and coarse blankets. Their food is not like that of the Beloochees, onions, garlic, and assafœtida plants stewed in ranced butter, but mutton, which they use half dressed without salt, and which they cure for winter food, by drying it in the sun, and then smoking it over a fire of green wood. They are equal to the Beloochees in personal bravery, and inurement to all the fatigues of life, and the changes of seasons and climate, but they excel them in physical strength. They use the same dress, the same amusements, and the same weapons, as the Beloochees; but their women are not like those of the latter secluded from, but enjoying the society of men, all living and eating together. They also are divided and subdivided into an infinity of tribes and small clans. It is impossible to state the aggregate population of all these tribes of Beloochees and Brahoos, together with the other classes of Jats, Hindoos, Mekraunees, Loorees, and Afghauns. Mr Elphinston estimated the Beloochees, as far as his inquiries could go, at 1,000,000, but thought the statement was much too low. Balbi estimates it collectively at 2,000,000, which appears a more probable estimate than the former; and this is the utmost that can be said on a subject where nothing certain can be obtained. According to a muster-roll possessed by the khaun of Kelaut, the Beloochee army amounts to 250,000 men. But this number is a mere oriental hyperbole, and his present list, as Pottinger was informed, contains 120,000 men, which, in his opinion, is more than double the number he could even raise on a great emergency. The khaun of Kelaut, though exalted in political



statements as the sole ruler of all Beloochistaun, is merely the head despot of many despots over whom he has little efficient power, which only extends to the mountainous territory of Beloochistaun Proper, and the level districts of Cutch Gundava, and Hurrund Daujil, the lam of Lus, and the chiefs of Mekraun, being independent of him, as the khaun of Bunpoor, and the shah of Pubra. Balbi's statement, therefore, of 150,000 men as the force which the khaun of Kelaut can raise is absurd, as they could neither be paid nor supported in a country like Beloochistaun filled with mountains and deserts, and destitute in a great degree of water. The whole revenue of this mighty political personage amounted, in 1810, to 350,000 rupees, or £47,500 of clear revenue, obtained from Herrund Daujil, Cutch Gundava, and the market dues of Kelaut. There is little internal trade or foreign commerce to pay taxes, which are chiefly levied on land, which, if watered by wells, pays 1-20th, if by rains 1-16th, and if by natural springs still more.

The Beloochees and Brahoos are all professionally Sonnite Moslems, and strenuous enemies of the Sheeahs. The Hindoo natives are mostly of the same faith. The Loorees of Mekraun are the most detestable of the human race for their principle and practices. Their belief is, that man was born to live, to die, and to be forgotten. That during his existence, if he is happy, he has only to pray for its continuance; but, if the contrary, he is at liberty, not only not to pray, but to finish his being by suicide. When any of them dies, every thing that could be called his own, exclusively, whatever that be, is buried with him, in order that this article of their creed may be accomplished respecting his being forgotten. They never marry, the females living promiscuously with the males in an unbounded incestuous commerce. They very seldom have children, and accordingly prefer stealing girls, who are instructed by the force of example. When any woman conceives, the issue is considered the joint property of the community, and initiated at a certain age accordingly. They are a Persian race, and speak a dialect of the Pehlevi or old Persian.

#### IV. CAUFIREESTAUN.

THIS is entirely a mountainous region on both sides of the Hindookho, and the Beloor Taugh, and therefore partly within the northern boundary of the Afghaun territory, and the southern limits of Baulkh and Badakshaun. We cannot therefore describe it under the heads of Afghaunistaun or Usbec Tartary, though within the natural and political limits of both, referring the one division to the former, and the other to the latter, as it would introduce a sort of indistinctness and confusion into the description. The people of this region are quite a distinct race as to their religion, complexion, and mode of life, from their Afghaun and Tartarian neighbours, and politically independent, at least for the greater part, of both. Both region and people, therefore, require to be described by themselves in a distinct section. This mountainous region extends on both sides of the Hindookho, all the way E. from the Lofty Peak, properly so called, towards the north of Cashmere, but the boundary in that direction is far from being distinctly ascertained. It also occupies a portion of the Beloor Taugh, at the point where these two great ranges meet. As no European, Marco Polo perhaps excepted, who speaks of a race of idolaters in the Beloor Taugh in his route to Cashgaur, has ever set foot within this region, modern geographers were totally ignorant both of the region and people. Its boundaries, generally speaking, for beyond that we cannot

go, are the country of Kaushkaur to the N.E., Badakshaun to the N., the district of Koondooz to the N.W., Anderaub and Khost to the W. in the territory of Baulkh, and on the S. the Kohistaun of Caubul, and the other valleys and ridges of the subalpine region possessed by the Afghaun tribes E. to the Indus. Beyond that point is mere conjecture.

*Historical Remarks.*] There can be little doubt that the southern part of this region corresponds to the mountains of the *Lambatæ*, which Ptolemy extends to those of the *Comedi*, which may perhaps correspond to the region of Kaushkaur. The whole region is called *Caufireestaun*, or 'the land of infidels,' by the Mohammedan writers, because these mountaineers never received the Mussulmaun faith. The first European writer who mentions it under this appellation seems to have been Benoit Goes, a Romish missionary, who in 1603 travelled from Attock to Caubul. He was informed at Peshawer that a region called *Caphurstan* lay a month's journey to the N. of that place, and that it was full of Christians, but he was hindered by the caravan from passing through it. It is probable the good father believed the inhabitants of that region to be Christians from its name, not adverting that it is an appellation bestowed on Pagan as well as Christian countries. The next appellation by which it was known to Europeans was that of *Ketuer* or *Kuttore* in the history of Timoor Bek, by La Croix, in 1723. The inhabitants are there denominated *Sceapoushes*, or 'black vests,' from the colour of their clothes. Timoor was instigated by the Mussulmaun inhabitants of Anderaub to undertake an expedition against these idolaters, as they exacted great sums of money from them under the name of tribute. Baber describes *Caufireestaun* as lying to the N.E. of Caubul, and in his time the districts of Punjsheer, Nijrow, Alishung, Alunkaur, Chuganserai, Cooner, Noorgil, Bijore, Sewad, and Booneer, were bounded immediately behind by the *Caufirs*, and the inhabitants of Punjsheer were happy to pay them a fixed contribution to be saved from indiscriminate plunder. The *Caufirs*, however, had made an inroad into that district, killed many of the inhabitants, and committed extensive ravages, after Baber had fixed his residence in Delhi. Since that time, though the southern borders of *Caufireestaun* have been often ravaged during the vigorous reigns of Akbar and Aurungzebe, yet the *Caufirs* have still maintained their independence amidst their almost impenetrable mountains. As Goes was informed that they were infidels, and therefore thought them to be Christians, so from like ignorance they were believed by some to be Greeks, just as Abul Fazl believed the people of Bijore to be the descendants of the Macedonians who followed Alexander the Great. The celebrated Gibbon having conjectured the Greeks of Bactria to have instructed their neighbours, the Tartars and Indians, in science and the arts of civilized life, so much credit was attached to it that when the British embassy was at Peshawer it was no small part of their business to inquire after these supposed instructors of the east and the north. To their great mortification they found that the supposed Macedonians of Bijore were an Afghaun tribe, but heard that the *Caufirs* in many points resembled the Greeks, as being beautiful, having European complexions, worshipping idols, drinking wine in silver vases, using chairs and tables, and speaking an unknown tongue. Curiosity was now wound up to its acme, and the discovery of a Greek colony subsisting for more than twenty centuries sequestered amidst the loftiest mountains of Asia, was joyfully anticipated. Every inquiry that could be possibly made, was employed to ascertain the fact, and a messenger was



despatched by Mr Elphinston to investigate the language and character of the Caufirs. Expectation so highly excited was followed by proportionate disappointment, and the Caufirs were discovered to be a mere rude race of independent Pagan mountaineers, having no feature of resemblance to the Greeks but that of personal beauty. A vocabulary of their language was obtained by the messenger, who made himself master of every thing connected with Mr Elphinston's inquiries; and it is from his report, connected with the information of others who had visited the country, and that of a young Caufir who was interrogated at Peshawer by Elphinston, that the following abstract was drawn up of the Caufirs and their country.

*Geographical Sketch.*] The whole country is composed of snowy mountains, deep pine forests, and small but fertile valleys, which produce large quantities of grapes wild and cultivated, and feed flocks of sheep and herds of cattle, whilst the hills are pastured with goats. Grain is inferior both in kind and quantity. The roads are fit only for men on foot, and are often crossed by rivers and torrents passed by wooden bridges or swinging bridges made of ropes. All the villages that the messenger saw are built on the slopes of hills, so that the roof of one house forms the street leading to the other above it, which is said to be the constant practice of the country. The valleys are well peopled, that of the Caumo-jee tribe containing 10 villages at least, and the chief of these, Caumdaish, within three stages of Fyzabad, capital of Badakshaun, consists of 500 houses. The people have no general name for their nation. Each tribe has its peculiar name, not according to genealogy, but to geographical position, each valley being held by a particular tribe. Caufirs and Caufirestaun are the general appellations bestowed by the Mussulman on all the people and their country. One division of them, as we have already mentioned, is denominated *Sceapoushes*, or 'black vests,' and *Tor Caufirs*, or 'black infidels,' and another division, *Speen Caufirs*, or 'white infidels.' Both epithets are taken from their dress, for all the Caufirs are remarkable for the fairness and beauty of their complexion, but those of the larger division wear a vest of black goat's skin, whilst the other dresses in white cotton. There are several languages or rather dialects among the Caufirs, all having many words in common, and a near connexion with the Shanscrit, which renders their conjectured Greek origin utterly improbable. Nor do their traditions give any satisfactory account of their origin. They say that they originally dwelt in the vicinity of Candahar, whence they were expelled by the Mohammedans, at which time their nation consisted of four tribes, the 4th of which, named Caumojee, retained its ancient rites, whilst the other three were converted to the Mussulman faith. One peculiarity is, that all the Caufirs count by scores instead of hundreds, and that their thousand (which they call by the Persian and Afghaun name) consists of 400 or twenty score. The same is the case with the Lumghaunees and Deggauns, whose language seems to be a Caufir dialect, and gives ground to suppose them to be of Caufir origin. Elphinston, indeed, seems to think all the inhabitants of the Kohistaun of Caubul to be converted Caufirs, as the appellation of Kohistaunees is applied to all the converted Caufirs. There is a Caufir tribe called Pusha by Moollah Nujub, which lives on the frontier of Caubul, and Baber mentions the Pushawee as one of the languages of Caubul, and the Pushawees are still found within the Kohistaun of Caubul. Their religion differs from all others with which we are acquainted. They believe in one God, called Imra by the Caufirs of Caumdaish, and Dagon by

those of Tsokooee. But numerous idols are also worshipped, whom they represent as deified saints, in this respect coinciding with the Jains and Bhoodists, as also with the more ancient pagans. An apotheosis is easily obtained among the Caufirs, as a rich man has nothing to do to obtain this posthumous honour, but to be liberal and charitable, and erect a statue for himself, which will be sure of being introduced into the Caufir pantheon after his decease. But the idols of one tribe differ from those of another, though there be one deity common to all. The Caufirs of Caumdaish have 13 deified heroes, one of whom, the first in the list, is Bughush, (probably Bhagesa or Bacchus,) and we are told by the ancients that Bacchus was an Indian deity. One would infer from this, that the Caufirs are of Hindoo origin, and that they belong to the impure hill-tribes, whom the Hindoos call Chasas. What adds strength to this, is, that all the Caufirs are beef-eaters, and sprinkle their idols with the blood of goats and cows. They have a hereditary priesthood, but their influence is small. Their festivals are often accompanied with animal sacrifices, the blood of which is thrown through the fire on the stone-idol, part of the flesh burned, and part eaten by the priest and his assistants. One of their prayers on these occasions is always for the extirpation of the Mohammedans. As to their marriages, the wife is purchased from her father; the value of a wife is sometimes estimated at 20 cows. The women are not concealed from public observation. Some of their slaves are captured in battle, others are obtained from tribes with which they are at peace, but the greater number are from their own tribe, it being quite common for the powerful to seize the children of the weak, and either sell them to the Mohammedans, or retain them for slaves. A person who loses his relations is soon made a slave. The Afghauns purchase Caufirs for slaves, and some are made prisoners by the Yusufzies on the borders. The captives are generally females who are much sought after for their remarkable beauty. What is the mode of government among them is almost wholly unknown. The authority seems to be lodged in the hands of the chiefs of each tribe, and the law of retaliation is firmly established. Their only honorary title is that of *khaun*, which they have borrowed from the Afghauns. Their property chiefly consists of cattle and slaves. The dress of the Scapeooshes consists of four goat-skins, two forming a vest, and the other two a petticoat, with the hair outside. Until they have slain a Mohammedan the men go bareheaded, shaving their heads all but a small tuft on the crown, and wear beards four or five inches long. Their dwellings are generally wooden houses, and they have others where they keep their cheeses, ghee-wine, and vinegar. In every house is a wooden bench fixed to the wall, with a low back to it, and they have stools shaped like drums, narrow in the middle. Partly owing to their dress and partly to custom, the Caufirs cannot sit as other Asiatics, so that when forced to sit on the ground, they are compelled to stretch out their legs like Europeans. Their stools are made of wicker-work, their beds of wood, and their thongs of neat's leather. Their food is usually cheese, butter, and milk, with bread or a sort of suet-pudding. Their flesh is eaten half-dressed. Their fruits are walnuts, grapes, apples, almonds, and wild apricots. Both sexes drink wine to great excess. Of this they have three kinds, red, white, and dark-coloured, besides a kind of a jelly-consistence and very strong. So prevalent is the use of wine among them, says Baber, (who was himself a lover of the bottle,) that every Caufir has a keg or leathern bottle of it swung round his neck. They drink it during meals in place of water, and though elevated by it, are not quarrelsome, are exceeding



hospitable, hunt but little, their favourite amusement being dancing, which is prosecuted with great ardour by both sexes and all ages. Their musical instruments are a pipe and tabor, and their music is wild, quick, and varied. One of their most distinguishing characteristics is their ceaseless wars with their Mussulman neighbours, and their usual mode of attack is by ambush, and they give no quarter in battle. Their chief glory is the death of a Mussulman; and in their solemn dances and festivals, each man wears a turban, into which a long feather is stuck for every Mohammedan he has killed. The number of bells which he is authorised to wear round his waist is also regulated in the same way. A Caufir who has not killed his man, is not permitted to flourish his axe round his head during the dance. Such as have had the good fortune to kill a Mussulman are visited by their neighbours, and have afterwards a right to wear a little red woollen cap or cockade tied to the head. Those who have slain many, may erect a high pole before their doors, in which are holes to receive a pin for every Mohammedan the owner has destroyed, and a ring for each he has wounded. But when taken apart from their long-rooted and bitter antipathies, they are said to be a kind-hearted, joyous race. Their arms are a bow with barbed arrows, sometimes poisoned, and a dagger. They have lately learned the use of fire-arms and swords from their neighbours the Afghans. The Mohammedan princes in their vicinity frequently invade their territories and carry off slaves, and sometimes the Caufirs condescend to make peace with them, the negotiation being accompanied with strange ceremonies. In 1780 a general confederacy of all the Mussulman chiefs was made against the Caufirs. The united force of the khaun of Badakshaun, one of the chiefs of Kaushkaur, the padshah of Cooner, the bauz of Bijore, and several of the Yusufzye khauns, penetrated into the very heart of the country. But notwithstanding this success, they could not keep their ground, and were forced to evacuate the country, after sustaining severe losses. There is no particular map of their country, to show the relative situation of their valleys, tribes, and villages, yet published. None of the tribes or villages mentioned by Elphinston are set down in the map, except *Gumber* and *Pusha*. Baber mentions *Kattor* and *Gebuk* as places in Caufireestaun, but gives not the least hint of their relative situation. All that can be said of the topography of this region is, that *Ketuer*, or *Kuttore*, lies somewhere on the Kaushkaur river; that *Gumber* lies to the E. of the pass of Kawuck; and that the chief part of Caufireestaun seems to be in the large angle formed by the junction of the Beloor Taugh coming from the N.E. with the Hindookho coming from the N.W.

## INDEPENDENT TARTARY.

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THIS is a very extensive region, comprehending all the tract between the Caspian sea and the great plateau of Central Asia, and extending from the frontiers of Persia and Afghaunistaun on the S., to those of Aisatic Russia on the N. The geography of this tract is only known in a very general way; so obscure is it that it has been justly characterized by one of our best writers on geographical science, Mr Pinkerton, as being "chiefly conjectural," and as remaining, to the disgrace of science, "in a wretched state of imperfection." For our knowledge of it we are chiefly indebted to oriental historians and geographers, as Abulfeda, Ebn Haukel, Abulghazi, and others, and to some notices from Jenkinson, Thompson, and Hanway. These imperfect accounts have been followed of late years by more accurate information, obtained by Mr Elphinstone, in his mission to Peshawar,—by the Russians, in their late embassies to Kokun, Khiva, and Bokhara,—and from the memoirs of Baber, a native of this region, and sultan of Kokun, previous to his expulsion by the Usbecs, the present possessors. Some valuable additional information has also been obtained by Mr Fraser at Meschid in 1822, which he received from an exiled Usbec prince there resident, who was the brother of the reigning khaun of Bokhara. With such aids as the above additional information has given, we shall endeavour to give a concise account of this region and its inhabitants.

*Boundaries and extent.*] Independent Tartary has the Caspian sea and the river Jaik or Ooral on the W.; the Ooral Tau, and the Algidym Shalo, on the N. and N.E.; Soongaria and Eastern Toorkistaun on the E.; on the S.E. the basin of the Upper Indus, or what we now denominate Western Tibet; and on the S. Persia and Afghaunistaun. From S. to N. it extends 16 degrees of latitude, or from 35° to 51° N. lat. and 20 degrees of longitude from W. to E., or from 54° to 74° E. long., that is, from the Caspian sea to the summit of the Beloor Tagh. It must be observed, however, that as the eastern limit of this vast tract has never been astronomically determined, it is impossible to be precise on this point.<sup>10</sup> Independent of the Kirghissian portion of this tract, Balbi has estimated the total superficies of the Usbec and Turcoman portion at 555,000 British square miles, thus:

Khanate of Bokhara,	.	.	.	230,000	British. sq. miles.
Do. Khiva,	.	.	.	193,000	do. do.
Do. Kokun,	.	.	.	132,000	do. do.

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555,000

In this estimate the surface of the Aral lake is included, but whether he

<sup>10</sup> The maps generally carry the longitude not farther than 70° and 72° E. and even Malte Brun states the eastern frontier at the summit of the Beloor at only 69° E. long. adopting the opinion of Rennel, that the range of the Beloor has been placed five degrees too far E. by D'Anville. We must wait till the point be settled by future observers.



includes the tract S. of the Oxus, or Jihoon, we are not certain; but it is probable he does not. Malte Brun makes the whole superficies, exclusive of the steppe of Issim, only 460,000 square miles, which is certainly by far too low. If the medium breadth of this tract be 15 degrees of longitude by 16 of meridional length, then the surface will be found to be 843,600 B. square miles, including the tract S. of the Oxus. This will not appear too great, if we compare it with the statements of Klaproth and Balbi. The former states the superficies of the tract occupied by the Lesser and Middle Kirgee hordes, and lately incorporated with the Russian empire, at 220,000 B. square miles, which, added to Balbi's statement of that of the Usbec khanates, makes 775,000 B. square miles. To this must be added the large and extensive province of Bactria, extending more than eight degrees of longitude by two degrees of medial breadth.

*Names and Political Divisions.*] In compliance with long-established usage, we have adopted the customary appellation of *Independent Tartary*, as proper to this region. The name of *Tartar* has been for nigh six centuries applied as a generic appellation to all the nomadic tribes of Northern and Middle Asia, in the same way as the ancients applied the term *Scythian* to all the erratic nations of which they had any knowledge, whether in Europe or Asia. All the vagrant tribes to the N. and E. of the Danube, as far as geographical knowledge then extended, were anciently so called, from the time of Herodotus downwards, and the modern appellation *Tartar*, has succeeded by common consent to that of *Scythian*, ever since the middle of the 13th century; and so firmly has this ethnographic term taken root amongst all European writers, that it is now no more possible to eradicate it, than the generic term of *Indian*, universally applied to all the aboriginal natives of the American continent ever since its discovery. The first writer who introduced the term *Tartar* was the political missionary, Carpini, in 1246, but he applied it solely to the four great Mongolian tribes, who, he says, all spoke the same language, a strong proof that they belonged to the same parent stock. Rubruquis, in 1254, used it in the same sense, when he visited the court of Sartakh-Khan, grandson of Jenghis-Khan; but the Mongolian princes were indignant at being called Tartars, and told him that they were Mongols and not Tartars, who were a different and a vanquished tribe, and that they did not choose to be denominated from the name of a vassal horde. Still, however, the name prevailed, in spite of Mongolian remonstrance, and has been, and still is, applied not merely to the Mongolians, but also, most improperly and erroneously, by almost all modern writers, to designate exclusively, all the tribes of Turkish extraction, although it is certain these are a very different and distinct race. Hence the modern fashionable division of Great Tartary amongst Tartars, Mongols, and Mandshoors. The two latter names are just and proper, as designating distinct races, and as recognised by these races themselves; but the first appellation has never been acknowledged by any of the numerous tribes to whom it is applied. They all speak dialects of the same language, and know themselves only by the particular name of their own tribe, or by the general name of Turks. As all these tribes have the best, and indeed the only, right to fix their own name, it is unjust to call them by one they have never acknowledged; and if the name *Tartar* be at all applicable to any of the great races, it belongs to the Mongols, one of whose tribes the ancient Tartars were, with much greater propriety, than to either of the others. By the Arab conquerors of Asia, and by the Arab and Persian geographers, the name of *Turks* was applied

to all the nomadic hordes, Mongols as well as others, of which they had any knowledge, and they divided them into two great branches, Western and Eastern Turks, the former extending to the Black sea, and the latter as far E. as China. In this they were more correct than succeeding European writers. Both nations knew the people and their language. Their error lay in the too great extension of the name, in applying it to the whole of the nomadic races, instead of limiting it to one. As the real proper name of the race is *Turks*, so the whole region inhabited by the numberless tribes speaking Turkish, even as far E. as Hami, at the eastern extremity of the Lesser Bukaria, should have been called *Toorkistaun*, instead of receiving the name *Tartary*. It is probable that all the Scythian tribes known to the ancients since the days of Herodotus were of Turkish origin, and spoke dialects of the same language.<sup>11</sup> We shall, therefore, divide it into three great divisions, Southern, Middle, and Northern Toorkistaun, all comprehended under the general name of Western Toorkistaun, to distinguish it from the extensive region to the E. of the Beloor, called Chinese or Eastern Toorkistaun.

#### I. SOUTHERN TOORKISTAUN SOUTH OF THE AMOO OR OXUS.

##### SUBDIVISIONS.

1. Turkman Desert and Kheewauh; 2. Baulkh; 3. Badakshaun.

#### II. MIDDLE TOORKISTAUN.

##### SUBDIVISIONS.

##### 1. *North of the Amoo.*

1. Khotlaun; 2. Karrategeen; 3. Hissar, or Saganian; 4. Kesh; 5. Vale of Sogd, comprehending Bokhara and Samarcand.

##### 2. *Vale of the Syr, or Jaxartes.*

1. Kokaun and Nemingaun; 2. Tashkunt; 3. Uratippa; 4. Ghaznah, or Desert of Aral; 5. Ilak, or Iestaun; 6. Toorkistaun Proper.

#### III. NORTHERN TOORKISTAUN, OR KIRGHISIAN REGION.

Divided amongst the three hordes of the Lesser, Middle, and Great Kirghisian hordes.

#### CHAP. I.—PHYSICAL FEATURES.

ALL the western and northern part of this region is occupied with immense desert plains, whilst the southern and eastern parts, or the basins of the Syr and Amoo, are of a different description, having fine tracts of land defended by inaccessible mountains and barren deserts, and watered by numerous streams. But even to this there are exceptions, the fertile plain

<sup>11</sup> The name *Turkai* or *Turca* occurs in Herodotus, Pomponius Mela, and Pliny, so that it is of ancient origin, and we may hazard the hypothesis that all Scythia, from the Danube E. to the Imaus, or modern Beloor, was occupied by tribes of that widespread race. Even in the court of Attila the Hun, though himself a Kalmuc, Turkish seems to have been the prevailing language, for his very name *Attila*, as Mr Erskine has ingeniously and justly observed, is Turkish, being obviously *Atalik*, a Turkish term signifying 'regent,' or 'guardian,' which he actually was over his nephews, sons of his uncle, whom he succeeded, and one of his own sons was named *Denghisick*, from *denghis*, another word in the same language, signifying the sea, as he was born near the Euxine, Caspian, or some other sea. All the various tribes who inhabit the region here denominated Independent Tartary, whether they be Kirgees, or Turkman, or *Kaisaks*, or *Mankats*, or *Usbecs*, are Turkish, and speak dialects of that tongue.



of Kwarizme being a mere basis surrounded by moving sands, and several steppes even occur here and there on both sides of the Syr and Oxus. The surface is very varied in the S. and S. E. parts, consisting of numerous valleys, vast mountains, and extensive plains. The eastern shores of the Caspian present nothing but a long and gloomy succession of rocks and arid downs.

**MOUNTAINS.]** The southern chain of the Hindookhoosh, that divides this region from Persia and Afghaunistaun, having been already described, we need not repeat it. A number of lateral ranges, enclosing extensive well-watered valleys, run N. toward the Amoo; and the descent is much greater on the N. side than on the S. of the Hindookhoosh. The other great ranges are the *Beloor-Tagh*, the *Mooz-Tagh*, the *Asfera* range, and the *Kynder-Tagh*, besides a vast number of subordinate ranges, running in various directions from these chains.

*The Beloor-Tagh.]* The Beloor-Tagh is the great range which on the E. divides this region from Central Asia. It is called *Thsoun-g-ling*, or 'the Azure mountains,' by the Chinese, and has been long celebrated in the history of Tartary, as the great culminating point where the waters flow to the Aral Noor on the W., and towards the desert of Shamo on the E. The sources of these waters running in opposite directions are estimated by the Chinese geographers at 1000 li., or 300 geographical miles of elevation; and, according to the geographers of the Ming dynasty, this range is many thousand Chinese feet in height. This lofty range consists of massive quartz. Hence, in the Mongolian and Oigoorian languages, it is called the *Bolour* range; and, in the Persian, *Bellor Koh*, or 'the shining mountain,' from the transparency of the quartz, and sometimes the *Beloot-Tagh*, or 'the dark mountain,' from the perpetual clouds which overhang it. This chain is at least 500 B. miles from S.S.W. to N.N.E., or from E. long.  $71^{\circ}$  and N. lat.  $34^{\circ} 30'$ , to where it meets the Mooz-Tagh,  $41^{\circ}$  N. lat. and  $71^{\circ}$  E. long. according to Waddington's map. From this point it passes N. to  $42^{\circ}$  N. lat. where it is intersected by the Alak-Tagh coming from the E. In this part of its course it is called *Khashghar Divan*. This chain is covered with everdaring snow, and so lofty, abrupt, and precipitous, that the only known passes are those of Badakshaun and the source of the Syr.

*The Asfera Range.]* The Asfera range, otherwise called the *Pamer* mountains, form the southern boundary of Ferghana, or Kokaun, running E. and W. Their nature, which is that of a very broad chain of mountains rising from an elevated land, leads to the conclusion that it is a continuation westward of the Mooz-Tagh as far as the vicinity of Khojund; and the fact that the only communication between Kokaun and Bokhara is by the pass of Khojund, between the extremity of this range and the river Syr, is a strong evidence of its magnitude and impracticability.

*The Ak-Tagh.]* From the Asfera range, in  $67^{\circ} 30'$  E. long., are detached the Ak-Tagh, or 'white mountains.' On approaching Uratippa, these are again subdivided into two branches, the most western of which terminates in  $63^{\circ} 30'$  long., and forms the northern boundary of the vale of Sogd, whilst the Ak-Tagh, properly so called, separates Bokhara from Yar-Ailak, and terminates in two branches at Jizzukh and Joupar.

*The Kara-Tagh.]* The Kara-Tagh, or 'black mountains,' are another lateral range, projected from the southern side of the Asfera range, and runs S. and S.W. for nigh 400 B. miles towards the Amoo river. Next to the Asfera, it is the most lofty, rugged, and precipitous range in Usbee Toorkistaun.

*Samarcand Mountains.*] The Samarcand mountains, which form the southern boundary of the valley of the Sogd, are a branch of this range, projected westward as far as 66° E. long. It separates the vale of the Sogd from the district of Kesh, where Tamerlane was born, and is called the hill of Kesh by Sherifeddin, his biographer, and the mountain of Zarkah by Ebn Hawkel. The Ak-Tau ridge is called Al-Botom by Abulfeda.

*The Kynder-Tagh.*] The Kynder-Tau is the range which bounds the country of Kokaun and the vale of the Syr on the N. all the way west as far as 65° E. long., when it expires in the desert of Aral. It is another offset from the great range of the Beloor, and has a longitudinal extent of eight degrees, or 400 B. miles. It is of prodigious elevation, as we are informed by Nazarov, and is covered with garments of perpetual snow. It is also called the Ming Bulak mountains, and corresponds to the Arga Tau, or Argjun, or Arka-oola, of Strahlenberg. From this range a lateral one runs S. to the Syr, and to the W. of Akhsikat, and divides the district of Kokun from that of Tashkunt. It appears to be of no great elevation. To the N. of the Kynder Tau the country is very little known, but seems not to be so mountainous as the territory of Usbec Toorkistaun. It is said that, at the N.E. angle of the Kynder Tau, it is joined to a range of mountains running far to the E. and thus connecting it with the Ulugh Taugh. This is probably the *Kichuck Taugh*, or 'little mountain.' But we are comparatively ignorant of the directions of the numerous mountain ridges which traverse the country of the great Kirghisian horde. The fact is, the whole of Eastern Usbec Toorkistaun is full of mountains, and difficult both of access and description.

*RIVERS.*] The whole of Usbec Toorkistaun may be considered as a large basin hollowed out by the waters descending from the Paropamisian and Hindookhoosh mountains on the S. and those of the Beloor and Kynder Tau on the E. and N.; but formed into two divisions by the Asfera mountains, thus making the two great valleys of the Syr and Amoo.

*The Syr.*] The Syr has two sources, one in the Kynder-Tau and another in the Beloor. The first or N.E. source rises on the S. flank of the Kynder-Tau (the western continuation of the Alak Tagh) in 42° 31' N. lat. and 70° E. long in Waddington's map. The other, or S. source, is in 41° 31' N. lat. and 71° E. long. (according to the same map), on the crest of the Beloor, where it is separated by an intervening ridge from the source of the river of Kashghar. These two branches meet below, or W. of Uskent, and the combined stream runs S.W. to Kojund, its most southern point, passing by Kokaun to the left. From Kojund the stream turns to the N.W. passing by the cities of Fenakunt, Tonkat, Tashkunt, Sairam, Otrar, and others which once existed, till at length it falls into the N.E. angle of the Aral Noor, after a comparative course of nigh 700 B. miles. It receives a great number of streams on both sides from the Asfera and Kynder mountains before it enters the desert of Aral. This stream seems to be diminishing towards its mouth, and its banks, where the Russian embassy crossed it, in 1820, in their journey to Bokhara, 50 versts above its mouth, are bare, treeless, sandy, like the desert, and overgrown for several miles in breadth with thickets of tall reeds thrice the height of a man. The banks are alternately steep and level. Near the shore are several small and larger lakes. The river was frozen, and the passage occupied two hours across the ice, the stream being 400 paces broad. The Kooban, which falls into it near this place, is a small stream, only 30 paces wide, and shallow. The whole tract in the vicinity of the Aral is



overgrown with tall reeds, and the ground so flat that not a single eminence can be seen whence a view of the Aral can be taken. The Syr has no connection with the Amoo near its mouth, as formerly supposed, but enters the Aral by separate channels of its own. The Russian embassy to Kaukaun crossed it above Kojund, where it was 500 toises broad. This river is the ancient *Iaxartes*, and is also called the *Iksert*, the *Sihoon*, and the *Syr Daria*. It was the northern limit of Alexander's marches.

*The Oxus.*] The Oxus, *Jehoon*, or *Amoo*, is a much larger and longer river than the Syr, and has a much more expanded basin. Its source, according to modern information, is in a narrow valley surrounded on the S.E. and W. by the lofty snowy mountain of Pooshtukhur, where it is seen issuing from beneath a bed of snow, 600 feet deep, in the high district of Wuk-khan, E. long. 73° of Greenwich, and N. lat. 38°. The name of the stream at its source, and for a considerable distance farther down, is *Punj*. It runs first N. five coss through the valley, and then N.W., where, at 25 coss from its source, it joins the *Shiber*, or *Adum Khoosh*, coming still farther from the N.E. The junction of these two branches composes the main stream, the one being the larger branch, and the other having a more distant source. From this junction it runs 120 miles S.W. till meeting with a mountain range in that direction, its course is turned to the N.W. along the northern side of this range, passing, on the N., the countries of Shooogan, Derwauz, and Karategun, where it finds a vent through this chain. From this most N.W. point of its mountain course it runs S.W. till it is again turned to a W.N.W. course by the subalpine ridge, extending from the Hindookhoosh to Huzrutimam. From thence it runs W.N.W. till it finally enters the sea of Aral, after a course of 1100 B. miles, nigh 500 of which are through a mountainous region, and the last 300 through a desert. It receives a vast number of streams on both sides, from the S. side of the Asfera or Pamir ridge, and from the northern sides of the Hindookhoosh and the Paropamisus, as the *Kokcha* or river of Badakshaun, the *Auksurrai*, the river of *Balkh* from the latter, and the *Soorkhaub*, the *Kaufernihan*, and the *Sogd* from the former. It appears that it once received the *Morghaub*, or river of Margiana, three days' journey to the W. of Bokhara, but, according to later accounts, that stream is now lost in the sands. It is a large, broad, and deep stream. Near Balkh, in the summer season, when at the lowest, it is fully equal to the Jumnah when at its highest state; and near Bokhara it is 1,000 yards broad, and when the snows are melting it spreads to a breadth of four miles. This harmonizes with Arrian, who states the Oxus, where his hero crossed it, to be three-fourths of a mile broad, and unfordable. Mention is made of a large river nearly equal to the Oxus, and called the *Khizil Daria*, or 'red river,' as joining it below the cultivated delta of Khowarasm, and having its source in the hills of Ooratuppeh. We have not facts to confirm it, and the matter is uncertain. The Oxus has a large delta in the lowest part of its course, all the branches of which have different names, like those of the Ganges in Bengal. This circumstance, of course, renders the hydrography intricate and perplexed. In this case, a great river being found by some traveller, and its connection with the main stream at the same time unknown, it might easily be taken for a separate and unconnected stream.

Of the other mountains and rivers belonging to Northern Toorkistaun, we shall speak briefly when treating of the Kirghis. In the mean time we shall commence our account of the Usbec states with Southern Toorkistana.

## CHAP. II.—TURKMAN DESERT AND KARAZM.

THIS comprehends all the tract N. of the Attruck river and the Elboorz to the sea of Aral, and all the eastern coast of the Caspian sea, and the desert thence extending eastward to the mouth of the Amoo, including the fertile Oasis of Karazm. The whole of this region has been usually denominated *Karazm*, from the Oasis above-mentioned, and corresponds to the ancient *Margiana Deserta* and *Chorasmia*. The modern political name of this tract is *Kheewah*, from the city of that name, the seat of the Usbec Khaun. It may, however, be as well denominated *Turkomania*, from the great number of Turkman tribes which roam about in the desert; and Jenkinson, who travelled all the way from Astracan to Bokhara and Oorgunge, in 1558, says that all the country E. of the Caspian sea to Oorgunge, was then called 'the land of Turkman.' As the country is for the most part a barren waste, little description is necessary. If native accounts may be credited, it is made up of sandy wastes, occasionally raised into hillocks, quite void of vegetation, but interspersed with small patches of vegetation, which afford water and some grass for the flocks of the Turkmauns who frequent it. But it is quite evident that these fertile spots are neither so rare nor so small in extent, if the number of families, of which the different tribes consist and who find subsistence here, be considered. But it is the policy of these nomadic tribes to keep them as little known as possible, and the tract of caravans accordingly leads through deserts hardly affording water for the living beings that traverse them, and the wells of which are only known to the guides by particular marks.

*Population, &c.*] The inhabitants of this barbarous state are a very mixed mass of Turkmauns, Usbecs, and Bukhars. The last of these are divided into two classes: *Sarts*, or 'traders,' and *Taujiks*, or 'the common mechanics and labourers.' The settled population is but trifling, compared to that of the wandering tribes here, as in Persia, called *Eels*; but it is impossible to state the proportion, whether of the latter to the former, or of the Turkmauns to the Usbecs. The population of the oasis of Kheewauh itself, on a superficies of 4600 miles, has been stated at 250,000 persons; and that of the Aralians, including Turkmauns and Karakalpaks, at 100,000; whilst by Balbi, the whole population, fixed and nomadic, has been estimated at only 800,000,—taken, we presume, from Russian information. Mr Fraser, on the contrary, was informed that the population, including the *Eels*, amounted to 300,000 families, or 1,500,000 persons. This came from the official authority of the vizier of Mohamed Rahee Khaun of Kheewauh. And on the authority of a resident merchant of Kheewauh, then at Mesched, the numbers of the *Eels*, or tributary tribes, were the following:—

Yamoots about the Bay of Balkhan,	-	-	-	15,000 families.
Chowders brought from beyond the Oxus,	-	-	-	20,000 do.
Kalpaks,	-	-	-	30,000 do.
Kuzzauks,	-	-	-	40,000 do.
Eekder,	-	-	-	15,000 do.
Sarokh,	-	-	-	15,000 do.
Usbecs,	-	-	-	40,000 do.
				<hr/>
				175,000

Mr Fraser was also informed, that from each of the 300,000 families, comprising the whole of his subjects, the khaun receives 2 tomauns annually, or 600,000 yearly, or £360,000 sterling, valuing the Irakian to-



maun at 12s., the impost being 1-10th of agricultural and pastoral produce, and  $2\frac{1}{2}$  per cent. of customs. The military force of Kheewauh is differently stated; the standing force is reckoned at from 15,000 to 30,000 cavalry; and it is supposed, that, in case of necessity, he can raise 40,000 horse. The town of Kheewauh is situated on a canal of the Jihoon or Amoo. It is surrounded with a ditch, a clay wall, and a rampart. It has three gates, thirty mosques, and a college. The houses amount to 3000; but, by Fraser's information, the population of the place is 5000 families; whilst, according to others, the inhabitants do not exceed 10,000 persons. The present sovereign of Kheewauh is Rahmaun Koollee Khaun, who succeeded his father, Mohammed Rahim Khaun in 1826. The usual title of these princes is Takser Khaun. The Russians have of late years built three forts on the eastern coast of the Caspian sea; one at Okh-Trappeh, not far from Astrabad, and some miles to the N. of the Attruck, in the country of the Yamoot Turkmauns; a port in the bay of Balkan, called Krasnovodsk; and an island in the bay of Mangishlak; and are using every endeavour to conciliate the favour of the numerous Turkmaun tribes on the coast, with the ulterior view of conquering Kheewauh. If they should, at some future period, succeed in their design, no friend of humanity can deplore the result, however much, on political grounds, he may regret the enormous increase of the Russian power.

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#### CHAP. III.—BAULKH.

THIS large region lies to the S.E. of the Turkmaun deserts, and corresponds to the western and larger division of the ancient *Bactria*. It extends from  $63^{\circ}$  to  $70^{\circ}$  E. long., and from  $35^{\circ}$  and  $36^{\circ}$  to  $37^{\circ}$  and  $38^{\circ}$  N. lat.; but it is impossible, for want of proper data, to arrive at precision in describing its extent and boundaries. But it may in a general way be stated at 400 B. miles from E. to W., by 150 of general breadth—thus comprising a surface of 60,000 square miles. It has the district of Badakshaun on the E., the Oxus on the N., the desert of Margiana on the N.W., the district of Herat on the S.W., and on the S. the Paropamisian mountains, with the western projection of the Hindookhoosh. This is a highly diversified region of mountains, hills, glens, valleys, and plains. The subalpine ridges, below the Paropamisus and the Hindookhoosh, take up half its surface, and several of the lateral ridges in the eastern division approach the Oxus. To the W. the country expands into wide and continuous plains, increasing as they proceed in that direction, in similarity to the deserts of the Toorkmaun tribes, till they become completely identified with them. The whole district was subject in 1825 to Meer Morad Khaun, son of Khaldaud Khaun of Koondooz, who, on the death of Meer Killich Alee, chief of Khooloom, and his uncle, seized on his territory and that of Baulkh, and is at present (1830) master of the whole country S. to the pass of Baumeesaun and border of the Hazaurehs. The Usbees are the ruling people in all this region, and are divided into many tribes. They are all rigid Soonnees, and are very much influenced by the moollahs, who have a predominant sway in all their councils, and exercise a kind of theocratical power over them, and that of the very worst sort, as they teach them to believe, that murder or robbery, or taking captives for sale or slavery, are no crimes, when committed on the persons or property of

Sheeahs, Kaufirs, and Christians. In this point of view, the religion of Mahomet is the greatest curse that could have befallen Asia.

#### CHAP. IV.—BADAQSHAUN.

THIS is the eastern part of the ancient Bactria, and is one of the most mountainous countries in nature, and seemingly corresponds to the province of Bubacene, conquered by Alexander the Great, which is represented by Curtius as the richest in the world for gold, pearls, and precious stones. It is bounded on the N. and N.E. by the stream of the upper Oxus; on the E. by the Beloor; on the S.E. and S. by the Khaufirs, separating it from Afghaunistaun and the Cobis of Khaushkaur; and on the W. by Kadghaun. It is nearly of a triangular figure, the base being the course of the Oxus, the two sides the Beloor Tagh, the upland of Huzrutimaun, and the mountains of Taulikhaun, whilst the apex is the narrow angle which connects the Beloor and the Hindookhoosh. Its length from E. to W. alongst its base is 250 B. miles, and its greatest breadth upwards of 150 from S. to N. But, strictly speaking, its physical northern boundary is not the Oxus, but the lofty range of mountains which bound the valley of the upper Oxus, all the way from its remotest source, on the N. and N.W., to its confluence with the Kokcha at Kajaghar, for more than 300 miles. *Badakshaun* seems to be the generic name for the whole tract enclosed in the upper basin of the Oxus. It is composed of two great divisions: the valley of the Oxus, and that of the Kokcha; or Western and Eastern Badakshaun. Though Badakshaun be commonly ranked as one of the Usbec states, and included in Toorkistaun, yet this is not strictly correct, as it has always maintained its independence, and its inhabitants are of a different race, and speak a different language from the Toorkish,—at least they did so in the days of Marco Polo. They are Tadjiks, and denominated *Badakshees*; but towards the W. are many camps of wandering Usbecs. The appellative, *Tadjik*, belongs to the fixed and aboriginal population, in opposition to the Toorks, Usbecs, and other nomadic tribes. The religion of the natives is Mahomedan, which they probably received from the Arabs, who became their neighbours after the conquest of Persia and Toorkistaun. They are governed by a sultaun, and their present sovereign is called Mirza Abdool Ghafoor, the son of sultan Mohammed, who reigned there when Elphinston was at Peshawar in 1809. His revenue is stated to be 6 lacks of rupees, or £75,000, and his military force is estimated at 10,000 matchlock-men.

#### CHAP. V.—TOORKISTAUN NORTH OF THE AMOO.

THIS corresponds to the *Sogdiana* and the *Regio Sacarum* of Ptolemy, and the *Marvaralnahar* of the Arabians, or the country beyond the Oxus. It is the *Tooraun* of the mythic history of Persia governed by the famed Afrasiab. In modern times this region, collectively taken, is called *Great Bukharia*, from the Bukhars, the aboriginal natives or fixed population. Beginning with the vale of the upper Oxus, on the north side, we meet with a large district called Khotlaun.

1st, *Khotlaun*.] This name does not seem to be known at the present day, but was used in those of sultan Baber and Ebn Hawkel to denote



all the country on the upper Oxus, opposite Badakshaun as far up as the Beloor on the E., and bounded on the W. by the Soorkhaub, or Red river; on the N. by the mountainous and rugged district of Karratageen; and on the S. by Badakshaun. Its few valleys are said to be narrow, and overhung by lofty and precipitous mountains. Khotlaun was the seat of a splendid dynasty of kings in the days of the Sassanian monarchy; and Abulfeda mentions the magnificent palaces of its princes. These sovereigns, according to Dr Hyde, assumed the title of *Heeyatelah*, or *Hee-Aub-Telah*, or 'prince of the golden river,' (the Oxus)—a title not altogether misapplied, when it is considered that the Oxus contains a vast quantity of gold in its bed, and that the natives are acquainted with the art of collecting it, when its rapid waves, during the melting of the snows on the western slopes of the Beloor, detach the grains from the mountains; and there can be little doubt that the Beloor range in Badakshaun contains very abundant mines of gold. The Byzantine writers, from ignorance of the Persian language, converted the title of the kings of Khotlaun into the name of their subjects, calling them *Haiathelites*, *Ephthalites*, *Nephthalites*, and *Eutalites*. Hence some European writers, misled by them, took these people for Jews of the tribe of Naphtali.

2d, *Karratageen*.] This district, like that of Khotlaun, is more inaccessible and less known than any of those which compose Western Toorkistaun. It is seldom mentioned in history, and only twice by Sherefeddin, who calls it *Cair Tekin*. It extends along the southern range of the Asfera mountains as far E. as the Beloor, having Khotlan, Wakhika, and the district of Saganian on the S., and reaching westwards to the hilly districts of Uratippa and Yar Ailak. It is wholly a mountainous country; and the great elevation of the snowy ranges of Asfera and the Beloor nearly prevent all communication with the adjoining districts, especially to the N. and E.

3d, *Hissaur*.] Hissaur, or *Saganian*, is a large independent district, bounded by Karratageen on the N., Khotlaun and Waksh on the E., the Amoo on the S., and the Karadagh range on the W. In its chief extent it is more hilly than mountainous. The soil is generally sandy, and tends to degenerate into desert, but, being on the whole well-watered, it is capable of high cultivation. The present chief of Hissaur is, we believe, independent of Bokhara, being enabled to defend himself against the Usbec cavalry by means of the Karadagh mountains, which cover his principality on the side of Bokhara, as cavalry cannot act in mountains as in plains. The late khaun of Bokhara, Shah Hyder, was married to the daughter of the Usbec chief of this region.

4th, *Kesh*.] Kesh, or *Subz*, lies W. of the Karadagh mountains, which divide it from Hissaur, to the N. of the Amoo, and is bounded on the N. and W. by the Kesh hills, which divide it from Yar-Ailak and the valley of Sogd. The chief cities are the same as in the days of Timoor and Baber, namely, Kesh and Karshee, also called Nakshab and Neseif. Khozar has always been a place of note, and lies S. E. of Karshee, in a desert tract. The country round Kesh is uncommonly fertile, and rather marshy, as being full of streams; but it degenerates as it approaches the Amoo, and becomes a perfect desert,—insomuch, that the rivers disappear before they reach the Oxus. The famous pass of *Koluga*, or 'the iron gate,' lies in the Karadagh range, between Kesh and Hissaur.

5th, *Samarcand and Bokhara.*] We have now got quit of the *Regio Sacarum*, and have arrived at the vale of the Sogd, the *Sogdiana* of the ancients. The territory in which these cities are contained is one of the most beautiful and fertile in nature. It has the Kesh hills on the S., the desert of Karazm on the W., the Karadagh range and the district of Karataggeen on the E., and the hilly country of Uratippa on the N. The chief river of this charming district is the Sogd, or *Polytimetus* of the ancients, 'most precious,' and denominated in the modern Persian *Zurufshan*, or 'the gold-shedding stream,' which rises in the Karadagh, and flows down by Yar-Ailak to Samarcand, and from thence passes to the N. and W. of Bokhara; considerably below which, what small portion of it is not swallowed up by the sand, falls into the Oxus. The winters are very severe in Bokhara, and the cold intense. The rivers continue frozen for nearly three months; the Oxus itself is then rendered passable for caravans on the ice. The wind during this period is dry and piercingly cold; but though the snow lies sometimes for three months, it is seldom above knee deep. During the three months of spring, gentle rains come every three or four days from the W. The two first months of summer are very hot, the wind generally blowing from the N.W., and scorching; but the air is occasionally cooled by light showers. During the last month of summer the air gets cooler, and autumn is very pleasant. The rains are then very heavy from the W. The mountains in the vicinity of Bokhara are said to contain inexhaustible mines of fossil salt, and in the mountain Al-Botom is abundance of mineral coal. This range is the Ak-Tau, or Ak-Kaya before described. The soil of Bokhara is argillaceous; the whole tract to the foot of the mountains is an argillaceous plain, precisely similar to all those which precede or follow the sandy deserts in the route from Orenburgh to Bokhara. Many salt lakes occur, which have been drained, for the most part, by means of human labour. But in many places the argillaceous soil is rendered barren by the superabundance of saline particles, and these the Bokharians leave untilld in the midst of cultivation. There are two harvests in this country,—those of spring and autumn. The former is of the seed sown at the beginning of the rains, and which is reaped in six months; and the latter of that which is sown in autumn, and which is reaped the ensuing summer. The spring crop consists of one species of wheat and barley, jowaree, maust, nakood, coonjid, arzun, gall, cotton, madder, sweet and water melons, cucumbers, and other plants. The population of the Khanate of Bokhara is composed of the nomadic tribes, or wandering hordes; and the Tadjiks, or fixed inhabitants, who live in towns, and villages, and farm-houses. The nomadic tribes are composed of many hordes, but are generally classed under two heads, Usbeks and Turkmauns: the former are said to be by far the most numerous, and are found inhabiting the towns and villages, as well as tents in the desert. Of the Turkmaun tribes we know little; but there is one tribe of that denomination, called *Aersanee*, which wanders on both banks of the Oxus, and contains 40,000 families, which in their turn are subdivided into a number of smaller tribes under particular chiefs. The *Salera* and *Suhawah* tribes of Turkmauns are of much more importance and strength, and may be considered as the collective names of a number of smaller tribes, or *Turs*, dispersed over all Mawaralnahr, and the tracts to the N.E. as far as Chinese Toorkistaun. Their subdivisions are said to be very numerous. Amongst the names of tribes noticed as wandering over one or another part of its deserts, are: the *Kuthai Kipchaks*, *Kuz-*



*zauks*, *Noghays*, *Kirgees*, *Naimauns*, and *Kara Kalpaks*, or 'black bonnets'; but it is impossible to say if they are all really Turkmauns. But one thing is certain, that, excluding the Kalmucks, a few of whom still wander in this khanate, they are all, whether Usbecs or Turkmauns, of the Great Toorkee family,—and all speak the same Toorkee or Jaghatai language,—the only difference being that of dialect, as they all closely approximate, and can converse with and understand each other. What proportion the Taujik population may hold to the Usbec and Turkmaun, is impossible to say; but their language, employments, habits, and mode of life, are quite different from those of the Toorkee family. Their language is Persian, which is that of all the cities to the N. of the Hindookhoosh, and is employed as the vehicle of all polite and commercial intercourse. As these Taujiks, called Sarts and Bokhars by their Tartar masters, are the descendants of the ancient Sogdians, there is presumptive evidence that Persian was the original language of all the fixed population of this extensive region, whether commercial or agricultural; whilst the Toorkee was, at the same time, the language of all the Scythian or nomadic tribes, who wandered in the deserts and mountains between the Oxus and the Iaxartes. Arabic, though introduced by the Arabian invaders, has always been considered as the learned language, and sacred, its use being chiefly confined to the study of the Koran and its commentators. The Persian spoken at Baulkh and Bokhara is the *Deri*, or court dialect, on account of its elegance, and is usually denominated by classical orientalists, the language of Baulkh, of Baumeaun, and Bokhara. The Toorkee, on the contrary, was not a written language till the thirteenth century.

*City of Bokhara.*] *Bokhara* is the capital of the whole khanate, and is a place of great celebrity and antiquity, though no mention is made of it in any of the Greek and Roman historians and geographers. It is mentioned as a city of great consequence at the period when the country beyond the Amoo fell into the hands of the Arabs in the early part of the eighth century, and was successively in the possession of the Saffarian, Sammanian, Ghaznevide, Seljookian, and Khowarasmian dynasties. It is situated near the Khurabad river, a tributary of the Sogd, and is encompassed with a wall 14 versts in circumference. According to Fraser's information it is fully inhabited within the walls, having no vacant spaces occupied with ruins, like Ispahaun, containing nothing but well-built and well-peopled houses of from two to three stories high, built of brick and often strengthened by wooden frame-work, and the whole plastered over with a coat of fine cement, and many of them handsomely decorated with painting both within and without. The city abounds in roofed bazaars and caravanseras for travellers; but the chief glory of Bokhara are its mosques and *madresas*. Of the latter there are above 80, they are generally built of stone and lime, and containing from 40 to 200 and even 300 chambers. The college of Gokultash, near the gate of Karshee, and the zearaut of Bohaoddin Nagshbaud, are stated to have each 300 apartments. The former is composed of three colleges, of which one was founded by the empress Katherine II., whose memory is much respected at Bokhara. These colleges have two pupils in each chamber, and are supported by the rents of houses and lands attached to them. Their revenues vary from 300 to 5000 rupees yearly, and support the lecturer and students. Many well-disposed and pious Mussulmauns build and endow colleges with 100 bigahs of arable land and a few shops, and the khan liberally assists all such institutions out of the taxes, allowing in many cases from 5 to 15 *tillas* a

month, so that in this respect Bokhara is the greatest seat of Mohammedan literature and theology in Asia. But it must not once be imagined, that these colleges are like ours. The sciences principally studied are theology and Mohammedan law, and in most of those sciences, says Elphinston, which we value, the Usbecs are far behind the Afghans. The commerce of Bokhara was, at least very lately, great and extensive, notwithstanding the disordered state of the countries in its vicinity, but the foreign trade is much more extensive than its internal commerce. Caravans from Persia, Hindoostan, Afghaniestan, Baulkh, Badakshan, Kashghar, Kokaun, Tashkent, and Orenburg, in Asiatic Russia, are in the habit of going to Bokhara, loaded with the productions of their respective countries, which are either sold on the spot, or exchanged for other commodities. Two caravans from Orenburg arrive annually at Bokhara, the journey being completed in three months. Each caravan consists of from 4000 to 5000 camels. The commerce of Bokhara with Russia has been calculated at 20,000,000 roubles of annual value.

*Samarcand.*] This city was once the capital of all Independent Toorkistan, and in the days of Alexander the Great, under the name of *Mara-canda*, was the capital of the Sogdians. *Kand* is the Turkish name for a city or town, as in those of *Khowa-kand*, *Uz-kand*, *Ande-kand*, *Tash-kand*, and others. This city is distant 12 caravan-journies, or 175 road-miles, almost due E. of Bokhara, but the direct distance, according to Waddington's map, is only 112 geographical miles, where it is placed in 39° 40' N. lat. and 64° 53' E. long. of Greenwich. But as the longitude of Bokhara has never yet been taken on the spot by a European geographer, qualified by previous science for that purpose, we cannot depend on the longitude of Samarcand in respect of Greenwich, however it may approximate to truth in respect of Bokhara. Samarcand is situated about four miles to the S. of the Sogd, here called the Kohik, from a hillock so denominated between it and Samarcand. A mile and a half to the S. of the city flows another stream called the Dargham, a branch of the Sogd, which separates from it a little above the city, the gardens and suburbs of which are situated on its banks. When taken by Alexander the Great it was surrounded with a wall of 70 stadia, or 8½ miles. In the days of Ebn Hawkel, the circumference of the walls was much the same. In the days of sultan Baber, the walls were paced round the ramparts by his orders, and found to be 10,600 paces in circumference, or only five miles. When, therefore, Dr Herbelot and La Croix affirm, from the oriental authors, that Samarcand had a compass of 12 farsangs, or 48 miles, they forget that Samarcand was a walled district as well as a walled city, resembling, in this respect, the cities of Babylon and Nineveh, which were not merely walled cities, but walled districts, for this outer wall comprehended all the garden-grounds around the city, as well as cultivated fields, and even hills and valleys. This wall had 12 gates of iron, each a league distant from the other. But the inner inclosure, which contained the city itself, had only four gates, and the wall had neither battlements nor towers like the outer wall. Such was its ancient state when besieged by Jenghis Khan. The celebrated Timoor Bek made it the capital of his short-lived empire, and adorned it with a great number of magnificent buildings. But the glories of this place have passed away, like those of Bagdad and Delhi, and till the time of Shah Moorad, Samarcand had declined so much since its capture by Sheebanee Khan the founder of the present Usbec dynasty, that it had become the haunt of the lion and the wolf. But that prince



made great exertion to have it repopled and repaired. Its population has been since yearly increasing, and the place now contains about 60,000 people. Of the other cities, as *Karmina*, *Ghajdewan*, *Karakool*, *Noor*, *Sheerauz*, *Jizzik*, and *Keneh Koorgaun*, we know very little.

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#### CHAP. VI.—URATIPPA AND YAR-ILAK.

BOTH these are mountainous districts, and though they make no part of the vale of the Sogd, being separated from it by mountains, yet they are politically subject to the khaun of Bokhara. The former lies 11 days' journey E.N.E. of Bokhara, and was formerly subject to the khaun of Kokaund, but has been recently subjected to Bokhara by Shah Hyder. The latter is a very hilly country, enclosed between the Ak-Taugh on the W.; the Kesh hills on the S.; the Kara-dagh on the S.E.; and the Asfera on the N.E.; which separates it from Kokaun. In this district the Sogd takes its rise. It is a comparatively cold and barren district, rugged and mountainous. The appellation denotes the country of summer-quarters, as the nomadic tribes retire to this district in summer to avoid the heats of the vale of the Sogd.

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#### CHAP. VII.—BASIN OF THE SYR.

ALL this tract, with the exception of the district of Uratippa, is at present comprised in the kingdom or khanate of *Kokaun* or *Fergauna*, a power which has but very lately risen to political importance. In its original state Kokaun was but a small state in the upper vale of the Syr, bounded on all sides by mountains, except on that of Kojund, where alone it can be entered, from the dominions of Bokhara, by a very narrow opening between the mountains and the Syr river; but in consequence of recent conquests, Kokaun now embraces all the country to the sea of Aral on the N.W., and to the N. as far as the Kirghisian desert. Its present political boundaries are: the Kirghisian steps on the N.; the lofty range of the Kynder Tau, or the Ming Bulak, on the N. and N.E.; the Khasghar Divan, or Beloor Taugh, the Thsougling of the Chinese, on the E.; the Asfera or Yespera Tau, or the mountains of Jasper, on the S., which separate it from Karrattageen and upper Badakshaun; on the S.W. Yar-Ilak and the state of Uratippa; and on the W. the dominions of Bokhara. *Kojund* is a very ancient city, known by the classical appellation of *Cyropolis* and *Alexandria Ultima*, as being the boundary of Persian and Macedonian conquest to the N. The fortress is situated on an eminence, a bow-shot S. from the bank of the Syr, and commands a very narrow pass through the hills to the Sirr and the passage across the river itself, so that it is a place of great importance as a covering frontier on the side of Samarkand, and as the only key into the Khokaun territories from the N. or the S. It lies 60 miles S.W. of the capital, and opposite the city on the other side of the Sirr is the hill *Myoghil*, celebrated for a turquoise mine; but the stones found here are of a greenish hue, and far inferior in value to those of Nee-shapoor in Persian Khorasaun. Khojund, says Fraser, though fallen from its wonted prosperity, still contains 30,000 houses. If so, it must be a very large city, and by Nazarov it is said to be as large as Khokaun the capital itself.—N.E. of Khojund is *Khokaun*, the *Khowakund* of Abulfeda,

now the capital of the khaun. It is but of late that it has obtained this honour, Andijaun being the former capital. Before the time of Narbuch Khaun, the father of the present ruler, Khokaun was but a small place, but has increased so much since it became the capital, that it now contains, according to Fraser's information, more than 50,000 houses. Nazaroff, who was there, says that it is a very large and well-peopled city, containing 400 mosques, but that the streets are not at all paved, and that the houses are built of earth; it has three stone bazaars in the centre, which are opened for commerce twice a week. The castle of the khaun is a vast building, and is the only defence of the city, having a garrison of 20,000 men. Mayendorf says that, according to his information collected at Bokhara, Khokaun contains only 6,000 houses; while in another place he makes it as large as Bokhara. The city has no wall, and water is introduced into most of the streets by canals from the Syr, on or near the bank of which it stands.—*Tashkunt*, or *Tashkend*, is a much frequented caravan-station, and contains, according to Nazaroff, 20,000 houses.

#### CHAP. VII.—TOORKISTAUN.

TOORKISTAUN lies N.W. of the district of Tashkunt. It extends alongst the right bank of the Syr, below Sayram, and between it and the Aral Noor, and stretches considerably to the N. along the banks of some small rivers that come from the E. and from the N. This also was a very rich and flourishing country previously to the invasion of Jenghiz Khan, and full of considerable cities. It actually included at that time the whole basin of the Syr. But the name is now confined to the N.W. angle of that once extensive region, and it is now subject to Khokaun. At the time of sultan Baber, it was the seat of the Usbecs, from whence, under Sheibanee Khan, they came, and drove Baber, and all the princes of the house of Timoor, across the Syr, the Amoo, and the Hindookhoosh. The chief rivers are the Sarasoo, the Arj, and the Boulat, the Talash, and the Turugay. All of these have been made to fall into the Syr. But the Sarasoo is now found to lose itself in a small lake, after running a long S.W. course through the Kirghisian steppe. The waters of this lake sometimes communicate with those of the lake of *Tele-Kol*, in 45° N. lat. and 67° 25' E. of Greenwich in the modern maps. The *Turugay* seems to have been mistaken for the *Turgai*, which runs S. from the same range as the Sarasoo, and falls into the lake of Ak-soo-kol, or Bialawoda, to the N. of the Aral Noor. The *Talash* or *Taraz*, which originates on the N.W. slope of the Kynder-Tau, after running for some space N.W. and then S.W., falls into the lake of Sakchum. Of the others we have no description.—Otrar, Jund, Saganak, Sabran, Yassi, Jenghikant, Osbanikhat, Esfijab, Jekel, Shalj, Taras, and Balasagun, were all famous cities in this region, but they have now, and for centuries, disappeared. The only city mentioned by Nazaroff is *Souzak*, the frontier city of Toorkistaun on the side of the Kirghisian desert. It is said to consist of 500 stone houses, built close to each other. It is situated on an eminence, and is surrounded with a stone wall. The inhabitants are stated to be industrious, and are employed either in agriculture or in commerce with the Kirghees, who inhabit the banks of the Sarasoo and the Tchoui. *Taraz*, on the Arj river, 70 miles to the N.E. of Otrar, seems to be the same with the city called *Toorkistaun* by De Lisle, Strahlenberg, and others. It is situated 15 miles from the Syr, and contains about



1000 brick houses. It has nothing to recommend it but its fine situation; it was, however, till lately, the capital of Toorkistaun, and the winter residence of the khan of the Kara-Kalpaks, or Mankats.

#### CHAP. VIII.—DESERT OF THE KARA-KALPAKS.

THIS desert, which has the Aral Noor on the W., the Syr on the N., Bokhara and Khovarazm on the S., and Uratippa on the E., is now traversed by the wandering tribe above-mentioned. This district was called *Ghaz* by the Arabs, and sometimes—if the manuscript readings be correct—*Ghaznah*; and it probably extends to the N. of the Syr and joins the desert of Burruk. It is seven days' journey from E. to W. and 10 from N. to S. The Kara-Kalpaks call themselves *Kara-Kiptchaks*, or 'Black Kiptchaks,' for the former is a nickname imposed by the Russians. By others they are called *Mankats*, as by Abulghazi; but Kyrillow, in his map of the Russian empire, makes the Mankats a distinct people from the Kara-Kalpaks. However this be, the nomades so called were divided into two hordes, the greater and the lesser; and in 1742 the latter tribe, then consisting of 15,000 families, having sought the protection of Russia or the White czar, were almost annihilated by the Kirghisians for calling in foreign aid.

#### CHAP. IX.—OF THE USBECs.

HAVING discussed the political geography of the Usbec states of Toorkistaun, we must give some account of the predominating race, and of their respective khans. The Usbecs have been in possession of all the country we have described under this head, for more than 300 years, and erected the three khanates of Khiva, Bokhara, and Khokaun. The founder of the Usbec power was Sheibanee Khan, a remote descendant of Tooshee Khan, son of Jenghiz Khan. How the subjects of this khan came under the appellation of *Usbecs*, it is impossible to determine; though Abulghazi, their historian, tells us the name originated with a khan named Usbec, who reigned in Kiptchak in the 14th century, and who was a very zealous Mussulman, introducing his new faith among all his subjects, who so revered him, that they called themselves by his name.<sup>12</sup> The ancestors of Sheibanee Khan possessed the principality of Toora, which lay to the E. of the Ural-Tau, and their subjects, the Usbecs, dwelt in summer on the banks of the Jaik, and in winter on those of the Syr. Abdul Khayr,

<sup>12</sup> But it is passing strange, that, if all the hordes of Kiptchak took the name of Usbecs from Usbec Khan, none but the hordes of Khiva, Bokhara, and Khokaun, should retain it. For the very same reason the Tartars of the Crimea should also have been called Usbecs, as they also at that period were subjects of Usbec Khan; so that the reason of the name is by no means satisfactory, as given by Abulghazi. He tells us further, that the Usbecs are composed of four tribes: Vighoors or Oigoores, Naimans, Durmans, and Kongorats. But what dependence can be placed on an author, who was so ignorant as to confound the Mongolian with the Turkish language,—who tells that he learned the Mongolian or Turkish language at the court of the khan of the Eluths, where he dwelt for a year, and wrote his book in that language,—and who derives us all the tribes of Central Asia from Turk, the son of Japhet; while all who are acquainted with the subject know that the Mongols and Turks are quite distinct races, have distinct features and languages, and that the traditional legends of the Eluths, respecting their origin and history, are completely at variance with the romance of Abulghazi, dignified with the name of a Genealogical History from Adam down to Sheibanee Khan?

the grandfather of Sheibanee, a powerful and ambitious prince, was, after a keen struggle, defeated and put to death by the neighbouring Tartar princes who combined against him, along with several of his sons, the rest escaping by flight. But his grandson, the son of Borak Khan, in part recovered his hereditary dominions, and not only retrieved the honour, but even greatly extended the power, of his family. At the commencement of Sheibanee's reign his dominions were confined to the district of Toorkistaun above described, to the N.W. of Tashkunt. His followers were then a mass of tribes of Toorkee, Mongol, and probably of Finnic race, moulded down into one people, with a great preponderance of Turks. His army was latterly swelled by predatory volunteers, from all the nomadic tribes from Khashgar to the Wolga. The whole of the region, possessed by the race of Timoor Bek, was at this juncture split into a confused mass of petty principalities, whose chiefs, continually at war with each other, and possessed of no talents for either conquest or government, could never be brought to act in concert against their formidable enemy, Sheibanee Khan, who swallowed them all up successively, till not one foot of ground was left of all that Timoor had conquered, between the Kynder-Tau and the Hindookhoosh, and from the Beloor to the Caspian. Sheibanee, not content with the conquest of all Toorkistaun, wished also to subjugate Persia; but in this attempt he was defeated and slain by Shah Ismail, the founder of the Sooffavian dynasty, in 1510, in the vicinity of Merou Shah Jehaun. Though this decisive defeat saved Persia, the successors of Sheibanee still retained their conquests between the Amoo and Syr. Whilst they set up a descendant of Jenghiz Khan on the throne of Kheeva, the immediate descendants of Sheibanee succeeded to the khanate of Bokhara; but what particular family filled that of Khokaun, we have no accounts,—whether a remote descendant of Jenghiz Khan, or of Sheibanee. We are indeed told by Meyendorff, that the khauns of Khokaun, Khiva, and Badakshaun, are related to each other by parentage or by marriage, and that they live together in harmony; whence one would suppose, that the successors of Sheibanee retain only the khanate of Bokhara, which was till lately the most powerful of the Usbec principalities in Toorkistaun. The history of these khauns is nothing else but a disgusting repetition of wars with their Persian neighbours, or contests with the rival khauns of Khiva, and can be neither instructive nor amusing. The male line of Sheibanee ended in Abul Fyze Khaun, who lost all his possessions S. of the Amoo, through the valour of the celebrated Nadir Shah, and was suffered to enjoy the rest merely by the clemency of the conqueror. But his misfortunes drew upon him the contempt of his Usbec chiefs; and he was assassinated by a Mungut beg, named Raheem, who succeeded him, and who was in his turn succeeded, after a reign of 12 years, by Dauniar Khaun, a descendant of Sheibanee. He was succeeded, after a reign of 24 years, by his son Shah Moorad, so celebrated under the appellation of *Beggee Jan* (*beggee* being the diminutive of *beg*, 'lord.') He was an active, ambitious prince, who covered his thirst of conquest under the aspect of poverty and uncommon sanctity. He recovered almost all the territories which had been lost to his predecessors since the time of Nadir; and nothing but the singular abilities of Kilich Allee preserved Baulkh from falling into his hands.<sup>12</sup> This royal priest and accomplished hypocrite reigned

<sup>12</sup> All the khans of Bokhara have professed to be saints, but this noted personage excelled them all in this respect. He preached in the mosque, made long prayers both for



16 years, and was succeeded by Meer Hyder, who reigned 24 years, and died in 1826. The reigning sovereign is Batkar Khan, who succeeded the same year. The khan of Bokhara has the title of *Emir-al-Moune-nin*, or 'commander of the faithful,' which was assumed by Shah Moorad, alias Beggee Jan, after he had captured Marou from the Persians. He also assumed the title of *Amir Vali Niami*, or 'lord of bounties.' Meer Hyder, in addition to these titles, assumed those of *Padishah*, or 'supreme ruler,' and sultan, both which he obtained from the Othman sultan, who, as supreme khalif of the Mussulman faith, has the power of granting these titles. The same title of *Vali Niami* is assumed by the khan of Khokaun; and hence Nazaroff, ignorant of Arabic, wrote *Amir Valliami*, and took the two words for the name of the prince of Khokaun; whereas, in fact, they are merely his title—not his name. The khan, in virtue of his office, as commander of the faithful, acts the part of supreme pontiff,—preaches in the great mosque every Friday to the people,—and reads the kholbeh in his own name. He remains many hours, and even days, without appearing in public, absorbed in meditation or study. He rises in the middle of the night, and reads the prayers of the season, and then pursues religious or moral occupations till day-light, when, having again said his prayers at dawn, he lectures to about 40 or 50 students on the traditions of the prophet and an explanation of the koran. He then takes his place in the court, kneeling on a velvet cushion, and receives, in the usual manner, the salutation of *salam aleikoom* ('peace be to you,') from his assembled courtiers, which is returned by a person appointed for that purpose. In this audience the *seids*, or 'holy men,' and the ulemas, sit on the right hand of the king,—the khans on his left: all are on their knees. The vizier remains standing in front of the king. The royal attendants stand near on his left. All the ulemas and khans, when they come to court, are dressed alike. At every introduction to the royal presence, the person puts on the Usbec dress, and is met by a mace-bearer at the door of the hall of audience, and led towards the king. He stops at some paces, and exclaims *salam aleikoom!* he then advances some steps, when two persons, taking him by the arms, lead him to within a short distance of his majesty. If the royal hand is presented, the person kisses it: if directed to be seated, he is conducted to a place suited to his rank. When seated, he pro-

the dead and the living of the Moslem community, carried daily a whip in his hand to drive the lazy of the faithful into the mosque, dressed in the habit of a beggar, lived on the meanest fare, and professed the utmost contempt for all worldly pomp. Having ostentatiously made an utter renunciation of all worldly authority, the Usbees thought they could not do better than compel such a spiritually minded devotee, as the very fittest person for the office, to assume the khanship. Whether in the field or the palace, he still affected the manners of a devotee. Surrounded with his military chieftains dressed in all the pomp of war, Jan rode on a little poney in the humble guise of an indigent priest, and was pleased to see the envoys of the neighbouring potentates dining with him, under a ragged tent, on putrid meat, prepared by a cook whom his humble sovereign allowed to sit with the company at table. The bread was as stale as the viands were unpalatable. "God knows," says the ambassador of Chinnaan, in a written account of this strange court, "in what year of the Hejira the barley-bread had been baked which was now set before us!" All this abstinence and outward humility secured, as might be anticipated, to Beggee Jan the most absolute authority and unbounded respect from his Usbec followers. They were persuaded that a leader, who condemned the worldly pleasures which they prized, and who preferred the patched mantle and crooked staff of a mendicant priest to a royal robe and sceptre, must act under the immediate direction of the Deity. So habituated are the Usbees to predatory excursions, or *chappowing*, as they term it, that they cannot live without it, or conceive how others can. Hence, when Beggee Jan was once describing to his plundering followers the joys of the paradise that awaited them and other true believers in the future state, one of them asked him if there was any *chappowing* in paradise; and when answered in the negative by this royal priest, he exclaimed, "If so, then paradise wout do for me!"

nounces a compliment to the king, and then states his request. Ambassadors are maintained at the royal expense. When the levee is over, and all who assisted at it have retired, the *chobdars* announce to all who are collected about the gates every morning, that, if they have any representation to make, they may advance; and they are all admitted, and made to sit down before the king, who reads their petitions, and decides on them according to the legal authorities, copies of the principal of which lie on cushions before him.<sup>14</sup> At noon some learned men are admitted to dispute in the royal presence, and he often takes part in them. He then says the mid-day prayers, when the hearing of causes is resumed, and continues till after noon-prayers. The usual occupations are then followed till the evening, when evening prayers are said, and some short time afterwards food is taken. Then the prayers of the night are repeated, and the king retires to his repose for about four and a half hours. If any case requires a protracted investigation, it is referred to the *kazee*, who must decide agreeable to the law, through fear of the king, the general familiarity of the people themselves with the laws, and their ready access to the royal presence. This is the character of Meer Hyder as drawn by the hand of a native traveller, Izzet Oollah. Mr Moorcroft, who was admitted to an audience of this commander of the faithful, found him seated in a small room fifteen feet higher than the area of the court, dressed in a plain drab-coloured coat of broad cloth, with a large loosely-folded turban of white muslin with a narrow gold border; and before him was a large book, the leaves of which he frequently turned over with apparent earnestness. He saw the mode of despatching business in the court, which was summary and rapid. In cases where the claim was rejected, the king frequently assigned reasons why he rejected the suit; and in every such instance the rejected petition was torn up. At the conclusion of every decision, the master of ceremonies repeated a short prayer in Toorkee for the preservation of his majesty's impartial administration of justice, at the end of which the whole assembly joined in approving by stroking their beards. There was much of respectful solemnity in the whole proceeding; and the king delivered his commands with great promptitude and rapidity.

Under the name of Usbees are also comprehended the Jaghatai hordes, whom Jaghatai Khan brought with him when this region fell to his share; but these are now so blended with their Usbec lords, as not to be distinguished, the language and habits being the same. The Usbees are generally short, stout, well-made men, with broad foreheads, high cheek-bones, thin beards, and small eyes. Their complexion is fair and ruddy, and their hair generally black. Their dress is much the same as the Persian; but they all wear boots—even the women do the same; and the national head dress is a large white turban, generally worn over a *kalpauk* or cap. As they are almost all horse-breeders, horses are, or at least were, so numerous, that there is scarcely a man so indigent as to walk on foot. Even beggars travel on horseback, or at least upon camels and asses. They are all known to be fond of horse-flesh, and the wealthy fatten horses for the table all the year. When Nazaroff had his audience of the khan of Khokaun, a sumptuous entertainment was served up to him, the Chinese envoys, those from Khivah and Bokhara, and the most distinguished persons of the court, to testify the khan's satisfaction. The repast consisted of rice stained a rose colour, and horse-flesh, "which we," says he, "re-

<sup>14</sup> Beggee Jan, assisted by forty moollahs, dispensed justice in person daily to all who came, and that with wisdom and lenity.



frained from eating, alleging that our religion forbade us." However, as that food is too expensive, the Usbeks are obliged to be content with beef. The great meal is in the evening, and consists of flesh and broth like that of the Afghauns. The common breakfast is tea and leavened bread. The tea is made by boiling the leaves; it is then mixed with milk and butter, or more frequently with oil made from the tail of the doomba sheep. The rich alone use sugar. In Khokaun it is used thrice a day. The national beverage is *koomish*, an intoxicating liquor made of mare's milk, but palatable only to a Tartar; and those only can procure it who have mares in number sufficient to make it in the house. The Usbeks live partly in towns and villages, and partly in tents in the uncultivated parts of the country. They are found in parties of from 200 to 1000 families: these are called *aouls*, or camps, and several of these compose an *oorugh*, or tribe. These have no particular chief any more than the Toorkmauns; but each *aoul* is regulated by its *beg*, chosen by common consent, but by no means hereditary. In the large *aouls* the king has a voice in the choice of the *beg*, but not in the smaller. These *begs* settle all disputes of an inferior kind; the more serious are referred to the convention of the *begs* of the same *oorugh*, or tribe; and if these cannot decide the matter, it is referred to the *kazee* of Bokhara. Every *beg* collects the revenue of his *aoul*, who in his turn pays it to the *aumil*, or royal collector. The revenue is one-fortieth of the live stock. The *aumil* fixes a price on this, which the proprietor must pay in money, as this species of revenue is not taken in kind. All the tribes are perfectly in subjection to the king, and he takes care to keep up his authority in various ways. He discourages any great number of powerful tribes from living together in contiguous *aouls*, and often directly prevents it, which is easily done by a simple order to that effect. Thus it is common to see in the desert a variety of tribes in contiguous *aouls*. All the *oorughs* are considered in the eye of the law as social subdivisions, amenable for their conduct, and each is made collectively for the crimes of its members. If a murder be committed by an individual of a tribe, the whole *oorugh*—if it should even consist of 20,000 families—must pay the price of blood, unless the murderer be discovered and given up. All villages and their inhabitants, within hearing of the spot where a murder has been perpetrated, are held answerable for the crime and the price of blood. Murders are thus very rare, except by professed robbers and in desert places.

The cultivated country is divided into districts, called *toomauns*, seven of which belong to the capital, and each has a *hakim* or governor. These *toomauns* contain many villages, over each of which is an *auk-sukaul*, (white beard,) or 'elder,' chosen by the inhabitants of the village. This office is permanent, and generally hereditary, nor is he ever changed but for manifest misconduct, or incapacity. His duties are just the same as those of the *begs* in the *aouls*. He receives for his trouble, a present at every marriage, and a portion of grain from every individual at harvest. What has been said of Bokhara, is equally applicable to Kokaun, the only difference is, that the *ulemahs* do not possess so much influence, nor does the *khaun* preach in public, or hold his courts in so ostentatious a manner as the royal saint of Bokhara; but his administration is esteemed vigilant and impartial, and Omar is held to be a mild, good, and equitable prince, and what is more, his people are said to be a happy contented race, free from the predatory habits of their kindred Usbeks, as they neither make slaves, nor trade in them, nor possess them, and among them the traveller is perfectly safe.

Like other Moslems, however, they hold all other religions in detestation. When Nazarov was at Marghinan with his four Cossacks, the people finding them unaccompanied by the officers of government, followed them in a mob, pelting them with stones, and crying out "the Kaufers! the Kaufers! the Infidels!"

To state the numerical population of the khanate of Bokhara is impossible, even conjecturally, as there are no data on which to found it. Yet as it is deemed indispensable in a geographical work, to say something on the subject, we shall give the conjectures of others on the matter, having nothing else to offer. Balbi, in 1826, estimated the whole population of Independent Toorkistaun, exclusive of the lesser and middle Kirghisian Hordes, but including all the tracts to the S. of the Oxus, as Baulkh, Badakshaun, and other territories, at 5,000,000. On what data this number is given we are ignorant. In his statistical table of the population of the globe, in 1828, he estimates the whole population of Independent Toorkistaun, at 4,300,000 or 700,000 less than the preceding statement, and of this, 2,500,000 are allowed for the khanate of Bokhara. Mr Elphinston allowed 1,000,000 as the population of Baulkh; but in this estimate, the population of Badakshaun was not included, nor that of the upper valley of the Oxus, as distinct from that of the Kokeha. Now we can hardly state the population of this extensive region at less than half that of Baulkh, which would make a total of 1,500,000 persons for the population of the khanate of Bokhara S. of the Amoo, which would leave only 1,000,000 in whole for the khanate of Bokhara N. of the Amoo, even including, as Balbi does, the large districts of Khotlaun, Karrataggeen, Hissar, Shadmaun, Sheher, Subz, and Uratippa, which seems very improbable, as it would not leave perhaps half a million for the population of the whole oasis watered by the Zurufshaun and its tributaries, and the wandering Turkmaun Hordes on both sides of the Oxus below Termid. It is certain that neither Badakshaun, nor Derwauz, nor Shoognaun, nor Seeapooshes, nor the Kobis of Khaushkaun, nor the district of eastern Badakshaun, ever did or do make a part of the khanate of Bokhara, for these have been always independent, and never were inhabited by Tartars, but by Tadjiks. Now if 1,500,000 be allowed for the whole of Toorkistaun, S. of the Amoo, inclusive of the districts above mentioned, and 1,200,000 for that of the great Kirghisian Horde, 1,600,000 only will remain for Toorkistaun, N. of the Amoo, for Khiva, Bokhara, and Kokaun. But all accounts that have reached us, agree in stating the vale of the Sogd or Zurufshaun, as exceedingly fertile, well cultivated, and populous; and as the superficies of this vale is at least 10,000 B. miles, a population of 500,000, even allowing so much, would not exceed 50 to the square mile, a number extremely scanty for an extensive valley, esteemed as one of the four Tempes of the Asiatic continent. The district of Bokhara itself, according to Meer Izzet Oollah, who travelled the whole way from Bokhara to Kokaun, and who was an eye witness, is exceeding fertile, well cultivated, and thickly studded with villages for forty miles round; and particularly in the direction of Samarcand, where it is a journey of more than eighty miles through a crowded succession of villages, besides the large and populous town of Karinina. The case is stated to be the same around Samarcand. Mr Fraser was informed by the Ameer Zadeh, brother to the khaun of Bokhara, a most intelligent man, that Bokhara, his native city, had twelve gates in its walls, from each of which, *a continuous line of bazaars, with rows of houses and gardens, extends*



for three or four farsangs into the country, so that the space thickly inhabited without the walls, greatly exceeds that within the walls. The best accounts he could obtain regarding the population of Bokhara, including what he heard from the Ameer Zadeh, stated, that within the walls the houses exceeded 120,000, and that of the suburbs and immediate dependencies to as much more. "This," continues Fraser, "may be a great exaggeration;" but there is no doubt that, in his opinion, Bokhara contains a population far exceeding that of any other city in Asia, except Pekin, and some other cities in China and India. According to Elphinston's information, Bokhara contained more inhabitants than any city in Great Britain, London excepted, and was at least equal in population to Peshawer. Mr Irving, who accompanied the embassy to Peshawer in 1809, and who made all possible inquiries on this subject, estimated the whole population of Bokhara at 3,600,000 persons; but of his data we are not informed. In this estimate the population of the khanate S. of the Amoo is not included, as Baulkh, Khoolloom, and other districts, as their population was included in that of Caubul by Mr Elphinston. So that his calculation, compared to that of Balbi, is as  $3\frac{1}{2}$  to 1. So much for conjectural estimates. We do not pretend to determine which of them approaches to truth; for we are certain none of them is correct.

The military force of Bokhara, is variously estimated from 100,000 to 30,000. The former is evidently that which may be called forth into actual service in a state of emergency, and which can undoubtedly be raised from the militia and the various tribes. By Balbi, the standing force is stated at 25,000, all horsemen, and who are regularly paid twice a year. The pay is stated by some to be 10 guineas and 20 maunds of grain annually, by others at only 3 guineas and 6 maunds annually. They have no knowledge of war as a science, and such military tactics as they possess, are the same as those of their ancestors, the rude Scythians; but still they are equal in this respect to their neighbours, the Kalmucks and Persians. They excel in predatory warfare, but are totally unfit for a regular engagement; they charge in a body with shouts loud and terrific, to intimidate all their opponents; they form their army into three divisions, so that they can rally twice, but the third repulse is entire defeat; they never make above three charges, and it is an established custom with them, as with their brethren the Othmaun Turks, that if they do not succeed in the third attack, it is to no purpose to attempt another: so that they take to flight. So well known is this never-failing custom of the Turks amongst their warlike conquerors the Russians, that their generals have only to tell them to stand steady during the thrice repeated charge, and then victory is theirs. Like the Turks, the Usbecs are brave without science, but they are astonishingly patient of hunger, thirst, and fatigue. They are ignorant of the art of besieging, but they have some knowledge of mining, and their most skilful miners are usually from Badakshaun, where they probably learned the art from working the ruby and lazuli mines. The military force of Khokaun is stated at 30,000 horsemen, chiefly irregulars. But this force is raised by Balbi to 100,000, on the authority of Nazaroff we suppose, who says, that in the three cities of Khokaun, Yarmazar, and Andijan, (Oosh,) there are 50,000 horsemen stationed for defence. This is extraordinary for such a state as Khokaun, and Nazaroff must either have been grossly imposed on, or Khokaun must have undergone a prodigious change since the days of Baber, its then reigning sovereign, who says, that the revenues of Ferganeh, (Khokaun,) may suffice without oppressing the

country, to maintain 3 or 4000 soldiers, and that Khoojund was an inconsiderable place, hardly able to support a single bey. Neither the regular nor irregular force of Khokaun can, however, keep the field above two months, being by that time compelled to disperse for want of provisions. Meer Hyder, the late sovereign of Bokhara, endeavoured to reduce Khokaun not long after the commencement of his reign, and marched an army of 80,000 horsemen for this purpose, but he was foiled in his attempt to force the pass of Khoojund, and obliged to retreat. No peace was formally concluded between them, but as Khokaun is a very mountainous country, defended by strong passes, and a country where cavalry cannot act, it is quite safe from an invasion of Usbec horsemen, if the people be true to themselves, and be governed by a ruler of tolerable talents. Ever since 1809, a continued bloody feud has existed between the rival states of Khivah and Bokhara. Iltenuzzar Khan, grandfather of the present sovereign of Khivah, Rahmaun Koulee Khan, made a foray into the territories of Bokhara, accompanied by two of his brothers and a large force. He was met by Shah Hyder at the head of an opposing force, rather unexpectedly, and forced to retreat faster than he advanced, and was drowned with several thousands of his men, in attempting to recross the Oxus. His brother and successor Raheem has endeavoured at different times to revenge his death and disgrace upon Hyder, but always without success. Both sovereigns endeavoured, it is said, to interest the Russian court in the quarrel; but the emperor Nicholas refused to act in any other character than of an umpire between the contending parties, and it is said that he has succeeded this present year, (1830,) in effecting a reconciliation between Rahmaun Koulee and Meer Katyr, the present rulers of the rival states. If so it will give a preponderating weight to Russian influence in the councils of Khivah and Bokhara, and facilitate her ambitious views of more extended domination over all the nomadic hordes to the W. of the northern Imaus, which may at no very distant day be felt on the shores of the Indus.

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#### CHAP. X.—NORTHERN TOORKISTAUN, OR COUNTRY OF THE KIRGHEES.

THIS is an extensive tract, bounded by the Jaik on the W., the Oural-Tau on the W. and N.W., Ula-Tau and the Algydim Shalo range on the N. and N.E., Soongaria, or the country of the Eluths, on the E., the Aral-Noor, the lower course of the Syr, and the dominions of the khan of Khokaun on the S. Beyond the Algydim Shalo mountains, the steppe of Issim is usually included in the Kirghisian territory, a barren region watered by the Issim and Irtish. The Kirghees are divided into three hordes, the little, the middle, and the great; the first occupying the steppe between the Jaik, the sea of Aral, and the vicinity of Orenburgh; the second wanders alongst the N. side of the Aral-Noor as far as the Sarasoo on the S.E. and in the Issim steppe beyond the Algydim Shalo. The space possessed by the former two of these hordes has lately been incorporated with the Russian empire, and is described in our account of Asiatic Russia. It has been enclosed with a line of forts on the western side to overawe the nomades and prevent them from changing their positions. In addition to these hordes Mr Eversman, in 1828, visited another horde, called *Bucaic*, from the name of the khan Buki, a chief, it would seem, of the little horde, who, after the departure of the Torgaut Eluths for Soongaria their



ancient seat, obtained permission from the Russian government to occupy the steppe between the Wolga and Jaik. About the commencement of the present century he arrived with a great number of Kirghees from beyond the Jaik, and submitted himself entirely to the Russian domination. This horde is at present in a very prosperous state, and contains 12,000 *kibitkis* or tents, and the population of these is estimated at 60,000 males. Supposing the females to be equally numerous, this would give 10 to a kibitka or tent on an average. Some of these tents are very large, and the one in which Eversman was received by the present khan Schangir, could hold 50 men with ease. The wealth of this horde consists, like that of other pastoral tribes, in cattle, and consisted of 4,000,000 sheep, 1,000,000 horses, 500,000 camels, and 200,000 horned cattle. The Kirghees generally dispose of their riches in dress, of which they are very fond, especially of red cloth or velvet, as well as chains of gold and silver, and the women wear corals, pearls, silver plates, silver medals, and manufactured stuffs. These objects are brought to them by Tartar, Russian, and Armenian merchants, who receive cattle in exchange. The khan appeared to be a very intelligent inquisitive person, and had a very competent knowledge of physical and natural science, and was constantly asking questions on natural phenomena; but as he got his education at Astracan, it would be injustice to compare the khans beyond the Jaik with him, as they never enjoyed his advantages. It would appear from Eversman that the sultans, in general, are not loved by the people, and in case of disputes recourse is not had to them, but to the patriarchs, who are instituted by the khan and the people. The sultans, on the contrary, form what we call the aristocracy, and are denominated in their language *Ak fujak*, 'men with white bones.' According to Dr Bolshoi's account,—who spent 18 months amongst the Kirghees of the middle horde, as a prisoner and a slave, in 1803 and 1804,—these robbers, for they deserve no better appellation, who dwell at the mouth of the Syr, are poor, ignorant, and cruel, and subjected to great misery for want of food in their inhospitable deserts. The khan of the tribe with whom he sojourned was so poor that he had only 8 ewes, 2 cows, 4 camels, and 1 horse, and Bolshoi himself was reduced to such a degree of hunger amongst them, that he would often tear a piece of horse flesh from a dog, and swallow it half raw, as they gave him no other food but brawn and water, or sour milk, and sometimes chaff and water. The country to the N. of the Syr in this part is called the desert of Bursook, and contains nothing but saline plants, and salt ponds. From the Syr N. to the large and bitter lake of Szor-Boolak, the whole country is called *Sheeyek-Koom*, or 'border of the desert,' and beyond this is the *Portshakoom* (part of the desert) abounding in many plants bearing small juicy berries. Beyond this is the desert of *Karakoom*, or 'black sand.' In the western part of this desert are many lakes containing kitchen salt, and to the east is the large lake of *Aksoolbarbi*. As there is nothing in the description of a saline waste that can either amuse or edify, we shall pass to the great Kirghisian horde which is more powerful, and possesses more pastures, than all the other hordes put together. This great pastoral community possesses all the tract E. of the Sarasoo river which divides them from the middle horde to the frontiers of Soongaria and Khashghar. They not only possess the whole western face of the great buttress of central Asia to the N. of the Jasper mountains, with their lateral ranges and intermediate valleys, but they also pasture their flocks on both sides of the lofty

Kynder Tan from its western termination to where it joins the Kichuk Tagh and the Alakoola, whilst to the S. of Kokun the slopes of the Jasper mountains are pastured also by the same horde, and likewise to the E. of the same khanate, beyond Oosh and Uzkend, their flocks, their tents, and their camps, are to be found all the way up the northern and southern branches of the Syr to their remotest sources in the crest of the Beloor or Thsounling, and even beyond it, to within three days' journey of Khashghar. Whilst the eastern parts of this extensive pastoral region are abundantly supplied with wood, grass, and water, except toward the crest of the great range which is beyond the limit of vegetation, the western part is as sterile and desert as that to the W. of the Sarasoo. To the E. of the Sarasoo is the desert of *Jity Kongoor*, so called from the sandy hillocks thrown up by the wind. Here are found rocks of alabaster, transparent glass, and of chalk. This desert extends 8 caravan journeys E. to the *Tchooi*, a river whose course is erroneously laid down in our modern maps. It issues from the western angle of the great lake of *Tooz-Kol* (a salt lake), denominated by the Eluths *Timoor-too-Noor*, or 'the lake of iron.' It directs its course to the N.W., and receives a considerable number of small streams. In this direction it runs as far as 46° N. lat., when it turns wholly to the W., forming a succession of lakes, and ends by discharging its waters into the lake of *Kabak-Koulak* (Pig's Ear), also called *Khochi Kol*, or *Beile Kol*. This lake lies in the little Boorsook desert N. of the great Boorsook. The upper part of the *Tchooi*, as given in the maps, is not that river, but the *Adji-Bak-Boulan*, or *Khar-Khaitooi*. From the *Tchooi* to the district of Turkistaun there is nothing but a succession of dry and sandy deserts, where there is neither food nor water for men nor animals. Farther E. towards the mountains are fertile lands and excellent meadows, dense forests and wooded hills; but as this extensive region has never been explored by European travellers, we cannot pretend to describe what has not been seen. Whilst the little and middle hordes are now to be regarded as dependent on Russia, the great horde is usually stated as tributary to China, ever since the conquest of the Eluths in 1759, and not only so, but the khanate of *Khokaun* itself is also represented as dependent on China, together with all its conquests. Whether this be the case at present in respect of *Khokaun* we cannot determine, as we have no information to enable us to decide. We are told by *Nazaroff* that while he was at *Khokaun* ambassadors from China were then at that capital: *Klaproth*, however, thinks that these were not deputed by the emperor of China, but by the mandarins of *Khashghar* on subjects connected with the government of that province. *Izzet Oollah* also says, that all the *Kirghees* to the E. of *Khokaun* and towards *Khashghar* are subject to the khan of *Khokaun*. This is not very like dependence on China, whether in respect of the *Kirghees* or *Khokaunese*. One thing is certain, however, that the moment the frontiers of *Bokhara* are passed, a most marked difference is to be seen in the manners of the people, and particularly amongst the *Kirgeesh Eels*. All is peace and tranquillity; there is neither robbing nor pilfering, and although caravans are used for the transport of goods, yet the road from one place to another is perfectly safe, even for the smallest parties or for individuals. This security increases the nearer you approach the Chinese frontier, and when once there, all risk ceases, and a child with gold in its hand might travel without fear. Now, as the *Kirghees* are well known to be notoriously addicted to plunder and pillage—as the Russian caravans have found to



their cost in going from Orenburg to Bokhara—it is not easy to account for this difference of conduct in the great horde, but on the hypothesis, that they are under the strict surveillance of the Chinese government, and that by virtue of some convention between Omar Khan and the Chinese government, he is made responsible for the safety of caravans and travellers in their route through the Kirgeesh Eels to Khashghar. It is also known that the Kirgeesh tribes, amongst whom the rebel chief of Khashghar had taken refuge in 1827, after his defeat by the Chinese troops, were compelled to deliver him up to the Chinese government. As the manners and habits of the Kirghees have been already concisely delineated in the description of Asiatic Russia, there is no occasion to resume that subject. Respecting the name, origin, and history of this erratic nation, little can be said, as nomadic tribes have no annals. The Kirghees in the time of Jenghis Khan dwelt far to the E. of their present seats, for they then wandered on the banks of the Jenisei. They belong to the great Turkish race, and speak a dialect of their language. Though they are commonly called *Kirghees* in all our modern works, and are so called by Abulghazi, yet they do not call themselves so, but denominate themselves *Kaisaks*, ‘robbers,’ and *Sara Kaisaks*, or ‘robbers of the desert,’ and *Kuzzauks*; and the Usbecs, in order to distinguish them from the Cossacks of the Jaik and Wolga, call these latter *Kuzzauk Ooroos*, or ‘Russian Kuzzauks;’ yet modern writers in spite of this make the *Kaisaks* or *Kuzzauks* a different tribe or horde from the *Kirghees*, when they are in truth one and the same. In old maps they are denominated *Kosacci Horda*, and *Kasatschai Horda*, and sometimes simply the *Kassats*. But their more modern name is *Kirghee Kaisaks*. According to Klaproth they are called *Kanak* by the Chinese in the great geographical work of the *Dai-syn-y-tundshi*, whilst he himself calls them *Booroots*. That work divides them into two great divisions, the *Kanak of the right*, or the eastern *Booroots*, who inhabit the mountains of the Kynder-Tau to the N.E. of the Syr, and the *Kanak of the left*, or the western *Booroots*, who inhabit the mountains of the Khashgar Divan, or the Jasper mountains to the S. of Khokaun. Like the other *Kirghees* the great horde are Mohammedans, but they have neither korans, nor moollahs, nor mosques.

Respecting the population of the great horde, we have not the smallest information on that head; but considering the great range of mountain pasture they possess, extending at least eight degrees from N. to S., and at least as many from E. to W., including level steps, it must be numerous for a nation of nomades. For 350 miles of his road from Khashghar to Oosh, the frontier of Khokaun, Izzet Oollah continually met *Kirgeesh* encampments. On these grounds, and considering that their pasture grounds are much better and far more extensive than those of the other two hordes put together, their numbers cannot be less than 1,000,000, whatever they may be above it.

## HINDOSTAN.

*Of the name, India.* ] The classical appellation, *India*, seems to have been anciently given to the whole of that vast region which stretches from Persia and Bactria on the W. to the country of the *Sinæ*, or Chinese, on the E., and from the Scythian desert on the N. to the ocean on the S. Within these stupendous limits were included the lofty mountain-ranges of Tibet, the romantic valley of Cashmere, all the rugged domains of the old Indo-Scythians, the countries of Nepaul, Bootan, Camroop, and Assam, together with Siam, Ava, and Arracan, and the bordering states as far as the *China* of the Hindoos and the *Sin* of the Arabian geographers, the island of Ceylon, and the whole western peninsula. The name is generally supposed to have been derived from the river *Indus*, which waters the western extremity of this region. The words *Hind*, *Hindoo*, *Hindustan*, *India*, and *Indian*, were designations all equally unknown to the ancient natives. Under the appellation of *India beyond the Ganges*, some writers have comprised the whole groupe of countries lying between the bay of Bengal and the Chinese sea. This is the *Lesser India* of Marco Polo, which he distinguishes from the *Greater India* extending from Cape Comorin to Sinde; and, besides these two Indias, he mentions a third, which he calls *Middle* or *Second India*, comprehending Abyssinia and the Arabian coast as far as the Persian gulf. In the early part of the 15th century we find the definition of India made to comprehend nearly the same portion of the globe as that on which we so vaguely bestow the appellation of *East Indies*, the islands of the Indian archipelago being included.

*Of the name Hindostan.* ] The modern name *Hindustan* (*Hindust'han*) is a Persian appellation, composed of the words *hindu*, 'black' or 'swarthy,' and *stahn*, 'a place;' and therefore signifies 'the black or swarthy country.' By Mahomedan writers, this term was applied to the countries immediately subject to the Mogul sovereigns of Delhi, or the eleven provinces lying to the N. of the Nerbuddah river, while the tract to the S. of that stream was denominated the *Deccan*, or 'south country.' By the Bramins the country is denominated *Medhyama*, or 'central,' and *Punyab'hum*, or 'the land of virtues'—appellations vague and unmeaning in geography. Some modern geographers consider the limits of Hindostan as co-extensive with those of the Hindoo religion. "This delineation," Hamilton remarks, "has the advantage of being singularly well-defined on three sides by strong natural barriers. According to this arrangement, Hindostan is separated, on the north, from the table-land of Tibet, by the lofty chain of the Himalaya mountains, which commences at the Indus, about the 35° N. lat., and, passing Cashmere in the same parallel, extends thence in a southeasterly direction to an unascertained distance beyond the limits of Bootan. To the S., Hindostan is every where bounded by the ocean, and on the west by the course of the river Indus. To the E., its limits are more difficult to define; but the most distinct are the range of hills and forests that skirt the Bengal districts of Chittagong and Tiperah, and stretch N. to the Brahmaputra, near to where that immense river, after having long flowed almost due W., makes a sudden sweep to the S. In this north-eastern corner the Hindoo religion is irregularly diffused, as it extends, far beyond the limits assigned, into Assam and Cassay, while that of Buddha prevails in Bootan, and protrudes into the Brahminical regions on the banks of the Teesta."



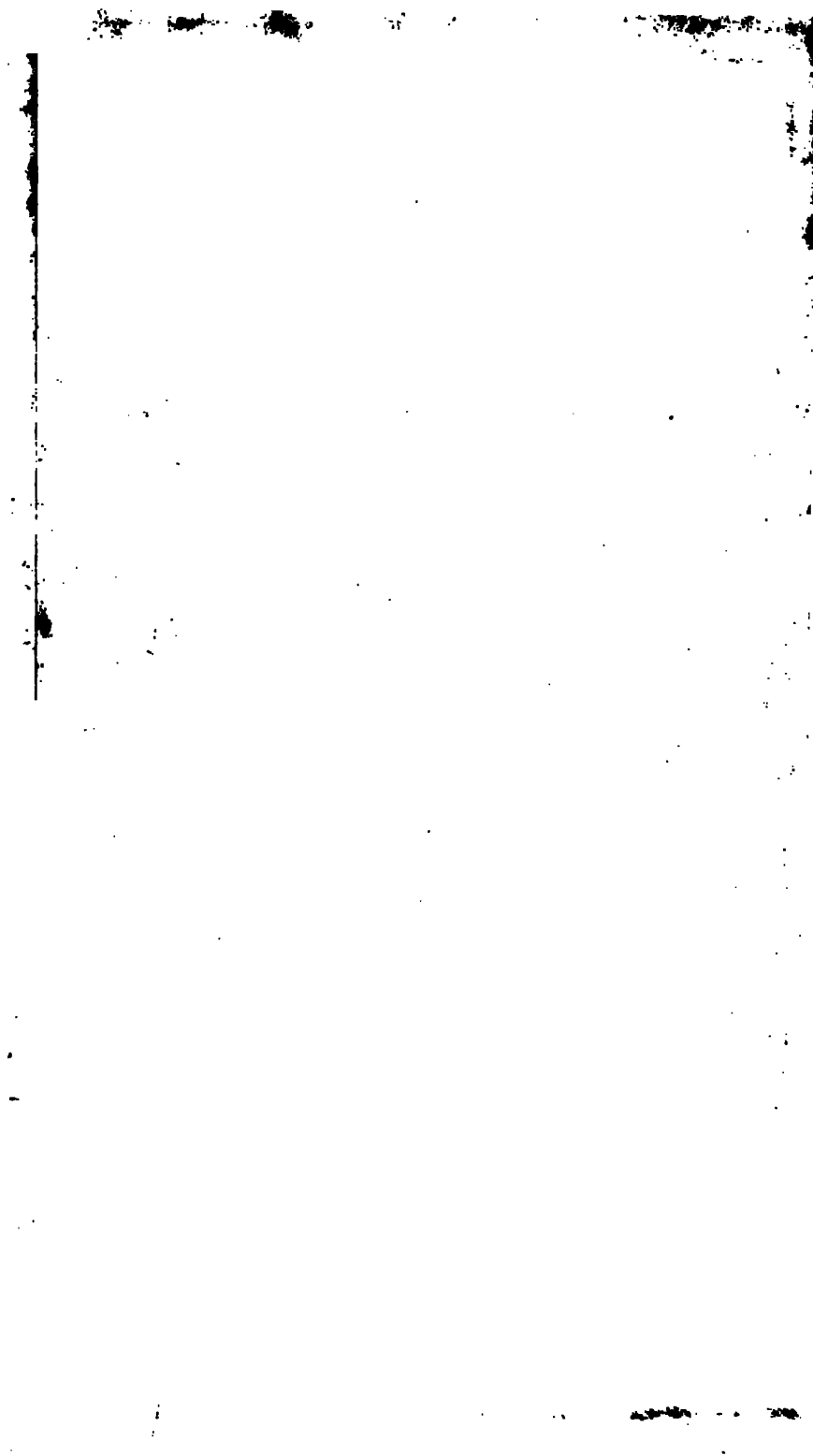


# HINDOOSTAN

English Miles 60 to a Degree.

0 50 100 150 200

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*Boundaries and Extent.*] Hindostan, then, is bounded on the N. by the southern front of the Himalaya, which, commencing near the Indus, and confining Cashmere on the N., runs in an uninterrupted line, with a southern inclination, beyond the utmost eastern extremity of the country; on the E. by Arracan, Cassay, and the Langtang mountains on the S.E., by the bay of Bengal; on the S. and S.W. by the Indian ocean; and on the W. by the course of the Indus. According to these boundaries, the extreme length of India from N. to S. is 27 degrees of latitude—viz. from Cape Comorin, in  $7^{\circ} 57'$ , to the crest of the Himalaya, in  $35^{\circ}$  N. lat.—or 1,620 geographical miles, which are equivalent to 1,880 B. miles. Its length from E. to W., or from the mountains which, in  $92^{\circ}$  E. long., separate the circar of Silhet from Cassay, to the most N.W. mouth of the Indus, in  $67^{\circ}$  E. long., is 25 degrees, which, in that latitude, are equal to 1,400 geographical, or 1,620 B. miles. These boundaries comprise an area of 1,100,000 geographical, or 1,280,000 English square miles, according to Arrowsmith's large map of India, and Hamilton's 'Statistical Description of Hindostan.' We apprehend this approximation must be very near the truth; but, until a trigonometrical survey shall be extended over the whole, we cannot speak with perfect assurance on this point.

*Table of Superficial Extent and Population.*] The following table, originally formed, in 1820, by Mr. Hamilton, must be regarded as a mere approximation, but is, nevertheless, as correct an estimate as we have any means of furnishing:

	British Sq. Miles.	Population.
Bengal, Bahar, and Benares, . . . . .	162,000	39,000,000
Additions in Hindostan since A.D. 1765, Gurwal, Kumaon, and the tract between the Sutuleje and Jumna, . . . . .	148,000 18,000	18,000,000 500,000
Total under the Bengal Presidency, . . . . .	328,000	57,500,000
Under the Madras Presidency, . . . . .	154,000	15,000,000
Under the Bombay Presidency, . . . . .	11,000	2,500,000
Territories in the Deccan, &c. acquired since 1815, consist- ing of the Peshwa's dominions, &c., and since mostly attached to the Bombay Presidency, . . . . .	60,000	8,000,000
Total under the British Government, . . . . .	553,000	83,000,000
<i>British Allies and Tributaries.</i>		
The Nizam, . . . . .	50,000	10,000,000
The Nagpoor Raja, . . . . .	70,000	3,000,000
The King of Oude, . . . . .	20,000	3,000,000
The Guicowar, . . . . .	18,000	2,000,000
Kotah, 6,500; Boondee, 2,500; Bopaul, 5,000, . . . . .	14,000	1,500,000
The Mysore Rajah, . . . . .	27,000	3,000,000
The Satara Rajah, . . . . .	14,000	1,500,000
Travancore, 6,000; Cochin, 2,000, . . . . .	8,000	1,000,000
Under the Rajas of Joudpoor, Jeypoor, Odeypoor, Bican- cere, Jesselmere, and other Rajpoor chiefs, Holcar, Ameer Khan, the Row of Cutch, Bhurtpoor, Ma- cherry, and numerous other petty chiefs, Ameers of Sinde, Seiks, Gonds, Bheels, Coolies, and Cattles, all comprehended within the line of British protection, . . . . .	283,000	15,000,000
Total British Government and its Allies, . . . . .	1,108,000	123,000,000
<i>Independent States.</i>		
The Nepaul Raja, . . . . .	53,000	2,000,000
The Lahore Raja (Runjeet Singh), . . . . .	50,000	3,000,000
The Ameers of Sind, . . . . .	24,000	1,000,000
The Dominions of Sindia, . . . . .	40,000	4,000,000
The Cabul Sovereign east of the Indus, . . . . .	10,000	1,000,000
Grand Total of Hindostan, . . . . .	1,280,000	134,000,000

## INDIA BEYOND THE GANGES.—Acquisitions in 1824 and 1825.

	Sq. Miles.	Population.
Countries S. of Rangoon, consisting of half the province of Martaban, and the provinces of Tavoy, Ye, Tenasserim, and the Mergui Isles,	21,000	51,000
The province of Arracan,	11,000	100,000
Countries from which the Burmese have been expelled, consisting of Assam and the adjacent petty states, occupying a space of about	45,000	150,000
Total,	77,000	301,000

*Geographical and Political Divisions.*] Hindostan, when viewed on a map, without any reference to its political divisions, presents to the eye two grand portions of territory: namely, the continent of India, or *Hindostan Proper*,—and the *Deccan*, or peninsula. The former extends from the Himalaya to the head of the gulf of Cambay, and the mouths of the Ganges; and the latter stretches south to Cape Comorin, and is surrounded on all sides by the sea, except on the north, where a line drawn from the S. E. mouth of the Ganges to the head of the gulf of Cambay, represents the natural limit. These two grand divisions may be again geographically subdivided, as follows—

## I. NORTHERN INDIA.

Modern Divisions	In possession of
1. Cashmere.	} Runjeet Singh of Lahore.
2. Upper Lahore.	
3. Dob of the Sutlege and Junnah.	} Bengal Presidency.
4. Gurwal.	
5. Kumaon.	} Nepaul rajah.
6. Nepaul.	
7. Sikkim.	
8. Bootan.	
9. Assam.	
	} Sikkim rajah.
	} Deb rajah.
	} Bengal presidency

## II. INDIA PROPER.

I. Sindetic.	
1. The Punjab, or lower Lahore.	} Runjeet Singh.
2. Mooltan.	
3. Sind and Tatta.	} Independent ameers.
4. Catch.	
5. Peninsula of Guzerat.	} Bombay presidency.
6. Province of Guzerat.	
II. Central.	
7. Malwah.	} Native chiefs.
8. Rajpootana or Ajmeer.	
	} Bengal presidency, and rajpoot chiefs.
III. Gangleic.	
9. Delhi.	} Bengal presidency, and seik chieftains.
10. Agra.	
11. Oude.	} Bengal presidency, Sindia, &c.
12. Allahabad.	
13. Bahar.	} King of Oude.
14. Bengal.	
	} Bengal presidency, and Bimela chiefs.
	} Bengal presidency.

## III. THE DECCAN.

1. Candeish.	} Bombay presidency, and Holkar.
2. Gundwana.	
3. Orissa.	} Bengal presidency, and Nagpoor rajah.
4. The Circars.	
5. Berar.	} Bengal presidency, and hill chiefs.
6. Aurungabad.	
7. Beedar.	} Madras presidency.
8. Bejapoor.	
	} The Nizam.
	} Bombay presidency, and the Nizam.
	} The Nizam of Hyderabad.
	} Bombay presidency, and rajahs.



## IV. THE PENINSULA.

1. The Carnatic.	Madras presidency, and nabob.
2. Travancore.	Madras presidency, and rajah.
3. Cochín.	Madras presidency, and rajah.
4. Malabar.	Madras presidency, and native chiefs.
5. Canara.	Madras presidency.
6. Balaghaut.	Do.
7. Mysore.	Madras presidency and rajah.

## CHAP. I.—HISTORY.

THE history of Hindostan may be divided into three heads; namely, the ancient history, the Mohammedan history, and the history of the establishment of European colonies there. The two former heads can only be shortly dwelt on, as much which they embrace is confused and unauthenticated, and as it will be necessary to make room for what forms by far the most important and interesting of its annals, the history of the rise and progress of British influence over this vast continent.

*Ancient History.*] The ancient history of Hindostan reaches to a very great antiquity; but the only events prior to the birth of Christ, of which we possess any clear information, are the invasions of India by Sesostris, the great war of the Mahabharat, the invasions by Darius Hystaspes, by Alexander the Great, by Seleucus, and by Antiochus the Great. The sanguinary war which forms the subject of the epic poem, called the *Mahabharat*, is calculated to have taken place about 1200 years before the Christian era, and was distinguished by the political and religious changes which it produced. It was carried on by Khrishna and his brother Bali Rama, against Jara Sandha, who reigned in Magadha, and who was surprised and slain in his capital. The ancient worship of Siva or Maha Deo, was nearly annihilated, in order to introduce that of Khrishna; and that successful conqueror raised himself, along with his brother Bali Rama, to a sovereignty over vast provinces, and were conjointly worshipped as one incarnation of Vishnoo. Of the invasion of India by Sesostris, nothing is known, except the fact, as mentioned by Diodorus Siculus. Dr Robertson, however, in his Dissertation concerning ancient India, doubts whether any such invasion ever took place, and ranks the exploits of Sesostris with the fabulous ones of Bacchus and Hercules. Under Darius Hystaspes, the Persians, about 500 years before Christ, extended their empire into India. That monarch overran a part of India Proper, and imposed upon its princes, an annual tribute of 300 talents of gold. Before this, dissensions had arisen among the different states of Hindostan, which invited the inroads not only of the Persians, but also of the barbarians of Tibet, who attacked and laid waste the northern provinces; and at the era of the invasion of Alexander the Great, the nations of the peninsula were separated from the eastern kingdom of the Prachii, which comprehended the modern Bengal, Bahar, and part of Oude, though the western provinces of Hindostan were more closely connected with it than at any former period.

It is admitted by a Hindoo writer, that the ostensible cause of the invasion of India by Alexander the Great, was to levy the tribute of Darius Hystaspes, which had been withheld, and to compel the Indian princes to acknowledge the supremacy of Persia. After having subdued several small states on the banks of the Indus, Alexander passed the different rivers of the Punjab, attacked Porus, the king of that district, who had collected a numerous army on the banks of the Hydaspes to oppose him,

and obtained a decisive victory, in spite of the gallant defence of that prince. He then resolved to push for the Ganges, the great object of his ambition; but his troops had suffered so much from excessive rains and inundations, that their patience as well as strength were exhausted, and on the banks of the Hyphasis, the modern Beyah, they refused to advance farther, so that the conqueror was obliged to abandon his schemes, and to issue orders for marching back to Persia. He left behind him some of his troops, for the purpose of keeping possession of the conquered territory on the banks of the Indus, but they gave way to every kind of corruption and debauchery, and his death, which happened shortly after, hastened the downfall of his power in India. It was not, however, immediately annihilated. Seleucus, who obtained upper Asia on the death of his master, marched, about A. C. 300, into those countries of Asia which had been subdued by Alexander, partly with a view of establishing his own authority there, and partly to curb Chandra Gupta, or Sandracottus, king of Maghada, who had offered his assistance to the western princes against the neighbouring dominions of the Macedonians. The particulars of this invasion are obscurely and differently related; but it would seem that no decisive success was gained by either party, as a treaty was concluded, in which Seleucus gave his daughter in marriage to Chandra Gupta, who in return agreed to furnish Seleucus annually with fifty elephants. In order to confirm and perpetuate this amicable arrangement between the two monarchs, Seleucus sent Megasthenes, one of his officers, to reside at Pilibothra, the capital of Maghada, who made observations on the country of India in general, which he afterwards published, mingled, however, with many absurd and extravagant fables. After the embassy of Megasthenes and that of his son Damaichus to Allitrochidas, the successor of Chandra Gupta, we hear no more of the affairs of India, until the time of Antiochus the Great, who, nearly two hundred years after Seleucus, made a short incursion into the country, where he obliged Sophagasenus, king of India, to pay a sum of money, and give him a number of elephants. The successors of Antiochus appear, soon after his death, to have abandoned their Indian possessions.

The throne of Magadha, after the death of the grandson of Chandra Gupta, is stated to have been successively filled by seven Maurya kings of the family of Chandra Gupta, or 'sons of the moon,' and ten of the Surya-varsha, or 'solar kings.' It was the eighth of the latter dynasty, king Viceramaditya or Bickermajit, who, by a series of bold exploits, attained the supreme sovereignty of India, in the 56th year B.C. and whose reign forms a splendid era in the Hindoo annals. The Hindoos evince their respect to the memory of this prince, by calculating their civil time from the period of his inauguration. He was slain in his old age, in a battle against a confederacy of the princes of the Deccan, and the empire did not long remain in his family. In A. D. 151, Sipraca, one of the Andhra tribe, usurped the throne of Magadha, and established a new dynasty of kings, which expired with Puliman or Puloma, the pious, who put an end to his life, in the year 648, by drowning himself in the holy waters of the Ganges, after the example of his grandfather, who had closed a brilliant career of conquest by a similar act of fanaticism. From this date, the empire of Magadha declined, and the greater part of India came to be divided into a number of petty sovereignties. Magadha had originally comprehended south Bahar only; but under the lunar race of kings, or *Chandra Varshna*, its boundaries were much extended. Under the govern-



ment of the Andharas, it was again reduced to its original limits, and finally sunk in power and importance before the kingdom of Gaur or Bengal, which rose to be the first sovereignty in India, and continued long under distinct Maha Rajahs or great chiefs. Orissa, Gujerat, and the provinces of the Peninsula, had also their dynasties, their civil contests and petty revolutions, of which it would be useless to attempt a succinct narrative, or to advert to them farther than occasion requires in illustrating the customs, religion, and antiquities of the Hindoos.

*Mahommedan History.*] In the reign of the Kalif Walid, the Mahommedans first obtained possession of Sinde, whence they made frequent incursions into the neighbouring provinces. Subcutagi, after having subdued the fortresses of Bost and Kosdaur, carried his arms across the Indus, and ravaged the Punjaub, but he made no permanent acquisitions in that direction, and formed no establishment in Hindostan. To his son, the celebrated Sultan Mahmoud Ghiznavi, by whom the glories of his house were raised to their zenith, belongs the reputation of first establishing Mahommedan power in India.

Mahmoud, being equally influenced by a love of conquest, and a superstitious zeal to exterminate the Hindoo religion, invaded India, A.D. 1000, and reduced the province of Moulтан, which was inhabited by the Kultry and Rajpoot tribes. A league was formed against him among all the Indian princes, from the Ganges to the Nerbudda; but they were defeated; and the victor's first step towards the destruction of the native religion was the demolition of the famous temple of Nagore Cote, in the mountains adjoining the Punjaub country. In 1011, he destroyed the city and temple of Tanafar, and reduced Delhi. In 1018, he took Canoge, and demolished the temples of that and several other cities; but failed in his attempts on Agimere. In his 12th expedition, in 1024, he reduced the whole peninsula of Guzerat, and destroyed the famous temple of Sunnaut, as well as those of all the other cities he conquered. At his death, in 1028, his possessions, forming the empire of Ghazna, embraced the east and larger part of Persia, with the Indian provinces from the west of the Ganges to Guzerat, and those between the Indus and the mountains of Agimere. The Punjaub, however, which was in the immediate vicinity of the empire of Ghazna, was the only part that was subject to regular government, under the Mahommedans. Mahmoud appears to have been a prince distinguished for the elegance and magnificence of his court, as well as for his patronage of literature. By his express order, the materials of the Shah-Nameh were collected; and under his eye, Ferdousi composed that poem which has immortalized his name.

In 1158, the empire of Ghazna, which had been brought to rapid and unnatural maturity by the talents and successes of Mahmoud, began to fall to pieces. The western part was seized by the Gauri, while the east, contiguous to the Indus, remained in the possession of Chusero, whose capital was Lahore. In 1184, his sons were expelled by the Gauri, and in 1194, Mahomed Gori penetrated into Hindostan as far as Benares, committing as great devastations as Mahmoud had done. His death, in 1205, occasioned a new division of the Ghaznian kingdom. The Persian part became subject to Eldoze, and the Indian part to Cuttub, who founded the Patan or Afghan dynasty in Hindostan. Cuttub made Delhi his capital; and in 1215, his successor, Altmush, reduced the greater part of Hindostan Proper, his empire extending from the mountains of Tibet to that part of the Deccan which lies in the latitude of 20° N., and from the Indus to the Ganges.

This monarch was contemporary with the celebrated Mogul, Gengis Khan, who put an end to the Karasmanian dynasty of Ghazna, which had succeeded the Gaurian, and overrun all Asia to the northward of the latitude of 30°.

In 1265, the kingdom of Malwa, which had been reduced by Cuttub, shook off the yoke; and the Rajpoots revolted. From this period, almost to the time that the British government commenced, India presents a continued series of conflicts. The Moguls made such frequent and formidable invasions, that at last, in 1292, the emperor Feroze II. allowed them to settle in the country. This emperor, with a view of increasing his dominions and revenue, employed Alla, governor of the district of Gurrah, to conduct an irruption into Dowlatabad, one of the richest states of the Deccan: the expedition was successful; Alla made himself master of so much gold and jewels that he gained the army over to his cause; and marching back to Delhi, deposed and murdered his employer, in A. D. 1295. After this he reduced the forts of Guzerat, Rantampore, and Cheitore; and in 1303, the city of Warangole, capital of Tellingala. He died in 1316, and his successors were not able to retain the dominions he left. Under Mahomed III. the inhabitants of the Deccan revolted, and drove the Mahometans completely out of all their territories, except the city of Dowlatabad. In 1344, Belaldeo, king of the Deccan, who had headed the revolt, founded the city of Bisnagur, or Bijinagur. Mahomed III. died in A. D. 1351, and was succeeded by Feroze III., a prince who preferred the improvement of his empire by the arts of peace, to the extension of it by war or conquest. Feroze's reign lasted 37 years, during which period, agriculture, commerce, and arts were much encouraged. On his death a civil war broke out, which lasted five years, and terminated with the advancement of Mahomed to the throne. In 1397, the famous Timur Bek or Tamerlane, after subduing all the W. of Tartary and Asia, invaded Hindostan, and rapidly penetrating to Delhi, soon completed the subjugation of the country. Delhi was sacked; its palaces and temples burned; and an immense number of the inhabitants massacred by this cruel conqueror. He may be said, however, rather to have overrun than to have reduced and conquered it; for he did not disturb the order of succession in Hindostan, reserving to himself the possession of the Punjaub only. In 1413, Mahomed died, and with him ended the Patan dynasty. He was succeeded by Chizer, a descendant of Mahomet the impostor, and his posterity continued to reign till 1450, when Alla II. abdicated the throne, and Belloli, an Afghan, took possession of it. Belloli seems to have been unqualified to preserve the empire under the circumstances of dissention and weakness in which it was placed. In 1488, it was dismembered. All Hindostan fell into separate governments, and the authority of the emperor did not extend much beyond the province of Delhi. The whole of Bengal and Bahar was under the dominion of a Mahomedan usurper, who had taken the title of king. A potentate, styled king of the East, whose residence was at Jioupour, in the province of Allahabad, was the most formidable of these petty sovereigns. The provinces of the Deccan, N. of the Krishna, had long thrown off their allegiance, and were now formed into five Mahomedan states, equally independent of each other, and of the imperial government. Yet, though the monarchs of Delhi had thus lost their influence and power, they still retained their crown. Secunder, the son and successor of Belloli, transferred the seat of government to Agra, where he died in 1509, after a reign of 38 years. He was succeeded by his son Ibrahim II., in whose reign Sultan Baber, a descendant of Tamer-



lane, conquered a considerable part of the empire. Baber's first expedition was in 1518, and in 1525, after a severe conflict, in which Ibrahim and 16,000 Patans were slain, he took Delhi, and proclaimed himself emperor of Hindostan, thus establishing the Mogul dynasty. He reigned, however, only five years; and on his death, his son Hoomaioon was driven from the throne, and obliged to take shelter among the Rajpoot princes of Agimere. The sovereignty was usurped by Shere Khan, who in 1545 was killed at the siege of Cheitore. The government was so unsettled, that no fewer than five sovereigns succeeded Shere within nine years after his death. A strong party was induced to join in recalling Hoomaioon, who is said to have been a prince of virtue and abilities, but he lived only one year after re-establishing himself on the throne. Acber, his son, succeeded him, whose reign lasted 51 years, and was the most brilliant and prosperous in the history of the Mahommedan empire of India. His first years were spent in reducing the revolted provinces, and in securing their future obedience, not only by appointing faithful governors, but by attending to the rights and privileges of the people, and establishing an unlimited toleration in religion. In 1585, he invaded the Deccan; but though the war continued 20 years, the only progress made was the reduction of Candesh, Tellengana, the W. part of Berar, and the N. part of Amednagur. Under his son and successor, Selim, who assumed the appellation of Jehanghire, the empire continued to prosper; and it was in this reign that the first English ambassador was sent to Hindostan. Jehanghire was a man of talent, and fortunate in his prime minister, Actemad ul Dowlah, (the father of his favourite mistress, Noor Jean,) whose name is to this day revered by the people of India. He died in 1628, and was succeeded by his son, Shah Jehan, who pursued the conquest of the Deccan with great vigour. This monarch had four sons: Dara, Sujah, Aurengzebe, and Morad; among whom, even before the death of the father, contests arose for superiority, which ended in the triumph of Aurengzebe, who seated himself, without a rival, on the throne, in 1660, having defeated Sujah, and cruelly put to death Dara and Morad. Notwithstanding the unjust and barbarous means which Aurengzebe took to gain the crown, his reign was a long and prosperous one. From a jealousy of Sevagee, the founder of the Mahratta state, he undertook the conquest of the Deccan; and having quelled a rebellion of the Patans beyond the Indus, he persecuted the Hindoos so severely, that the Rajpoot tribes in Agimere commenced a war against him. A long series of conflicts ensued, in which Aurengzebe was generally successful. He died in 1707, after a reign of 52 years. Under him, the Mogul empire reached its utmost limits—comprehending the country from the 10th to the 35th degree of latitude, and nearly as many degrees of longitude. His wealth was immense. "His revenue," says Major Rennel, "exceeded £32,000,000 sterling, in a country where provisions are about four times as cheap as in England. But so weighty a sceptre could be wielded only by a hand like Aurengzebe's; and accordingly, in fifty years after his death, a succession of weak princes and wicked ministers reduced this astonishing empire to nothing!" He left four sons: Mauzum, afterwards emperor under the title of Bahauder Shah; Azim, and Kaum Buksh, who severally contested the empire with their elder brother: and Acber, who, thirty years before, had been engaged in rebellion to Persia. Mauzum, after defeating his brothers, re-established himself on the throne, and had established themselves along the reign of Shah Jehan, and since

were governed by Gooro Govind. He died at Lahore in 1712, leaving also four sons, among whom a contest for the succession again arose. Jehaunder, the oldest, was eventually successful, and took possession of the throne; but, in nine months, was displaced by Ferokshere, grandson of Bahauder Shah, by the assistance of two brother seids, Abdoolah Khan and Ali Khan, who had extensive governments in the eastern provinces. Ferokshere, however, did not long enjoy his dignity; for in 1717, the two chieftains, who had raised him to the throne, thinking themselves slighted on account of his favourites, deposed and murdered him, placing another in his stead, whom they also deposed and murdered in the same year. The seids, it would appear, had now the disposal of the seat of government, and nominally of the empire at large; but an incurable anarchy had been introduced into all the provinces, the governors of which were strongly disposed, not only to coincide with the seids in their want of allegiance to the head of the empire, but even to dispute the power of the seids themselves. Mahomed Shah, who was raised to the throne in 1720, acquired his full and legitimate power by defeating the seids. But a new enemy, more formidable than either the seids or the Mahrattas, started up in the person of Nadir Shah, the celebrated Persian conqueror. Whilst employed in the siege of Candahar, Mahomet Shah had been requested by Nadir to station a force on his frontiers, to prevent the flying Afghans from taking refuge in his dominions. This Mahomet had repeatedly promised and neglected. A special messenger was despatched by Nadir, and escorted by a small party of Caubul horsemen, to learn the cause of the delay. These were intercepted on the road to Delhi, and most of them murdered. Incensed at this conduct of Mahomet, Nadir, after the capture of Candahar, in 1737, marched to the eastward; and entering Hindostan, took Ghazna and Caubul, and then Peshawer. Crossing the Indus near Attock, he reduced the Punjab, took Lahore, and totally defeated Mahomet near Carnaul, and then marched to Delhi without opposition, in January, 1739, and demanded a ransom of 30 millions sterling. At first strict order prevailed in his army; but a report having arisen that Nadir was killed, the inhabitants rose in tumult, upon which Nadir gave orders for a general massacre, without distinction of age or sex. A horrid carnage ensued, in which many thousands were slain. Nor, when the massacre stopped, did its effects cease. Many Hindoos, as well as Moguls, in order to save their women from pollution, had set fire to their houses, and burned their families and effects. These fires spread, and the city soon presented a dreadful scene of ruins. The dead bodies occasioned a pestilential disorder, to which was added famine; and hundreds of persons desperate, and hopeless of escaping from such accumulated misery, put an end to their own lives. Nadir left Delhi on the 14th of April, 1739, carrying with him goods and treasure to the amount of above 80 millions sterling. The Mogul empire now became a prey to all the neighbouring states that were sufficiently contiguous and powerful to attack it, and it ran rapidly to dissolution. Bengal became independent of Delhi, under Aliverdy Cawn. The Rohillas erected an independent state on the E. of the Ganges, within 80 miles of Delhi. The Jauts, a Hindoo tribe, established themselves, and founded a state in the province of Agra. The Deccan was usurped by its viceroy, Nizam. Oude, which at an early period of the Mahomedan invasion had been subdued by the invaders, and had remained, under different vicissitudes, attached to the throne of Delhi, was seized upon by Seifdar Jung. Allahabad was seized by Mahomed Kooli. Malwah, which had been invaded



and overrun by the Mahrattas in the year 1707, was finally separated from the Mogul government about 1732, and was divided between the Poonah Mahrattas and several native princes and Zemindars: the Mahrattas also possessed the greater part of Guzerat, Berar, and Orissa, besides their ancient territories in the Deccan. Ajmeer had never become a regular organized possession of the Mogul empire like Agra and Delhi, though it continued under a nominal subjection; but about the year 1748 it assumed total independence, and reverted to its ancient masters, the Rajpoot princes. The seiks also took advantage of the weakness of the Mogul empire, and in 1746 made themselves masters of a considerable part of the Doab of Ravay and Jallinder. "Thus," says Major Rennel, "the whole country of Hindostan Proper was in commotion from one extreme to another, each party fearing the machinations or attacks of the other; so that all regular government was at an end, and villany was practised in every form. Perhaps, in the annals of the world, it has seldom happened that the bonds of government were so suddenly dissolved over a portion of country, containing at least 60 millions of inhabitants." About the middle of last century, the French and English first appeared in a military character, as auxiliaries of the princes of Hindostan, in consequence of the wars respecting the sovereignty of the Deccan and the nabobship of Arcot. Of these wars, and the further history of India, we shall come to speak in the next section of this article, wherein we propose to trace the rise and progress of that power, which, proceeding from the western extremity of Europe, established such a vast empire in Hindostan.

*History of British India.*] The Venetians were the first Europeans who traded extensively with India before the discovery of a passage to it by the Cape of Good Hope, (A. D. 1497,) opened up to the Portuguese, for nearly a century, an almost unlimited influence over the commerce of the East. The political situation of the different European nations, all engaged more or less in ruinous wars, long left the Portuguese undisturbed in the enjoyment of those possessions which their discovery and exertions had secured to them. The Dutch were the first who shook the power, and in the end gained an ascendancy over Portuguese influence in India. The English and French followed; and the history of the progress of the former, to the extensive dominion which they now hold, will embrace every thing of importance regarding the establishments of the latter.

"Two centuries have elapsed since a few British merchants humbly solicited permission of the Indian princes to traffic in their dominions. The British power at present embraces nearly the whole of that vast region which extends from cape Comorin to the mountains of Tibet, and from the mouths of the Brahmapootra to the Indus." Such is the striking commencement of Mr Mill's *History of British India*; and certainly the conquest, by a company of merchants residing at another extremity of the world, of a territory extending over more than a million of square miles, and sustaining upwards of a hundred million of inhabitants, is a political phenomenon unparalleled in the history of the world. But, as is remarked by Sir John Malcolm, those who look deep into the causes of great revolutions, and find them, not in the successful issue of the complex schemes of ambitious statesmen, but in the simple operation of natural and obvious causes, will perhaps discover, that the means by which India was rendered subject to England, (however inadequate they might at first glance appear,) were of all others the best calculated to effect that great object. Force and power could not have approached the

shores of India without meeting with resistance ; but to the unpretending merchant every encouragement was offered ; and when the spirit with which the early settlers defended their property from spoliation showed that they were as superior in their military as their commercial character, they became more an object of admiration than of jealousy to the principal powers of India, who in process of time courted their alliance and aid against each other.

It was in the reign of Elizabeth, that a body of merchants petitioned that queen to grant them encouragement and exclusive privileges, for the purpose of carrying on the trade with India. Elizabeth, always alive to the commercial interests of her kingdom, granted a charter on the 31st of December, 1600, which erected the merchants who had petitioned her into a corporation, under the title of ' Governor and Company of Merchants of London trading to the East Indies.' By this charter, the origin of that important and anomalous power, which has since grown up under the name of the *East India Company*, the corporation was vested, for a period of fifteen years, with the privilege of an exclusive trade (to use the words of the charter) ' into the countries and parts of Asia and Africa, and into and from all the islands, ports, towns, and places of Asia, Africa, and America, or any of them, beyond the cape of Bona Esperanza, or the straits of Magellan, where any traffic may be used, and to and from every of them.' The business of the company was to be directed by a governor and 24 persons in committees ; and the original capital was £72,000, divided into shares of £50. The object of the company was principally to import pepper and other spices ; and their voyages were at first directed to the islands of the Indian ocean. In 1609, a second charter having been obtained, by which the right of exclusive trade was made perpetual, with a proviso empowering the crown to resume the grant, ' if it was not found to promote the interests of the realm,' an attempt was made to open a trade at Surat and Cambay, which was frustrated by the influence of the Portuguese. In 1611, the attempt was repeated, and with full success. At Swally, near Surat, the English fleet was attacked by a large Portuguese armament, against which it made a triumphant defence ; and the Mogul emperor no longer hesitated to allow the English to establish factories at Surat, Ahmedabad, Cambaya, and Goga, their merchandise being subject to a duty of  $3\frac{1}{2}$  per cent. The *firmaun*, authorizing this first establishment of the English on the continent of India, was received on the 11th of August, 1612. In 1614, Sir Thomas Roe was sent by king James as the first British ambassador to the Mogul, from whom he obtained considerable privileges for the East India company. About the same time the Zamorin of Calicut granted them similar privileges ; so that a long range of settlements was formed, immediately subject to the presidency of Surat ; among which were in the Mogul territory—Broach, Brodera, Ahmedabad, and Ajmeer ; and in the Zamorin country, Cranganore and Calicut.

The opposition of the Portuguese to the progress of the English, in some degree deranged the finances of the company, as it involved them in the expense of military equipments. Their pecuniary embarrassments were further increased by the disastrous result of an attempt made, at this period, to share in the lucrative trade carried on by the Dutch with the spice islands. Although they succeeded in conciliating some of the Malay princes, and obtained the cession of several valuable settlements, their factories were ultimately destroyed ; and after the judicial massacre



Amboyna, in 1623, of ten Englishmen and others charged with conspiracy against the Dutch authorities, the English company may be said to have abandoned to their rivals the commerce of the Eastern islands.

In the year 1640, the English first effected a settlement at Madras, the only station as yet chosen which was destined to make a figure in the future history of the company. They received permission from the Hindoo sovereign of the district to erect a fort there, with the name of Fort St George, and in 1653 this station was raised by the company to the rank of a presidency. Nearly about the same time the commercial transactions of the British commenced on the Ganges. In 1634, they obtained from the court of Delhi the privilege of a free resort to the port of Pipléy, in the province of Bengal. The professional skill and success of a surgeon, named Boughton, belonging to one of the company's ships, who had the good fortune to cure the daughter of the emperor Shah Jehan of a severe illness, secured the favour of that monarch and of the nabob of Bengal. On the payment of 3000 rupees, a license was given for an unlimited trade without demand of customs; and factories were established in Bengal, the principal of them at Hooghly, about 100 miles from the mouth of the branch of the Ganges, which takes its name from that town.

But these favourable circumstances were not sufficient to arrest the decline of the company's affairs. Some radical defects in the constitution of the company in England, the smallness of their capital, their increased expenditure, their want of forts, and consequent reliance on the precarious protection of the native governments, brought their affairs into great distress; and during the civil wars in England, their very existence as a corporation appears to have been nearly annihilated. In 1661, a new charter was obtained from Charles II., by which several additional rights and privileges were confirmed to the company, among which were the power of exercising civil jurisdiction and military authority, and of making war or concluding peace with "the infidels of India." Charles also ceded to the company the island of Bombay, and afterwards the island of St Helena; and the whole aid of his government was applied to promote their interests and prosperity. This encouragement and protection, combined with the exertions of the company, raised them to a state of affluence; which, though it excited attack, gave them great means of resisting it. On the accession of James II. increased immunities, and a still larger portion of sovereign power, were granted to the company,—which power was unhappily disgraced by numerous acts of corruption, violence, and oppression; some of them so flagrant as to become, at length, in 1695, the subject of Parliamentary inquiry.

The supreme seat of government, which had hitherto been at Surat, was transferred, in 1687, to Bombay, which was elevated to the dignity of a regency, with unlimited power over the rest of the company's settlements. Madras was at the same time formed into a corporation, governed by a mayor and alderman. The company had met with less favour and more oppression from the native powers in Bengal than in any other part of India, and therefore resolved to seek redress and protection by force of arms. With this purpose, a military equipment, consisting of 10 armed vessels, was sent to India; but as they did not arrive in the Ganges at the same time, hostilities were commenced before the English were in a condition to maintain them with success. They were obliged to retire from Hooghly, and take shelter at Chuttanuttee, near Calcutta, till an agreement with the nabob, or additional forces, should enable them to resume their

stations. The company's servants had made considerable progress, by negotiation, in regaining their ancient ground, when a large ship, accompanied by a frigate, arrived from England, and precipitately commenced hostilities, by plundering the town of Balasore. These proceedings, with the shameful conduct of Sir John Child, governor of Bombay, who is represented to have seized 13 vessels at Surat, the property of the merchants of that place, exasperated Aurangzebe, the most powerful of the Mogul sovereigns, and exposed the company's establishments to ruin in every part of India. Aurangzebe issued orders to expel the English from his dominions. The factories at Surat, Masulipatam, and Visagapatam, were seized; the island of Bombay was attacked by the fleet of the Siddees; the greater part of it was taken, and the governor was besieged in the town and castle. The English stooped to the most abject submissions. With much difficulty, they obtained an order for the restoration of the factory at Surat, and the removal of the enemy at Bombay. Negotiation was continued; and as the trade of the English was of consequence to the Mogul treasury, the emperor, as well as his deputies, were not averse to an accommodation. But the interruption and delay sustained by the company made them pay dear for their premature ambition, and for the unseasonable insolence and imprudence of their servants.

The French, during these contests, contrived to improve their footing in India. From the wreck of their establishment at St Thomé, which had been reduced by the Dutch in 1674, they formed their celebrated settlement of Pondicherry, where a small district was ceded them by the native prince. Soon after this, the history of their transactions become so blended with the English, that they must be considered together.

About the year 1690, an unsuccessful attempt was made by the House of Commons to deprive the company of the monopoly which they had so grossly abused. Their charter was renewed in 1693 by letters patent from the crown. In the same year the Commons came to a vote, that it was the right of all Englishmen to trade to the East Indies, or any other part of the world, unless prohibited by act of parliament. In 1698, a bill was introduced to the House, to give effect to the project of a new association, which was incorporated under the name of 'The English Company trading to the East Indies.' The old company obtained, in the ensuing session, a legislative confirmation of their charter; and thus the nation had two East India companies established by parliamentary authority, instead of one deriving its powers from the royal prerogative. Nothing could be more violent than the contests of these companies during the short period that they continued separate. But as the struggle threatened ruin to both, they united their stock under the charter which had been granted to the old company, bearing date the 5th of Sept. 1698, and assumed that name under which they have ever since been incorporated, *The United East India Company*.

In 1698, prince Azim, one of the grandsons of Aurangzebe, who commanded the Mogul army in Bengal, was bribed by the English to confer on them a grant of the three connected villages of Chuttanuttee, Gorindapore, and Calcutta, together with a justiciary power over the inhabitants. Shortly afterwards, the fortifications of the new possessions being completed, received, in compliment to the king of England, the name of Fort William; and about the same period the agency of Bengal was elevated to the rank of a presidency. For some years, the position and relative constitution of the British presidencies had fluctuated very much; but



Bombay at last superseded Surat completely ; and from the date of the building of Fort William, the established presidencies were those of Madras, Bombay, and Bengal.

After the death of Aurengzebe, the settlement of Bengal was much exposed to the depredations and extortions of Jaffier, who had become nabob of that province. In 1715, an embassy was sent to the Mogul court, which would have been defeated by the influence of Jaffier, but for the services of a medical gentleman who accompanied the embassy, by which an avenue to the imperial favour was opened. The surgeon (a Mr Hamilton) having effected a cure on the emperor, was requested to name his reward ; and he, with great public spirit, solicited, in lieu of any private advantage, privileges for the company, which were instantly complied with. Of these privileges, those relating to Bengal were the most important ; and indeed they were long considered as constituting the great charter of the English in India. They were, that, in Bengal, all persons indebted to the company should be delivered up ; that English goods might be conveyed duty free through the Bengal provinces ; and that the English should be at liberty to purchase the lordships of 37 towns contiguous to Calcutta. This last privilege, however, they were never, through the influence of the viceroy, enabled to take advantage of ; but the exemption from duty, and a free passage for their goods, from which other Europeans were excluded, greatly favoured the English trade.

From this time till the breaking out, in the year 1744, of the war between France and England, the English settlements in India present nothing deserving of particular notice. About 1730, petitions for a free trade to India, and a dissolution of the monopoly, were presented to parliament from various bodies of merchants, but ended in the triumph of the company, whose privileges were renewed till the year 1766, and by a new act passed in 1744, the period was prolonged to 1780. At the breaking out of the war, the English possessed the following settlements : —Bombay ; Dabul, about 40 leagues farther to the south, in the province of Concan ; Carwar, in the province of North Canara ; Tellicherry, on the sea-coast of the Malabar province ; Anjengo, their most southerly settlement on the western coast of the peninsula, on the sea-coast of Travancore ; Fort St David ; Madras ; Visigapatam and Balasore, on the Coromandel coast ; and Calcutta. The principal French settlements were Pondicherry and Chandernagore ; the latter about twenty miles above Calcutta, the former on the sea-coast of the Carnatic.

The occurrence of war between England and France, in 1744, was the commencement of a new era to British India. The English company had for some time looked with jealousy on the increasing power of the French in the East ; and therefore when the war commenced in Europe, the flame soon spread to Asia. The respective sovereigns of the contesting kingdoms assisted each company. The pursuits of commerce yielded to the occupation of arms ; and the strange spectacle was presented, of two European nations combating with each other on the shores of India aided by different native princes of the country. These chiefs, impelled by a short-sighted policy, thus sacrificed their permanent independence for the attainment of momentary objects of hatred and ambition. For it was soon very obvious, that, whether the troops of England or France prevailed, the native allies must become dependent on the conqueror.

The peace of Aix la Chapelle, in 1748, terminated those direct hostilities which the French and English had carried on in India ; but the

armies which both states maintained at that period on the coast of Coromandel, continued to assist different native princes, with the object on each side of obtaining, through such policy, a strength that would make their power, at the renewal of a contest, paramount to the other.

The territory of the Carnatic, within the jurisdiction of which both Madras and Pondicherry were situated, was one of the subordinate principalities immediately governed by nabobs, but subject to the soubhadar of the Deccan, who was still regarded as a feudal prince under the Mogul emperor. On the death of Nizam ul Mulh, the soubhadar, the province was disputed between his son Nazir and his grandson Murzafa. At the same time the nabob of the Carnatic, Anwaraadeen, who had been regularly established in that office by the Nizam, was opposed by Chunda Sahab; the latter and Murzafa made common cause, and to their alliance acceded M. Dupleix, the governor of Pondicherry, a man of talent, intrigue, and ambition. The combined troops of the French and the two princes overthrew those of Anwaraadeen, on the frontiers of his own country, in a pitched battle, in which he himself was slain, and his eldest son taken prisoner, while his second, Mahomed Ali, escaped, and implored the assistance of the English. The English, from a desire to curb and oppose the French, espoused the alliance of Nazir and Mahomed Ali, who had made common cause; and thus commenced the Carnatic war, which was in reality a contest between the European powers for superiority in Hindostan. It was during this war, that Mr Clive, afterwards Lord Clive, commenced his brilliant career. In 1751, he defeated his opponents in the plains of Arani; and this victory was followed by the reduction of the forts of Timery, Conganzam, and Arani. These successes, however, were only against the Indian troops of Chunda Sahab; but, in the beginning of 1752, he attacked and defeated, near Arcot, an army consisting of 1,500 sepoys, 1,700 horse, with 150 French, and 8 pieces of cannon. Soon after this, Chunda Sahab, having been surrounded and cut off from his supplies by an English force, fled, but was taken and beheaded by his rival. After his flight, his army was defeated and routed by major Lawrence. The French immediately proclaimed Rajah Sahab, his son, nabob of the Carnatic.

On the breaking out of the seven years' war between England and France, in 1756, fresh fuel was added to the contests in India. At first the French captured several of the subordinate English factories, and even laid siege, though unsuccessfully, to Madras. But the arrival of reinforcements from Europe succeeded in turning the fortunes of war; the French were repeatedly defeated; Pondicherry was taken; and Mahomed Ali established in his principality. Salabut Jung, the third son of the Nizam, who had been raised to the musnud of his father by the assistance of the French, at length sought and obtained an accommodation with the English, in return for which they received from him a grant of the possessions which their victories over the French had given them, viz. the Circar of Masulipatam and its districts, and the Circar of Nizampatam. At the same time, they received from Mahomed Ali a part of the territory about Madras, and the advantage of a powerful influence in the Carnatic.

While the English were thus successfully establishing themselves in this part of India, they were obliged to detach a force to the succour of their interests in Bengal. Surajah Dowlah, who had, in 1756, succeeded to his grandfather, Aliverdy, nabob of Bengal and its dependencies, had at first shown himself favourable to the British. At length, however, provoked by



the imprisonment of an eminent Indian merchant, by his European allies, his resentment became equal to his former friendship. He complained of the additional strength which the British were bestowing on the fortifications of Calcutta, and which their expectations of commencing hostilities with the French had induced them to think necessary. He desired them immediately to demolish their works, a demand which, if they hesitated to fulfil, he threatened to accomplish by force. The British, forgetting the candour of their national character, pretended that they would yield him a ready obedience, while every exertion was made to complete the works. Surajah, perceiving that his demands were neglected, took the field with 40,000 infantry, 30,000 cavalry, and 400 elephants. A large detachment, in June, 1756, invested the British in Cassumbazar, situated on an island, formed by the western branch of the Ganges. The garrison consisted of 300 men, and the fort was defended by 60 pieces of cannon, and might have made a vigorous defence, had not Surajah thought himself entitled to make use of that dissimulation, of which his enemies had afforded him the example. The chief of the factory was persuaded to trust himself in the power of the nabob, and was immediately made prisoner. The garrison was thus induced to capitulate, and experienced a treatment little better than that of the chief. Every thing that was valuable was taken from them, and they were ordered to confinement in a neighbouring town. Surajah, elated by his success, immediately invested Calcutta, and threatened to expel the British from his territories, unless they should agree to pay him his duty upon the trade for 15 years, defray the expenses of his armament, and release the Indian merchants who were under confinement. To these conditions the British refused to submit. The place was soon carried by storm, and the garrison were committed for security, for the night, to a small, ill-aired, and unwholesome dungeon, which the English had used as a jail. It was now the most sultry season of the year; and the horrors of the black hole (as this prison was familiarly called) were by this circumstance fatally aggravated. Out of 146 individuals thrust into this dreadful place, only 23 were taken out alive in the morning. Some expired very soon after being put in; others lost their senses, and died in high delirium.

The news of the success of Surajah reached Madras on the 5th August, and Clive, with his forces, immediately embarked for Bengal. They arrived in December, and commenced their operations with vigour and success. Calcutta, Fort William, Tanna, and Boosboodge, were quickly retaken. The capture of Hoogley, which immediately followed, put a great quantity of provisions and stores of all kinds into the hands of the British; and, by depriving Surajah of his supplies, considerably distressed his army. The nabob, provoked at the success of his enemies, determined to decide their fate by a general engagement; when a sudden and successful attack upon his camp completed his humiliation, and induced him to enter into a treaty highly honourable and advantageous to the English. On the nabob, however, little reliance could be placed; and, as he was suspected of a secret correspondence with the French, the English resolved to attack the French settlement in Chandernagore, within the territories of Surajah, which, after a vigorous defence, was forced to capitulate. The nabob remonstrated and charged the English with a breach of treaty, and with ravaging part of his dominions. The English denied the truth of both accusations; and at length declared their resolution of taking vengeance for the remonstrances of Surajah, by depriving him of his dominions. To give practicability to this design, they resolved to join their arms to those

of Meer Jaffier, who, with the support of several chief men of the state, had formed a conspiracy against Surajah. A treaty with Jaffier was accordingly entered into, and this was followed by the famous battle of Plassey, 23d June, 1757, by the issue of which Meer Jaffier gained the nabobship, and his English allies a large treasure, a portion of territory adjoining to Calcutta, and a considerable influence with the new nabob. Surajah fled, in the habit of a fakir, with only two attendants. On the 3d of July, he was found abandoned, and almost naked, on the road to Patna. He was carried to Muxadabad, and committed to the custody of Jaffier's son, by whom in a few hours, he was privately beheaded. Jaffier entered the capital in triumph. On the 29th of June, he was by Clive conducted to the carpet of state, and was acknowledged as sovereign, both by that party which had contributed to his elevation, and by that which now dared not to doubt his pretensions.

The success which had thus attended the British, far from satisfying them, only inflamed their ambition to greater undertakings. Jaffier, whom they had aided in raising to the sovereignty of Bengal, soon became obnoxious to them, and they resolved to turn their arms against him. To give the appearance of justice to their cause, they made up a long catalogue of what they termed his crimes. They asserted that he had evinced an inclination to overturn that power to which he owed his dignity; that he had banished, or put to death, all whom he suspected to favour the British; that he had desired the Dutch to send him such forces as might enable him to crush his benefactors; that he had often abandoned the British troops, when exposing themselves in his own cause; that he wished to have made a treaty with the Mogul's son, Shah Zaddah, and to have betrayed to him the British; that he had almost formed a treaty with the Mahrattas, which must have ruined the whole country; that he obstructed the British in the collection of their assignments upon lands; and finally, that it was inconsistent with British justice and humanity, longer to permit his cruelty and oppression. Such was the accusation formed against the nabob; but his principal crime lay in his inability or unwillingness to pay those sums which he had stipulated for with the English, on gaining the nabobship.

Of the deposition of Jaffier, as of every transaction in which there is a considerable share of political deceit, there are different accounts, more or less favourable, according to the different dispositions of the writers. By all it is agreed, however, that the affair was conducted with secrecy; that Jaffier retired to Calcutta, dreading the power of his successor; and that Meer Causim, his son-in-law, whom the British expected to be more submissive and subservient to their wishes, was, in his room, raised to the carpet of state.

Meer Causim had not been long possessed of the nabobship when he entered into projects unfavourable to the English; levying high duties on their merchandise, contrary to treaty; and, at last, massacring the English deputies who were sent to him to adjust matters. The English, therefore, resolved to restore Meer Jaffier to the dignity from which he had been degraded. On the 7th of June, 1763, he was proclaimed soubhadar of three provinces; and war was declared against Causim. An army of 10,000 men advantageously posted for the defence of Muxadabad, was speedily overcome, and the city fell into the hands of the British. They immediately proceeded in quest of the deposed nabob. Causim hesitated not to meet them. On the 2d of August, 1763, the two armies came in sight on the banks of the Nunas Nulla. The Indian army was marshalled, armed, and



in some measure clad, like the troops of Europe. Its post was chosen with much skill. The engagement immediately commenced, and the Indians, who were by the British expected instantly to have fled, stood their ground with intrepidity for four hours; but neither their number, which is said to have been 15,000 cavalry and 10,000 infantry, nor the progress which they had made in European tactics, could support them against the assault of the British. They were obliged to quit the field, leaving their artillery behind them; nor were they again able to meet their enemies in a fair battle. Their retreat laid open the approach to Mongheer, the new capital, which was immediately invested. After the trenches were opened, its resistance continued only nine days. Patna was afterwards taken; and Causim, abandoned by his army, and deprived of every fortification which he had possessed, fled to Sujah Dowlah, nabob of Oude, who was at that time vizier to the Mogul. The British were thus masters of Bengal; for the sovereignty conferred on Jaffier was merely nominal, and he could only be considered as "a banker for the Company's servants," who could draw upon him as often, and to as great an amount as they pleased.

Not contented, however, with having driven Causim from the dominions which they had formerly bestowed on him, they resolved to deprive him of the asylum which he had found in the court of Dowlah. For this purpose a messenger was despatched, proposing an alliance between the British on the one part, and the Mogul and his vizier on the other. The offer, which seemed rather to be proposed for the purpose of being refused, was rejected. Dowlah raised an army of 50,000 men, and Causim at their head, once more prepared to encounter the British.

To supply the place of major Adams, who died immediately after the capture of Patna, the British appointed colonel Hector Munro to the command of their army. After having quelled a mutiny, by blowing 24 of the most active from the mouths of the great guns, he marched against the army of Indians. Notwithstanding Causim's former failures, he once more ventured to engage the British in a pitched battle. Though the army which Causim now commanded surpassed his former army in numbers, it was inferior in discipline. In October, 1764, the engagement took place at Buxar, on the river Carumnassa. The Indian army was easily vanquished; 2,000 men were left on the field, with 130 pieces of cannon, and a great quantity of military stores. The British had only 87 Europeans killed, and 712 sepoys.

Munro next proceeded to the attack of Chundu Geer, a fortress situated upon a rock, and naturally very strong. The British twice advanced to the assault, but by the number of large stones tumbled upon them from above, they were obliged to retreat. In a short time after he had attempted the reduction of this fortress, Munro was recalled, and major Fletcher was appointed to succeed him. The Indian army did not again venture to attack the British troops; they contented themselves with harassing their advanced posts, by continual skirmishes. On the 14th of January, 1765, Fletcher removed from his camp at Benares. The Indians still retreated before him. He resolved, therefore, to attack Chunda Geer, from which his predecessor had been repeatedly repulsed; and he himself would probably have experienced the same fate, had not a mutiny, occasioned by the want of pay, forced the governor to a capitulation. Allahabad, Dowlah's capital, a place of great strength, next surrendered; when the army again received a new commander; Fletcher being superseded by major Carnac.

In the mean time, the British had found means to detach the Mogul

from the support of Dowlah and Causim. Dowlah, however, did not yet account his cause to be desperate. He collected all his forces, and strengthened his party by an alliance with the Mahrattas. But to oppose crowds of Indians to the discipline of Europeans, was to expose multitudes to inevitable disgrace and destruction. Carnac attacked the Indian army, in May, 1765, at Calpee, and obliged them precipitately to retreat to the other side of the Jumna. This engagement convinced Dowlah that he had nothing to hope from the success of his arms. Neither could he expect to form an advantageous capitulation. He opposed the British till all that he could at any time have offered was taken from him by force. In this desperate situation, such was his generosity, that he disdained to buy his own safety by treachery to his friend. He permitted Causim to escape; and, three days after the battle of Calpee, he surrendered himself to Carnac, without any stipulation, resigning himself wholly to the pleasure of Lord Clive. Clive was convinced that to exterminate the power of Dowlah was to destroy the strongest barrier of the Company's possessions against the incursions of the Mahrattas. Instead, therefore, of prosecuting the war, he concluded a peace. Dowlah was reinstated in his dominions, except a small district which was ceded to the Mogul. To the Company's officers was reserved the power of collecting the revenues of Bengal, and all its dependencies; a stipulation which constituted them the real sovereigns. Of this revenue, they were to be accountable for 20 lacks of rupees, or £225,000, to the Mogul; and 53 lacks of rupees, or £596,250 to the nabob of Bengal. The remainder was to belong to the funds of the Company.

Notwithstanding what was called the successful event of this eastern contest, and notwithstanding the extension of the Company's territories, and the great augmentation of their nominal revenues, their affairs were in reality so embarrassed, that they were obliged to desire, not only the interference, but the assistance of the British parliament. So true it is that the most successful wars are ruinous even to the victors. The British ministry made use of their interference for the purpose of subjecting the Company's territorial possessions to the authority of the crown; and thus, without a struggle, assumed a sovereignty to which, perhaps, their title was no less valid than that of the Company.

*Hyder Ali.*] The British in India were not long allowed to enjoy that tranquillity which Clive had procured for them. Hyder Ali, an adventurer, who by his daring activity, and energetic policy, had raised himself from the condition of a sepoy, to the rank of a prince, had conceived designs of extending his power still farther. Convinced that, in the power of the British, he would find his greatest obstacle, his exertions were constantly directed to the diminution of that power. At the same time, sensible of his inability to contend with the formidable battalions of Europe, he used every art to procure a powerful combination against them. His art, or his power, perhaps both, enabled him to procure from the nizam of the Deccan, not only a renunciation of his alliance with the company, but a declaration of war against them. Hyder had been careful to introduce among his troops the European discipline; and, like Causim, had given every encouragement to European adventurers. These advantages, combined with the superiority of numbers, he hoped would enable him to meet the British, even in the field, upon equal terms. He was soon convinced, however, that his hopes had been too hastily inspired. In September 1767, colonel Smith attacked his forces near Trincomalee, and compl



defeated them. The nizam, who had been induced to renounce the friendship of the British, only from a hope that Hyder would be able to maintain a successful contest, was, by this defeat, so much intimidated, that he deserted his new ally, and negotiated a separate peace. In this negotiation, the British were careful to make him pay for what they called his perfidy; and extorted from him the territory called the Duanny of the Balaghaut Carnatic; which, besides the domains of some inferior rulers, contained those provinces which owned the sovereignty of Hyder Ali. Hyder, who was not so easily intimidated as the indeterminate nizam, continued his hostilities, though in a desultory manner. He ventured not to come to an open engagement; but, during the whole of 1767, occupied a mountainous district. His cavalry were continually employed in cutting off straggling parties of the British, and frequently in intercepting their supplies. The British, in the meantime, made a successful attack on Mangalore, Hyder's principal port. They brought away nine ships, and left a garrison in the fort. This garrison was immediately attacked by Hyder, and the troops made prisoners. While the British lay encamped between Trincomalee and Calishy Wacum, Hyder, by a movement no less quick than unexpected, invaded the Carnatic with a numerous army, and laid the country waste before him. Instead, therefore, of completing their conquests, the British were now obliged to abandon his territories, and hasten to the rescue of their own possessions. The British allies, who were generally attached to them, more from a conviction of their power, than from any concern for their interest, eagerly embraced this opportunity of withdrawing their assistance. The nabob of Arcot, the only sovereign who showed himself firmly attached to the British cause, and who, on that account, had incurred the hatred of Hyder, suffered severely for his attachment. His dominions were completely ravaged, while those on whose account he suffered, were unable to afford him the protection which he so well deserved.

The British were not more successful when they returned to the Carnatic, than they had been before they left the dominions of Hyder. Hyder, avoiding a general engagement, continually weakened the army, by cutting off convoys and detached parties: he fatigued them by continual marches, and showed that he had the prudence to prefer this slow method of exhausting their strength, to the almost certain loss to be incurred by a pitched battle. That he was thus able to baffle and oppose an enemy, hitherto invincible by Indian princes, so raised his reputation, that, from every quarter, adventurers flocked to his standard; and he saw himself at the head of an army, of which the cavalry amounted to 90,000; so that, although in this, as in every Indian army, the cavalry were much more numerous than the infantry, the number of his troops must have been considerably more than 100,000. At last he was induced to give up his plan of defensive and dilatory warfare. A detachment of British forces, under the command of colonel Woods, when attacking an Indian fort, called Mulwaggle, were repulsed with some loss. Hoping that their defeat might have dispirited them, and persuaded that the smallness of their number would prevent them from making a powerful resistance, Hyder marched against them with 14,000 cavalry, six battalions of sepoy, and 12,000 men with matchlock guns. Wood's force consisted only of 460 Europeans, and 2,300 sepoy; but, notwithstanding his small number of men, he did not avoid an engagement. The battle lasted six hours, when Hyder retreated. The British lost 300 men in killed and wounded; but Hyder's loss was greater, even in comparison of his superior numbers. The suc-

cess of the British in this battle did not affect the general contest. Hyder resumed his former demeritory mode of fighting, which, while it constantly weakened the force, and exhausted the resources of his enemy, put it out of their power to force him to a decisive engagement. At length his force suddenly vanished, and when the British army were forming conjectures concerning his design, he no less suddenly appeared in the neighbourhood of Madras; and by his approach terrified that settlement so much, that they declared themselves willing to enter into a treaty. Hyder did not refuse to negotiate upon equal conditions. In April, 1769, was concluded a treaty, offensive and defensive, of which the only condition was, that each should restore the forts taken during the war. This treaty, which stipulated that the negotiating parties should mutually contribute to defend each other, specified the exact number of troops which each was to afford.

Soon after this, Hyder was involved in a war with the Mahrattas, and demanded the assistance from the British, to which, according to the treaty, he undoubtedly had a right. The council was ashamed to give a positive refusal; but, under various pretences, they constantly delayed to fulfil their agreement. In this war he was very unsuccessful, having been totally defeated in 1771, within a few miles of his own capital; but he escaped into Seringapatam, where he waited until the enemy, by desolating the country, were compelled to leave it. It soon appeared that the British were not so much averse to a war with the Mahrattas, as they had appeared to be when Hyder applied for their assistance. In consequence of some internal disturbances, which had taken place among these powerful states, Ragonaut-row, or Ragoba, one of their chiefs, had taken shelter in Bombay. It was immediately resolved to procure, by force, for Ragonaut, the sovereignty of his country. Ragonaut, it is true, was an usurper; but he had promised to the British, that when he was secured in the supreme power, he would cede to them a valuable part of his territories. This treaty was not agreeable to the council of Bengal. They concluded a peace with the Mahrattas, and it was agreed that Ragonaut should reside in the Mahratta states, and be supported according to his rank. This stipulation was not willingly acceded to by the chief. He again fled to Bombay, where it was again resolved that the sovereignty should be procured for him by force. The council of Bengal no longer opposed the resolution; alleging, as their reason, that a rupture with France approached. An expedition departed, in February, 1778, to invade the Mahratta country. This invasion, however, failed of its purpose. The British troops were, in January, 1778, obliged to capitulate with the Mahrattas. At this time, it was particularly stipulated, that general Goddard, who advanced with his army in a different direction, should be recalled. Goddard denied that the council of Bengal had authority to recall him. He, therefore, proceeded on his march; and in a short time, received orders to procure, if possible, more favourable terms than those of the treaty which had recently been concluded.

Such conduct seemed ill calculated to acquire or retain the confidence of the Indian nations. The Mahrattas concluded a peace with Hyder, and both resolved to prosecute the war against the British, whom they considered as their common enemy. Madras, on account of the breach of treaty which had been formed with Hyder, was destined first to vengeance. Although the council were sensible of his warlike spirit, their time was spent in disputes about the mode of defence, any active step being taken for their security. Hyder's motions



rapid for the tardiness of their debates. The passes into their territories were seized; and through them was marched an army of 100,000 men, accompanied by many European troops, under the command of Lally, the French general. On the 24th of July, 1780, advice was received in Madras, that Hyder's cavalry were at the distance of only nine miles. The inhabitants hastened into the fort, while Hyder ravaged the surrounding country. Every place of strength was already in his power, except the capital, to which he was preparing to lay close siege. It became necessary to make some vigorous exertion, to preserve the settlement from destruction. Orders were sent to colonel Baillie, at Gumeropanda, 28 miles from Madras, to proceed to Conjeveram, where he was to be joined by Sir Hector Munro, with the main body, consisting of 1,500 Europeans, 4,200 sepoy, and a small train of artillery. Such were the fatigues undergone by the main body in its march, that 200 men were left upon the road, unable to proceed. When they arrived at Conjeveram, they found the town in flames; they perceived that they were surrounded by Hyder's troops; and that Baillie, with his detachment, being detained by a torrent suddenly swelled by the rain, had not arrived. Hyder, resolving to prevent the junction of Baillie's detachment with the main body, sent his son, Tippoo Saib, with 30,000 cavalry, 8,000 infantry, and 12 pieces of cannon, to attack them, while he remained in the neighbourhood of Munro's army, to observe its motions. Tippoo obeyed his orders, but was speedily repulsed; and Baillie's detachment was joined by a small reinforcement sent by Munro, under the command of Sir Robert Fletcher. Next morning, Baillie gave orders to march, intending to join the main body. They marched, for some time, with little interruption; but towards night, the enemy commenced an attack, by opening upon them several cannon. The British retired into an avenue, where they rested on their arms during the night. Tippoo took this opportunity of placing his cannon in a more advantageous position, and of desiring Hyder to advance, to prevent the junction of this detachment with the main body. Hyder was too anxious to prevent the junction, not to use every effort for that purpose. He advanced with the strength of his army, and no less than 60 pieces of artillery. Notwithstanding the infinite disproportion of numbers, the British not only received his assaults with courage, but repulsed his men with great slaughter. The ammunition of the British great guns was exhausted, and the troops were exposed to a dreadful discharge of artillery, which they had it not in their power to return. At length, rather overcome by fatigue, than deprived of resolution, the remnant of troops threw down their arms; and with difficulty obtained quarter. In this action, 700 Europeans fell. Hyder's loss was industriously concealed; and, for that reason, was supposed to be very great. This victory is said to have impressed him with more terror of the British than all his former defeats.<sup>1</sup> So great, indeed, was his fear, that, notwithstanding his late success, he no sooner learnt that Munro had marched to attack him, than he retreated with precipitation. Munro, however, instead of attacking the enemy, retreated to Madras. Hyder instantly resumed his activity. Every part of the country was laid waste, and the British army was much harassed on their

<sup>1</sup> "I am not alarmed at what I see of the force and resources of the Company, but at what is unseen," was his emphatic observation; and it well illustrates the impression made upon ignorant nations of the power of a state, which they observed to draw support at pleasure from a country with whose means they were unacquainted, and whose power they were only able to judge of by its effects—effects of a nature calculated to make them form the most exaggerated opinion of its magnitude.

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British lost many of their troops, and, among the rest, a considerable number of officers.

This defeat, instead of producing upon Hyder the expected effect, rather elevated than depressed his courage. His troops were evidently making daily improvement in discipline; they daily fought with more courage and obstinacy; and, though they were forced ultimately to give way, the impression made on the British was evidently greater: and he hoped soon to be able successfully to contend with his formidable adversaries. After a few weeks, therefore, he led his men to a third battle, in which his loss was greater, in proportion as the attack was more furious, and perhaps conducted with less caution. No defeat, however, could tame the courage or activity of Hyder. Instead of permitting his troops to enjoy any repose, after their fatigues and repeated disasters, he immediately conducted them to the siege of Vellore. This siege was carried on with considerable vigour; but was far from occupying the whole of his attention. He was convinced that the British would attempt to relieve the place, and he took possession of a pass, through which, when advancing for that purpose, it was necessary they should march. When the British general arrived at this place, he found that his way lay through a marsh: and that the higher grounds on each side were occupied by strong detachments of the Indian army. Through this pass he forced his way, succeeded in carrying relief into Vellore, and returned by the same road, through greater opposition than had been made when he advanced.

These repeated defeats convinced Hyder, that, to lead his army so frequently to battle, was to exhaust his force, without gaining any adequate advantage. He did not, therefore, for some time, evince the same ardour to engage in active hostilities. This interval was made use of by the British for the purpose of attacking the Dutch settlements at Negapatam. The conduct of the expedition was committed to Sir Hector Munro, who, in a short time, made himself master of the place. To the capture of Negapatam succeeded that of Trincomalee. In this expedition admiral Hughes co-operated with general Munro. The resistance was considerable, and about 60 of the British fell: few of the Dutch were killed. The garrison, amounting to 400 Europeans, were made prisoners of war; and two Indiamen, with several small trading vessels, were found in the harbour.

The attention of admiral Hughes was soon forced from co-operation with the land forces against the Dutch, to a more formidable adversary. Admiral Suffrein, with 11 sail of French ships, and several frigates, arrived upon the coast. Hughes had been joined by three ships of the line. A fourth had been captured by the French upon the voyage. The French admiral, imagining that the British had not been joined by the re-inforcement, proceeded in search of them to Madras. He no sooner perceived that the re-inforcement had actually arrived, than he was no less eager to escape than he had formerly been to pursue. Admiral Hughes retook five British prizes, with a French transport, which, besides having on board 300 soldiers, and several officers of the army, was laden with gunpowder, and other military stores. These captures incited the French admiral to an engagement. He directed his principal efforts against the rear division, which he perceived to be unable to keep up with the rest of the fleet. At length the wind became more favourable for the British. The French, dreading to await the attack of the whole fleet, drew off their ships. In this engagement the British had 130 men killed and wounded. The loss of the French was 250. Hughes sailed immediately to Madras,

engaged to deliver. The general and many of his principal officers were made prisoners, and after enduring many hardships, were at length paroled at Seringapatam.

The war in India was prosecuted by the British and French, during the greater part of 1783, long after peace had been re-established between the mother-countries in Europe. It had been resolved by the council of Bengal, to afford such assistance to the presidency of Madras, as should enable it to make a powerful impression on the force of Tippee. For this purpose a sum of money was despatched, along with Sir Eyre Coote, who was to have conducted the operations of the war, but who died two days after he arrived at Madras. In the meantime, colonel Fullarton, who was soon despatched for that purpose by general Stuart, invaded the territory of Channarayana, taking several forts. At length, however, he was compelled to co-operate with Stuart in the siege of Cuddalore, an undertaking which proved so difficult, that the execution of it was interrupted by the general's death. After the British had been driven from Pondicherry, sometimes called Hydernagar, the only places subject to their arms in Canara were Mangalore, Onore, and Carwar. All these places were besieged at the same time. The attacks were vigorous, but the defence was no less obstinate; and the treaty of peace entered into with Tippee in March, 1784, put a stop to hostilities.

The peace which had been concluded in India, was not of long duration. Tippee was without doubt the most powerful of all the Indian princes. His dominions were equal in extent to Great Britain; his revenue was computed at four millions sterling; and his military establishment consisted of about 150,000 men. It was not therefore to be supposed, that a person, possessed of the ambitious and restless disposition which characterized Tippee, would long remain at peace with such an immense force at his disposal, or that he would find any difficulty in raising pretences for continuing hostilities. Accordingly, in 1789, he approached the country of Travancore with the avowed purpose of recovering two places which the rajah of that district had purchased from the Dutch, but which Tippee alleged were dependent upon him. As this rajah had put himself under the protection of the British, and was acknowledged to be so by the treaty with Tippee in 1764, war between the latter and the British seemed unavoidable. Lord Cornwallis at this time was governor-general of India. His first object was to conclude a treaty with the Nizam of the Deccan and the Peshwah of the Marhattas, while preparations were made to assist the rajah. The army of the Carnatic was assembled in the southern province. No less was projected, than to reduce the province of Coimbatore, with the adjacent territory, and by the pass of Gujelhatty, to advance to the slope of Seringapatam. The army appointed for the execution of this design was put under the command of general Meadows. Meanwhile, with the army of Bombay, was to attempt the reduction of the country situated to the W. of that ridge commonly called the Ghats; and, after having effected this purpose, he was to co-operate with the main body. The Poona Marhattas and the Nizam were to invade the territories of Tippee from their respective frontiers; Seringapatam was the point at which they were to meet. While major Kelly, occupying a station on the line between Madras and the passes leading to Mysore, commanded what from its situation, was called the centre army, as pointed to secure the Carnatic.

General Meadows with 14,000 men, on the 24th of M



the low grounds. Notwithstanding the number of the enemy, and the disadvantages of their situation, the British engaged with ardour, and forced Hyder to retreat. The want of cavalry always prevented the British from pursuing the victories which their valour had acquired. Hyder's troops, though vanquished, retreated with comparatively little loss. This on no occasion was more evident than on the present: for, notwithstanding his defeat, Hyder, within five days, cut off an advanced body of the British army, and harassed Coote so much, that he was obliged to abandon his attempt against Arnee, and to retreat towards Madras. Madras was at this time suffering under an accumulation of evils. The ravages of Hyder had driven crowds of the inhabitants from all parts of the country to seek refuge in the capital, where multitudes were daily perishing of want. Fortunately for the British, the French had no knowledge of the unprotected and starving condition of the town, or they would certainly have taken advantage of it.

*Tippoo Saib.*] In the midst of this gloom which overhung the prospects of the British, Hyder Ali died, December 1782, at an age exceeding eighty. About the same time Sir Richard Bickerton arrived from Britain, with five ships of the line, having on board land forces to the amount of 5000 men. Nor were the French backward in re-inforcing their fleet and their army. The former was to be joined by several ships of the line, while the latter was to be augmented by 5000 men, from their settlements on the African islands. To counteract, in some measure, the operations of the Indians and French upon the opposite coast, the presidency of Bombay proposed to make a powerful diversion upon the coast of Malabar. An expedition, for this purpose, had been undertaken in 1781. General Humberstone, with a considerable body of forces, had invaded the Mysore country. Humberstone with ease entered Hyder's territories upon this side, and made himself master of several places of some strength. When proceeding to attack Paligautcherry, however, he was suddenly surrounded by a numerous army; and, after being obliged to leave behind him his baggage and provisions, it was with much difficulty that he led off his troops. But, though Humberstone escaped from this danger, another immediately threatened him. Tippoo followed him with an army of 20,000 infantry, and 10,000 cavalry, attended by Lally and a body of French. Scarcely had he entered Panyany, when the place was invested. Two frigates, which came to its relief, prevented Tippoo from making a forcible impression. The siege went on slowly, till Tippoo, impatient of delay, with fury attacked the British lines. Notwithstanding the vigorous exertions of the Indians, supported by the French, they were obliged to retreat; and such was their loss, that Tippoo raised the siege with precipitation.

To support Humberstone's detachment, general Matthews was despatched with a powerful re-inforcement. Matthews soon effected the intended junction, and, in 1783, proceeded on an expedition into the territory of Canara, that part of Hyder's dominions for which he had evinced the greatest partiality. Hyder no longer existed to check their efforts: but Tippoo, his son and successor, inherited too much of his father's activity, to permit the British, unmolested, to ravage his dominions. In a short time, the British army was invested in Bednore, the capital of Canara, by an Indian army consisting of 150,000 men. They were soon obliged to capitulate. They were to be permitted to retire to the British settlements, on condition that all public property should remain in the fort. Tippoo, however, accused the garrison of embezzling the property which they had

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vanced towards Coimbatour. On the 15th of June, he entered Tippoo's country, and took possession of the fort of Caroor, which was evacuated upon his approach. At this place, by the want of provisions, he was detained till the 3d of July. He then proceeded to Daraporam, where a plentiful supply of grain was found. On the 22d of July, he entered Coimbatour, which had been evacuated at the approach of the army, and the different forts in its neighbourhood were in a short time in the power of the British.

In the meantime, information had been received that Tippoo had ascended the Ghauts, leaving at the foot of them, near Damicotta, a detachment of cavalry. While the main body occupied Coimbatour, colonel Floyd was despatched to attempt the surprise of that detachment. He proceeded towards the place, but took no more than 50 horses. About the end of August, Floyd was sent against Damicotta and Sattimungalum. The latter, which contained a considerable quantity of provisions, yielded without resistance. Floyd was here joined by colonel Oldham, with a considerable reinforcement. Tippoo again descended the pass, and attacked this detachment. Floyd retreated during the night, but was eagerly pursued by the Indians. When he approached Showoor he was severely attacked by the enemy, but they were repulsed with some loss. Meadows no sooner learnt Floyd's situation, than he hastened to join him. The junction was effected on the 16th, after Floyd had lost, during his retreat, 150 killed, twice that number wounded, and 6 pieces of cannon. Meadows marched on the 17th, in order to engage Tippoo's army. But the sultan had retreated, and the British army was, on account of the want of provisions, obliged to return to Coimbatour. About the end of the month, Meadows once more went in search of the enemy; but on account of the superior knowledge of the country possessed by the latter, it was for a long time out of his power to gain any certain intelligence concerning them. On the 12th of October, however, it appeared that Tippoo had made himself master of Daraporam. The garrison arrived in the British camp, on the 17th, under an escort of Tippoo's forces, and affirmed that they had been treated in the most honourable manner. Tippoo left Daraporam on the 20th, and proceeded to Sattimungalum. A considerable time was employed in marching and counter-marching, in search of the army of Mysore. On the 17th of November, a junction was effected with the centre army under colonel Maxwell. On next day, they came in sight of the rear of the Indian army. After pursuing them to the foot of the pass of Tapoor, the British army marched back to Trichinopoly, for a supply of provisions and refreshments.

While the army of Bombay, under the command of general Abercrombie, had taken possession of the country from cape Comorin, to the river Bilipatam, general Meadows left Trichinopoly and proceeded towards Madras. On the 29th of January, 1791, Earl Cornwallis arrived at Vellout, and taking the command, proceeded towards Vellore. Tippoo's army, deceived by the march of the British, had secured the pass by the Barramahaul valley. Taking advantage of this deception, Cornwallis marched through the pass of Muglee, and had proceeded a considerable way beyond it, before he was interrupted by the enemy. Cornwallis marched towards Bangalore, and took that fort by storm. The army remained at this place for some time. On the 7th of April, it was joined by upwards of 14,000 men belonging to the Nizam; and on the 3d of May, the whole body directed its march towards Seringapatam. On the

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his forces were continually employed in harassing such as were employed in the completion of the works. He attempted to deprive the British camp of its water, by diverting the course of a canal, by which it had been supplied. In all these attempts he failed. In spite of every effort to the contrary, the British works were completed. The party sent to alter the direction of the water were driven back before they had effected their purpose. A dreadful fire now opened from all the British batteries. The west side of the city was invested by Abercrombie. He soon pressed near the walls, and took possession of an evacuated redoubt and a grove. New works were erected; and new batteries were prepared to open. The besieged were in want of every thing necessary, while the besiegers were provided with abundant supplies. Tippoo was convinced that his capital must soon be in the hands of his enemies. Perceiving that resistance would only precipitate his ruin, he declared himself willing to give what must soon have been taken from him. His concessions were great; and, after some negotiations, were at length accepted. Preliminaries were signed on the 23d of February. These were followed, on the 19th of March, by a definitive treaty; by which it was agreed that one-half of Tippoo's dominions were to be ceded to the British and their allies; that he should pay 3 crores and 30 lacks of rupees; that all prisoners were to be set free; and that two of the sultan's three eldest sons should be delivered as hostages, for the performance of their father's engagements.

It was scarcely to be expected that a peace, on terms so unfavourable to Tippoo, should be of longer duration, than till he could recover his strength, so as to be able again to contend with his former conquerors. The sultan, however, had been so completely humbled, that it was some time before his army could be again recruited. He is said to have displayed his hostile intentions in 1796; and from that time to have kept the British dominions in continual alarm, till war, in 1799, was again commenced. The immediate cause of war, at this time, was an alliance formed by Tippoo with the French, for the purpose of depressing the British empire in the east, a design in which the French cheerfully concurred; and an attempt to encourage Zemaun Shah, in his projected invasion of Hindostan. The French expedition to Egypt, which was imagined to be only a preparatory step to an expedition to India, confirmed the suspicions which the British had so long entertained; and suggested the necessity of immediately crushing Tippoo, who was believed to have been extremely forward to establish the French interests.

On the 8th of November, 1798, therefore, the marquis Wellesley, who had succeeded to the governor-generalship of India, in order to bring the sultan to an open declaration of his sentiments, informed him, by letter, that his connexion with the French was no longer a secret; and desired him to receive colonel Doveton at his court, in order that such negotiations might be entered into, as should terminate all existing differences. The sultan affirmed that he had formed no connexion with the French, a people whom he accused of unfaithfulness and deceit; presumed that, as he had not infringed any article of the treaty, negotiation was altogether unnecessary; and expressed his surprise at the warlike preparations which were daily making. Whatever plausibility was in Tippoo's assertions, the governor-general reckoned them unsatisfactory. Another letter was sent to the sultan, urging him to receive the person proposed for the purpose of negotiation. Tippoo for some time delayed answering; general Harris was despatched into his dominions, with the army under his command; and when

and thence proceeded to Trincomalee, to secure that place from the attacks of the French, as well as to protect a convoy of stores and re-inforcements which was expected from Britain. Suffrein had received intelligence of this convoy, and was actually in search of it when the British fleet came in sight. An engagement immediately commenced. The British admiral had been re-inforced by two ships of the line, and was more able to contend with the French, than he had been in the late action. The battle continued till night with much obstinacy; and so much had both fleets suffered, that neither party was next day able or willing to renew the contest. By these engagements the fleets had disabled each other, without gaining any decisive advantage. The greatest benefit derived from them, by the British, was the preventing of Hyder from receiving the re-inforcements which he had expected from the French; a disappointment, which, to Hyder, was of the most serious consequence. At the same time, he had been obliged to raise the siege of Tellicherry. His forces in that quarter were obliged to retire, and an opening was thus made into that part of the country on which Hyder had the greatest dependence.

The advantage of having delayed Hyder's French re-inforcements, and of having forced him to raise the siege of Tellicherry, was in some measure overbalanced by the defeat and capture of a part of the British army. Colonel Braithwaite, with 100 Europeans, 1500 native troops, and 300 cavalry, had been detached from the army of Sir Eyre Coote, and lay encamped on the banks of the Coleroon. Tippoo had been informed of the situation of this party, and had resolved to attack it by surprise. He marched with 15,000 cavalry, and 5,000 infantry, accompanied by a party of French troops; and proceeded with a celerity which prevented the British from receiving any information of his approach till they were actually surrounded. Braithwaite formed his men into a square, placing the cavalry in the centre, and his artillery upon the front. In this manner he, for three days, sustained the utmost efforts of the surrounding army. He was frequently attacked, but as frequently repelled the enemy. These numerous attacks, however, were not sustained without the loss of a great number of the British forces. At length, Lally, provoked that so small a body of troops should so long baffle the efforts of a numerous army, with the French troops furiously attacked one side of the square, while the other sides were attacked by Tippoo. The British, diminished in number, and worn out by fatigue, reluctantly gave way. Many of them were killed, and probably the whole might have been sacrificed to the fury of the Indians, had not Lally interposed in their favour. All that survived were made prisoners. Only one of the officers remained unwounded, and by far the greater part fell in the combat.

The reinforcements from France, which Hyder had expected with so much anxiety, at length arrived. They were landed under M. Duchemin. They were soon joined by Hyder, and immediately proceeded to lay siege to Wandewash, a place of considerable importance. Coote hastened to its relief, and Hyder, though supported by the French, durst not risk an engagement. He drew off his men to an advantageous position, and the British proceeded to lay siege to Arnee, where Hyder had a magazine of warlike stores. He was thus obliged to quit his advantageous position, in order to relieve the place. His motions, however, were accompanied with such secrecy and despatch, that he approached the British army before they knew of his march. Having planted his artillery upon the surrounding eminences, his cavalry attacked the British, who were to march through



surrendered ; but Tippoo had disdained to shrink from the combat. He continued to encourage his soldiers by his presence ; and to rouse them to exertion by his example ; till he fell in a gateway, on the north side of the fort, surrounded by the dead bodies of his attendants. At length, the killedar, an officer of trust in the palace, influenced, partly by entreaties, and partly by threats, informed the British of the situation of his master. Search was accordingly made, and his body was found among heaps of the dead and wounded.

Thus fell Tippoo Saib, one of the most troublesome foes of the English in India. In his person, Tippoo was about 5 feet 8 inches high, inclined to be fat, round faced, with large full eyes, and a countenance full of fire and animation. As a warrior, he was brave, cautious, and intrepid ; but his courage was tinctured with ferocity, and his firmness proceeded from obstinacy. His disposition was cruel, and his temper ungovernable. Between him and his father there was a marked difference. Hyder was a sagacious, strong-minded, heartless tyrant, who even in his vices never lost sight of his political interests : Tippoo was impetuous, vain, and restless, sacrificing often to passion his own advantages, and only in one point unchangeable, his hatred, namely, of the British, which no time could soften, or conciliation subdue. He succeeded in attaching to himself the lowest classes of the Mahomedans, and his memory is still revered among them as a martyr who fell in the defence of their religion. With him ended the powerful kingdom of Mysore ; and by its fall the designs of France against the British empire in India were totally frustrated.

Of his territories the East India Company obtained the province of Canara, the district of Coimbatore and Darapouram ; the country situated between the British possessions in the Malabar and those of the Carnatic ; the forts and posts constituting the passes above the Ghauts, on the Table Land of Mysore ; with the island, city, and fortress of Seringapatam. The Nizam acquired the districts of Gooty and Gorumcondah, with a territory upon the line of Chittledroog, Sera, Nundidroog, and Colar. Though the Mahrattas had taken no active part in the war, political motives induced the British to grant them Harponelly, Soonda, Chittledroog, and part of Biddenore. The relations of Tippoo were carried to the Carnatic, and a descendant of the ancient rajahs of Mysore, of five years of age, was sought out, and elevated to the nominal sovereignty.

*War with Dhoondee.*] During the year 1800, a chief of the name of Dhoondee, a Mahratta adventurer, engaged in hostilities with the British. Against him the hon. colonel Wellesley was sent with a considerable force. On the 10th of September, colonel Wellesley came up with the forces of Dhoondee, consisting of 5000 cavalry, at Conaghall, where they were strongly posted. After a severe contest, the whole were routed with great slaughter, and the loss of their camp, with nearly all their artillery and baggage. Dhoondee himself perished in this battle ; and colonel Stevenson immediately after, put an end to this warfare, by coming up with the wretched fugitives of this army, who were endeavouring to cross the Kristna, in the direction of Solapour, and again completely defeating and dispersing them, with the loss of all their remaining artillery, stores, and provisions.

*War with Sindea, Holkar, &c.*] A contest of a more extensive and serious nature was rapidly approaching, the ostensible causes of which were these :—The peshwa, or chief magistrate of the Mahratta states, had long been the ally of the British, but his power and authority

engaged to deliver. The general and many of his principal officers were made prisoners; and, after enduring many hardships, were at length poisoned at Seringapatam.

The war in India was prosecuted, by the British and French, during the greater part of 1783, long after peace had been re-established between the mother-countries in Europe. It had been resolved by the council of Bengal, to afford such assistance to the presidency of Madras, as should enable it to make a powerful impression on the force of Tippoo. For this purpose a sum of money was despatched, along with Sir Eyre Coote, who was to have conducted the operations of the war, but who died two days after he arrived at Madras. In the meantime, colonel Fullarton, who had been despatched for that purpose by general Stuart, invaded the territory of Coimbeetoor, taking several forts. At length, however, he was recalled, to co-operate with Stuart in the siege of Cuddalore, an undertaking which proved so difficult, that the execution of it was interrupted by the general pacification. After the British had been driven from Bednore, sometimes called Hydernagur, the only places subject to their arms in Canara, were Mangalore, Onore, and Carwar. All these places were besieged at the same time. The attacks were vigorous, but the defence was no less obstinate; and the treaty of peace entered into with Tippoo in March, 1784, put a stop to hostilities.

The peace which had been concluded in India, was not of long duration. Tippoo was without doubt the most powerful of all the Indian princes. His dominions were equal in extent to Great Britain; his revenue was computed at four millions sterling; and his military establishment consisted of about 150,000 men. It was not therefore to be supposed, that a person, possessed of the ambitious and restless disposition which characterized Tippoo, would long remain at peace with such an immense force at his disposal, or that he would find any difficulty in raising pretences for commencing hostilities. Accordingly, in 1789, he approached the country of Travancore with the avowed purpose of recovering two places which the rajah of that district had purchased from the Dutch, but which Tippoo alleged were dependent upon him. As this rajah had put himself under the protection of the British, and was acknowledged to be so by the treaty with Tippoo in 1784, war between the latter and the British seemed unavoidable. Lord Cornwallis at this time was governor-general of India. His first object was to conclude a treaty with the Nizam of the Deccan and the Paishwah of the Mahrattas, while preparations were made to assist the rajah. The army of the Carnatic was assembled in the southern provinces. No less was projected, than to reduce the province of Coimbeetoor, with the adjacent territory; and by the pass of Gujelhatty, to advance to the siege of Seringapatam. The army appointed for the execution of this design was put under the command of general Meadows. Abercrombie, with the army of Bombay, was to attempt the reduction of the country situated to the W. of that ridge commonly called the Ghauts; and, after having effected this purpose, he was to co-operate with the main body. The Poona Mahrattas and the Nizam were to invade the territories of Tippoo from their respective frontiers: Seringapatam, the point at which they were to meet. While major Kelly, occupied his position on the line between Madras and the passes leading to Mysor, he was to secure the Carnatic.

General Meadows, with 14,000 men, on the 24th of May, 1



the sea-coast. A detachment of the Bombay army, under the command of lieutenant-colonel H. Woodington, invested this important place, and, on the 29th August, it was taken by storm. On the 18th September, the fortress of Powanghur surrendered by capitulation to the same officer. These successes, however, were only the forerunners of more important and decisive victories. Sir Arthur Wellesley, with a division of the army, on the 28th of September, came up with the united forces of Sindea and the rajah, encamped on the north side of the Kristna, their line extending from that river to the village of Assaye, upon the Nullah, which runs parallel to the river. An attack immediately commenced upon the enemy's left, and the troops advanced under a dreadful fire of cannon, the execution of which was terrible. After a terrible contest, the enemy's line gave way in all directions, and the British cavalry cut in amongst their broken ranks, and made a dreadful carnage. The enemy's force at first consisted of between 30 and 40,000 men. Their loss was very great, 1200 men were left dead on the field, and the country was covered with their wounded. The force under general Wellesley, on this day, did not exceed 5000 men; of these 600 Europeans and 900 natives were killed or wounded. The battle of Assaye is memorable as the first of that brilliant series of victories which has distinguished the military career of the Duke of Wellington.

The confederate army continued its flight in the direction of the Ghaut of Adjunttee, whence it moved to the northward; the rajah of Berar separating himself from Sindea, took the direction of Chandore, while Sindea continued his flight northwards, and on the 23d of October was at Adoonah on the river Taptee. In the mean time, the fortress of Burampore surrendered on the 15th to a detachment under the command of colonel Stevenson; and Asseerghur, the last remaining fortress which Sindea had in the Deccan, after a slight resistance, followed its example. When colonel Stevenson approached Burhampore, Sindea's infantry returned towards the Nerbudda, and were there completely dispersed. General Wellesley now commenced his journey in reascending the Ghauts, with the intention of turning his forces against the rajah of Berar. On the 24th of November, major-general Wellesley concluded an armistice with Sindea, by which the British troops were not to advance beyond Dohud, and those in the service of Sindea were not to approach Dohud, from the eastward, nearer than 20 coss (50 miles). The main army of the Berar rajah was encamped at Argaum, near Gawilghur. On the 29th of November general Wellesley, being joined by colonel Stevenson, came in sight of the enemy, and after an obstinate conflict totally defeated them. Gawilghur, the rajah's principal fortress, was then reduced, and the rajah compelled to submit to a treaty of peace on very unfavourable terms.

While these events were passing on the western shores of India, the Bengal army, under general Lord Lake, was advancing, on that side, against the enemy. On the 29th August, 1803, he came up with the forces under the command of M. Perron, strongly posted, with their right extending to the fort of Ally Ghur and their entire front protected by a deep morass. The British army immediately changed its plan of attack, and making a detour to the right, came upon the enemy's left flank, dislodging a body of troops which were posted in a village on the enemy's front. The cavalry moved forward in two lines, supported by the line of infantry and guns, upon which the enemy immediately retired, after a few shots from their cavalry guns, which did some execution. Several attempts

cess of the British in this battle did not affect the general contest. Hyder resumed his former desultory mode of fighting, which, while it constantly weakened the force, and exhausted the resources of his enemy, put it out of their power to force him to a decisive engagement. At length his forces suddenly vanished, and when the British army were forming conjectures concerning his designs, he no less suddenly appeared in the neighbourhood of Madras; and by his approach terrified that settlement so much, that they declared themselves willing to enter into a treaty. Hyder did not refuse to negotiate upon equal conditions. In April, 1769, was concluded a treaty, offensive and defensive, of which the only condition was, that each should restore the forts taken during the war. This treaty, which stipulated that the negotiating parties should mutually contribute to defend each other, specified the exact number of troops which each was to afford.

Soon after this, Hyder was involved in a war with the Mahrattas, and demanded the assistance from the British, to which, according to the treaty, he undoubtedly had a right. The council was ashamed to give a positive refusal; but, under various pretences, they constantly delayed to fulfil their agreement. In this war he was very unsuccessful, having been totally defeated in 1771, within a few miles of his own capital; but he escaped into Seringapatam, where he waited until the enemy, by desolating the country, were compelled to leave it. It soon appeared that the British were not so much averse to a war with the Mahrattas, as they had appeared to be when Hyder applied for their assistance. In consequence of some internal disturbances, which had taken place among these powerful states, Ragonaut-row, or Ragoba, one of their chiefs, had taken shelter in Bombay. It was immediately resolved to procure, by force, for Ragonaut, the sovereignty of his country. Ragonaut, it is true, was an usurper; but he had promised to the British, that when he was secured in the supreme power, he would cede to them a valuable part of his territories. This treaty was not agreeable to the council of Bengal. They concluded a peace with the Mahrattas, and it was agreed that Ragonaut should reside in the Mahratta states, and be supported according to his rank. This stipulation was not willingly acceded to by the chief. He again fled to Bombay, where it was again resolved that the sovereignty should be procured for him by force. The council of Bengal no longer opposed the resolution; alleging, as their reason, that a rupture with France approached. An expedition departed, in February, 1778, to invade the Mahratta country. This invasion, however, failed of its purpose. The British troops were, in January, 1779, obliged to capitulate with the Mahrattas. At this time, it was particularly stipulated, that general Goddard, who advanced with his army in a different direction, should be recalled. Goddard denied that the council of Bengal had authority to recall him. He, therefore, proceeded on his march; and, in a short time, received orders to procure, if possible, more favourable terms than those of the treaty which had recently been concluded.

Such conduct seemed ill calculated to acquire or retain the confidence of the Indian nations. The Mahrattas concluded a peace with Hyder, and both resolved to prosecute the war against the British, whom they considered as their common enemy. Madras, on account of the breach of that treaty which had been formed with Hyder, was destined first to feel his vengeance. Although the council were sensible of his warlike preparations, their time was spent in disputes about the mode of defence, without any active step being taken for their security. Hyder's motions were too



upon their mercy. The forces under Holkar, were in the end so reduced and dispirited by repeated defeats, that scarcely a sufficient number could be found to form a guard to his person. Peace had already been concluded with Sindia and other chiefs, and it was evident that Holkar would soon be compelled to follow their example. Previous to this desirable event, however, several severe conflicts took place betwixt the British forces and the confederate troops, in all of which the enemy was eventually worsted. The principal of these was the siege of Bhurtpoor, which was assaulted three different times by Lord Lake without success, and before which he lost above 3000 men. The fort of Zeemenah was, however, carried in the most gallant manner. General Smith, with a detachment of cavalry under his command, had expelled Meer Khan from the Rohilcund, most of whose forces had deserted him at different times, and joined other leaders. On the 2d April, 1805, Lord Lake, after the most extraordinary exertions, came up with the remaining forces of Holkar, consisting principally of cavalry, and which were encamped at the distance of a few coss from Bhurtpoor. These were defeated with great loss, and the enemy compelled to fly in all directions. Previous to this, upon the 31st March, captain Royle, with a detachment under his command, had completely defeated Hernaut, the Chilar of Holkar, in his position between Bharee and Dholpore, and taken all his baggage and artillery, and completely dispersed his remaining force.

These repeated and severe defeats completely humbled Holkar and his followers; and every thing being prepared for again attacking the strong fortress of Bhurtpoor, the Jhat rajah was so intimidated that, on the 25th February, he sued for peace, which was granted him; and on the 10th April, a treaty was concluded, by which he agreed to cede the fortress of Deeg, and to restore all the districts which were conferred upon him by the British government, after the conclusion of peace with Sindia. He also agreed to pay 20 lacks of rupees to the Company, and delivered his son to Lord Lake, as an hostage for the due performance of these engagements. On the 6th January, 1806, a treaty of peace was concluded with Holkar, by which he surrendered a great part of his territories; and at the same time, engaged, "never to entertain in his service, Europeans of any description, whether British subjects or others, without the consent of the British government." The most of the territory wrested from Holkar was afterwards restored to him.

*Nepaul War.*] From this period, no event of much importance occurred till 1814, when the Company's government became involved in hostilities with the Nepaulese. Earl Moira, afterwards Marquis of Hastings, had succeeded Lord Minto in the governor-generalship of India, in 1813; and one of the first objects that forced itself upon his attention was the warlike encroachments of the kingdom of Nepaul. Nepaul was a mountainous and intricate country, which stretched along the borders of the British territories for six or seven hundred miles, and had gradually pushed its encroachments to the Sutlej in the W. and absorbed many of the petty Rajships in the N. At no distant period, this extensive tract of mountainous country appears to have been divided among several small independent sovereigns, of whom the most considerable were the Rajahs of Nepaul Proper and Catmandoo. In the year 1768, the former of these princes entertaining apprehensions from the ambitious designs of the latter, entered into an alliance with the neighbouring Rajah of Gorcah, whom, upon the invasion of his territory by the Rajah of Catmandoo, he called to

his assistance. The Gorcah chief readily complied with his invitation, and joined the Nepaulese troops, succeeding in expelling the Rajah of Catmandoo; but the country which he had delivered he was not willing to relinquish; he accordingly retained possession of it for himself, put an end to the existing government, and established the Gorcah or Goorkha dynasty upon the throne of Nepaul. It is thus that in speaking of these people, they are commonly called Goorkhas, from the origin of the reigning family, while the country in general is denominated Nepaul. From the year 1768, the Goorkha government, by a series of vigorous operations, had been gradually increasing in strength and extending its dominions. It had successively reduced all the independent chieftains of the hills, and, by the incorporation of their territory, had consolidated a vast empire, and become a very formidable power. At the bottom of the Nepaul hills, and along the whole of their extent on the side of Hindostan, there is a narrow slip of land, not more, on an average, than twenty miles in breadth, which has been considered to belong to the Nepaulese, and it is denominated the Terraya: it adjoins and forms a sort of margin of the whole line of the British provinces of Bengal, Bahar, Oude, and Delhi, and touches also upon part of the territories of the Vizier. This narrow slip of land gave rise, as might naturally be expected, to continual disputes concerning the line of boundary. The Goorkhas, ever desirous to extend their possessions upon the plains, had been pursuing, for many years, a system of petty encroachment upon the British provinces; at first by steps so gradual as hardly to be noticed, but latterly, when impunity had made them bolder, by larger strides and more palpable aggression, until on one occasion they seized 22 villages in Nunore, a portion of the British district of Bettiah, and continued to occupy them, notwithstanding the remonstrances of our government. Though the violence of this proceeding would have justified the Bengal government, at that time, in recurring immediately to arms, yet, as a claim of right had been advanced by the Goorkhas, it was determined to submit the claim in question to an investigation, to be conducted on the spot by commissioners appointed by each party. The effect of this inquiry was to establish the clearest right on the part of the Company to the lands, which were the subject of dispute; but the Goorkha government still found pretences to delay their evacuation, and to protract the discussion from one period to another, till the year 1813; when, after repeated remonstrances, the Rajah proposed that the question should be settled by a new commission. This proposition was immediately acceded to by the Bengal government, who deputed major Bradshaw to meet the Goorkha commissioners. The result of this inquiry was similar to that of the preceding, as there was not a pretence in justice for the claim which the Goorkhas had set up; but when their commissioner was requested to give the necessary directions for delivering up the disputed lands, it appeared that he had no powers to do so; and to the representations made to his government no regard whatever was paid; on the contrary, major Bradshaw received a peremptory order to quit the Nepaul frontiers. Under these circumstances, a detachment of the British troops was ordered up; and, upon their advance, the Goorkhas retired from the disputed ground; and it seemed as if, without making a formal renunciation of their pretended rights, they had tacitly acquiesced in the British resumption of the territory. Shortly afterwards, the rainy season making it necessary to withdraw the troops, in consequence of the fevers which at that period of the year prevail in the neighbourhood of the hills, the charge of the recovered lands was intrusted to the Company's civil officers at the



several Tannahs, or police establishments, along the frontier ; but no sooner was the military force removed than the Goorkhas advanced a body of their troops, attacked and killed several of the Tannahs, and by this means succeeded in re-occupying the disputed lands. It was now evident that from negotiation no satisfactory consequences could be expected, but that it was the purpose of the Goorkhas to retain by force, what they had acquired by injustice. In this posture of affairs the Governor-general lord Hastings, after a strong remonstrance, to which no attention was paid, formally declared war against the kingdom of Nepaul. To bring the war to a speedy and decisive issue, his first object was to penetrate into the mountains ; and, with this view, he divided his army into four columns : that to the eastward, consisting of the troops from Dinapore, under major-general Marley, was destined to enter the hills opposite Catmandoo, and march upon that capital. At some distance to the westward, the Benares division, under major-general Sullivan Wood, was instructed to occupy Bootwal, and to co-operate from that side with major-general Marley. Upon the banks of the Suttledge, the western extremity of the British line of operations, the division under major-general Ochtreiony was opposed to the Goorkha army under Amer Sing, their principal general. Major-general Gillespie was ordered to enter the Doon, and to possess himself of Kalunga ; to secure the passes of the rivers in that district, and prevent the retreat of Amer Sing when pressed by major-general Ochtreiony. The effect of this extensive plan of operations was to weaken the enemy's line in every part by compelling him to occupy a most extensive front, and to render him uncertain of the precise point where the passes of the mountains would be forced ; while the success of any one of the columns penetrating into the mountains, by turning the enemy's defences, would insure the issue of the whole campaign. The plan, therefore, was well contrived to bring the war to a prompt decision ; but its commencement was not signalized by immediate success. The columns under generals Marley and Wood, which were destined to act against Catmandoo, experienced some difficulties in their march under the hills, which delayed their operations ; nevertheless, by drawing large bodies of the enemy to that quarter, they weakened the defences in other parts. The division under major-general Gillespie entered the hills as had been designed, and attacked the fortress of Kalunga, which he attempted to storm ; but the determined resistance of the enemy, and it is supposed some misconception of orders, baffled the efforts of the troops, and, after an obstinate conflict, they were repulsed with considerable loss. The major-general, in a renewed effort to carry the place, headed himself the storming party, and, while cheering on his men to the attack, fell at the foot of the breach, covered with wounds, and lamented by the whole army. The assault failed in consequence, and the troops were withdrawn. But here as in the case of generals Wood and Marley, although the operations were not successful, yet by the diversion which they caused, they essentially contributed to the result which was preparing in the west. In that quarter major-general Ochtreiony was advancing, and, to aid his exertions more effectually, lord Hastings, who was himself at this time in the northern parts of Hindostan, directed another column to be formed, of which he gave the command to colonel Nicholls, with orders to enter the province of Kemaon, one of the western districts of the Goorkhas, which his lordship conceived might be occupied while the attention of the enemy was engaged in opposing the other divisions. Colonel Nicholls passed through the mountains without loss, engaged the

Goorkha army under Husti Dhal, one of the Rajah's uncles, and completely defeated it, Husti Dhal himself being killed in the action. He next attacked the advanced positions of the Goorkhas before Almora, and carried them by assault. He then opened his batteries upon the fort of Almora, which capitulated; and in the course of ten days the province of Kemaon was completely reduced, and occupied by the British troops. This operation was decisive of the campaign; for Amer Sing, commanding the principal corps of the enemy on the Suttledge, being repulsed in some attempts which he made upon major-general Ochterlony, and severely pressed by the movements of that officer, found his retreat intercepted by Colonel Nicholls' occupation of Kemaon, and in consequence proposed the surrender of his army to major-general Ochterlony, upon terms which were acceded to.

Thus the whole of the Goorkha country, from the banks of the Suttledge to the Gogra, was occupied by the British army; and the positions from which it was now enabled to prosecute the war rendered the conquest of the remaining part of the country certain. Under these circumstances the Rajah of Nepaul sent deputies to offer his submission, and to solicit peace. A treaty was accordingly framed, the terms of which, while they left the Rajah an independent sovereign, effectually secured the British against any future danger from that quarter. By these terms the whole of the Terraya, which had been the source of so much dispute and the immediate cause of the war, was to be ceded to the British government, with the exception of the district of Morung, which was humanely left to the Goorkhas, on account of the urgent want of some lowland pasture for their cattle. The province of Kemaon was to be given up, and united in perpetuity to the company's dominions, and the country upon the Jumna, to the west of Kemaon, to be restored to the several chiefs from whom it had been conquered by the Goorkhas. The fortress of Nagri, and a certain extent of territory to the eastward, were to be assigned to the Rajah of Sikhim, the chief of a nation partly Hindoos and partly Tartars. This treaty was signed by the Rajah's deputies, and the ratifications were to be exchanged within a certain period; but the Rajah, with the ordinary policy of Indian courts, interposed delays, and finally refused to sign the ratification, in the hope that the approach of the rains would oblige the British to desist from their operations. This act of perfidy rendered another campaign necessary. Accordingly, during the interval of the rains, preparations were made for the conquest of the country; and as the British had retained military possession of Kemaon and all the western provinces, as far as to the Suttledge, the scale of operations was now reduced within narrow limits, and the success certain. The chief command of the army in this second campaign was given to Sir David Ochterlony, who was to advance by Muckwanpore to the capital, Catmandoo. As soon as the season admitted, Sir David commenced his operations, and encountered the enemy at Muckwanpore. At this place they made a vigorous stand, and fought with great courage, but, after a sharp contest, they were completely defeated with considerable loss, and a march to the capital was secured. Deputies now arrived for the second time from the Rajah, supplicating any terms of peace that would leave him but a sovereign. It was in the power of the British to have acquired the country for themselves, or to have disposed of it in any other way that they might have thought expedient. But the governor-general was satisfied with the terms of the former treaty, as fully answering all the objects for which he had gone to war, which the Rajah now gladly and speedily ratified.



*Pindarry War.*] The next important political measure which employed the attention of lord Hastings, was the extermination of a roving band of marauders, who, under the denomination of Pindarries, ravaged Central India and the adjoining British provinces. They consisted of about 30,000 cavalry, subject to no regular discipline, and having, in fact, no national existence. Their origin and existence as a body is ascribed to the Mahrattas, to whom they were convenient auxiliaries, and upon whose chiefs they considered themselves dependent. To conduct a war against a class of marauders like these, according to the conventional system established among civilized nations, would have been ineffectual. Their rapid motions, and loose organization, mocked the operations of ordinary warfare; but their dispersion was indispensable to the general welfare of Hindostan. From the very looseness of their composition, they became a nucleus to attract whatever was floating and unattached in the community, and always presented a mass of materials, which an able and popular leader might convert either to the destruction of others, or to his own aggrandizement. The insolence of the Pindarries, proceeding from causes which will presently appear, grew to such a height in 1816, that they invaded the British territories in the presidency of Madras, laid waste the country, and burned some villages. The British army, in the course of the year, came in contact with the marauding parties of Cheettoo, the principal Pindarry chieftain, who had fixed his cantonments amid the rugged hills and wild forests which lie between the northern bank of the Nerbuddah and the Vindhya range. He quitted these fastnesses, and the following year, when the British armies entered Central India, he was closely pursued to Aggur and Mewar. On the approach of a British detachment he fled, and returned by a wide circuit to his old strong-post. Here he had no resting-place. His main body was attacked and routed, and his divided followers were pursued by detachments of British troops, until their spirit was so broken, that they became the prey of the petty Rajpoot chiefs and village-officers, who eagerly retaliated the treatment they had so long endured from these ruthless plunderers. The other Pindarry chiefs and their followers were pursued with equal diligence by detachments of the British army. Surrounded, and driven, as if into a net, by the converging forces of the British presidencies, repelled from the frontiers of Sindea and Holkar by the events of the Mahratta war, and cut off from their accustomed retreat across the Nerbuddah into the territories of the Peishwa, or the Bhooola, one of their main bodies at length fell in with a British corps near Gungaur, and were so completely routed, that they implored the nabob of Bhopal to become their intercessor with the British government. Thus terminated the Pindarry war; and we have described it separately (so far as it was expedient to describe a war carried on against independent bands, and by distinct detachments), although it was implicated with a contest of far greater magnitude and importance.

*Mahratta War.*] When the outrages before referred to provoked the governor-general to prepare for the course he pursued, information reached him that any hostile measures against the Pindarries would involve him in a war with certain great powers, especially with Sindea and Holkar, the most powerful chiefs of the Mahratta confederacy. This induced him to open a negotiation with these two powers; and a treaty of alliance was accordingly signed in November, 1817, by which Sindea engaged to combine his efforts with those of the British government in suppressing the predatory system, and restoring the general tranquillity of the country.

A similar policy was employed with respect to Ameer Rhan, a Patan adventurer, who, profiting by the distractions of the country, obtained a territory, and established himself as an independent chief. His band of plunderers was dispersed; and their chief received a liberal provision, when Sir David Ochterlony advanced into Rajpootana, to co-operate in the general suppression of the predatory system. The treaty was signed at Delhi, the 9th November. The adverse factions which in the year 1816 existed at the court of the Bhoosla dynasty of the Mahrattas, afforded a favourable opportunity for negotiating a treaty with the rajah of Nagpore, which was finally executed on the 27th May, between the British government and Moodhagee Bhoosla (Appa Sahab), who exercised the functions of the government in behalf of the Maha Raja, Pursajee Bhoosla. The accomplishment of this measure, it was expected, would not only afford great advantages in the Pindarry war, but have the effect of detaching the Bhoosla for ever from the other members of the Mahratta confederation. The hostile demonstrations which had been manifested by Bajeerow, the Peishwa, and especially his evident connivance at the conduct of one of his commanders, named Trimbukjee, who openly resisted the British, and committed many acts of violence, gave rise to certain precautionary measures, which produced, in June, 1817, after a long and troublesome negotiation, a treaty, recognizing, on the part of that prince, some important concessions, by one of which Bajeerow divested himself of the character of supreme head of the Mahratta empire. It also provided for the settlement of all those points which had been the subject of acrimonious disputes at the Poonah durbar, and for defence, as far as possible, against the continuance of the prince's treachery.

Whilst these various arrangements were completing, or in progress towards completion, lord Hastings prepared his general plan of operations for the campaign, avowedly directed against the Pindarries, but so arranged as to meet the exigencies of any unexpected emergency. This plan embraced the whole circle of the reserved possessions of Sindea and Holkar, including, likewise, a great part of Rajpootana. Within these limits, it was the intention of his lordship, if possible, wholly to confine the campaign, by surrounding them with a cordon of efficient corps, which should converge simultaneously towards a common centre. The points at which the several corps were ordered to collect, were Kalingur, in Bundelcund, some point on the Jumna, midway between Calpee and Etawa, Agra, and Rewaree. The two corps of observation were to be stationed, one about Rewa, to the S. of Mirzapore and Benares, and the other further eastward, in the southern extremity of Bahar. On the side of the Deccan, his lordship expected to have in the field at least four substantive corps and a reserve, each of strength enough to act independently. In Guzerat, a corps was also to be formed, to penetrate in a north-easterly direction, and complete the cordon of the intended area of operations. It was the design of marquis Hastings to assume the personal direction of the different movements, and to fix his head-quarters with the centre division of the Bengal army, appointed to rendezvous between Calpee and Etawa; and it was deemed necessary, with a view to ensure a due consistency of action on the side of the Deccan, to request the commander-in-chief of the Madras presidency (Sir Thomas Hislop,) to take the personal command of the troops between the Nerbuddah and the Kishna, and to regulate the disposition of the forces to be there collected, so as to fall in with his lordship's projects on the side of Hindostan.



Under the mask of treaties, assurances of friendship, and apparent co-operation towards the scheme which then chiefly engaged the governor-general's attention, the Mahratta powers concerted a deep-laid conspiracy for overthrowing the British dominion in India. The scheme was first revealed at Poonah, on the 5th November, 1817, the very day on which the treaty with Sindia was signed. The peishwa having commenced hostilities against the subsidiary force stationed in his capital, seized upon two Englishmen, peaceably travelling with a small escort, and hanged them. The rajah of Nagpore governed himself according to the behaviour of his prince, now making preparations for war, now assuming an appearance of cordial friendship towards the British, as the peishwa's designs became more or less apparent; until the news of the insurrection at Poonah, and the arrival of a *khilat* (or dress of honour), from Bajeeerow, determined him upon that course which, if either his honour or his interest had been consulted, would have been avoided by him. An attack was commenced upon the Residency, and, after a severe engagement, the Nagpore troops were defeated. The movements of Holkar's army, and the character and circumstances of the court of Indore, left little doubt that this branch of the Mahratta power would shortly discover a participation in the general plot. Ameer-Khan, though he had treated, had not ratified his engagements; waiting artfully until he could calculate the result of the approaching conflict. The neutrality of Sindia was insecure, and exposed to a thousand risks, from the continual solicitations and taunts with which that prince was assailed. In fact, the only one of the Mahratta allies who strictly preserved his fidelity with the British government was the Guick-war. A war was now commenced upon a scale before which the dimensions of a European campaign shrink in comparison. The punishment of a petty band of freebooters had convulsed the continent, and every native power was upon the watch to profit by any miscarriage or misfortune of the British army, which had moreover to protect a frontier of not less than 2,500 miles in extent. That the fortitude both of the troops and their noble commander might be subjected to every possible test, the army was visited at this momentous juncture by an epidemic disorder, denominated *cholera morbus*, but resembling that malady only in some of its principal features. It had been first observed about the middle of the rainy season of 1817, at Jessore, in the Delta of the Ganges, along whose banks and those of its tributary streams it spread its fatal course, comprehending the city of Calcutta in its ravages. For about ten days the camp was converted into an hospital; the deaths amounting to a tenth of the number collected. Europeans were attacked less frequently, but more dangerously, than natives. As the army advanced, in hopes of reaching a purer air, each day's route was strewed with dead and dying. Those who fell down on the road could not be removed, through the impossibility of finding adequate means of transport. The malady had happily expended its virulence, when the movement of the Pindarries towards Gwalior, at the end of the month, threatened to demand the active exertions of the marquis and his division in the field. The fate of Bajeeerow was soon brought to a crisis. The march of the fourth division of the army, in less than a fortnight, drove that chief from Poonah, placed the British standard upon the peishwa's palace, and brought the resources of a populous city into action for the furtherance of the campaign against him.

The defection of the Bhoosla did not remain long unpunished. Troops poured into Nagpore from all quarters; and although no country could be

better adapted to desultory warfare than the territory of this chief, the whole being a continued tract of mountains, ravines, and jungles, the military operations against the Bhoosla state were brought to a conclusion in less than a month from the Rajah's defection. After some hesitation between the two expedients of deposing Appa Saheb, or of concluding a treaty with him, purchased by a sacrifice of territory, yielding a net revenue of 2,247,200 rupees, the latter policy was adopted.

It has been already intimated, that it formed a part of lord Hastings' plan to conclude with the Holkar durbar a treaty of concert, similar to that effected with Sindia. A letter had accordingly been sent to the regency, explaining the terms of the connexion which it was the governor general's desire to form with that state. For a long time no notice was taken of this communication, till at length, on the 15th of November, an overture was made by Toolsee Bae, the regent, who offered to place himself and the young Mulhar Row under British protection. Before any effectual steps could be taken to profit by this overture, which was either a feint, or made without the concurrence of her military chiefs, the news of the Peishwa's defection changed the aspect of affairs, stirred up into fresh commotion the elements of political intrigue, which flourished in great perfection at this unprincipled court, and at length the war faction determined upon engaging the British troops, which had arrived in the vicinity of the capital in prosecution of the measures against the Pindaries.

Sir John Malcolm, whose division was pursuing the flying chieftain, Cheettoo, finding that the latter was in communication with the Holkar camp, and learning what was passing at the court of Indore, joined Sir Thomas Hislop's division at Oujein, and the two divisions advanced towards the Mahratta camp on the 14th December, with the ostensible view of giving effect to the negotiations then pending between the durbar and the British Government. While the two armies lay within fourteen miles of each other, the regent, Toolsee Bae, was carried down to the banks of the Sepra and put to death, to prevent any intrigues against the desperate course about to be pursued.

A few days after (21st December) was fought the decisive battle of Meheidpore, which was the most splendid achievement of the Mahratta war. The enemy was drawn up on the banks of the Seeptra in two lines, of which the infantry and heavy batteries formed the first, and the cavalry, in masses, the second. An advance of cavalry, horse artillery, and light infantry, cleared the plain, by forcing the scattered parties of the enemy across the river to their main body. The passage of the Seeptra was effected without any opposition besides a powerful cannonade, by the light brigade, the cavalry and horse artillery following. The banks of the river, like those of most others in Malwa, are at least twenty-five feet high. As soon as the first brigade had crossed, Sir Thomas Hislop gave orders for the attack of the enemy along their whole front. When the enemy were within about seven hundred yards, a smooth glacis separating the two armies, Sir John Malcolm's division commenced the attack on their left, which was latterly brought forward to enfilade this expected operation. This desperate service was resolutely performed; the enemy's infantry were driven from their position, and their batteries were carried at the point of the bayonet, in face of a destructive fire of grape. A simultaneous charge against the enemy's right was made by the British and Mysore cavalry, whose rapid movements brought them into the rear of the opposed



batteries. Both flanks being turned, the enemy fled (though the Golan-dauze, or native gunners, served their guns to the last), followed by the British cavalry and the second brigade, which acted as a reserve. As Sir Thomas Hislop ascended the high ground, in rear of the enemy's position, he observed their camp still standing in the hollow. Sir John Malcolm was ordered to move upon it, and the cavalry getting sight of it, abandoned the pursuit of the fugitives to the Mysore horse, and upon reaching the camp found it deserted. A fire being unexpectedly opened upon them by the enemy, who made a stand in a position defended by ravines, the cavalry waited Sir John's arrival, whose advance, and the measures taken by Sir Thomas Hislop, drove the enemy across the river by which their left flank had been covered. It appears that this premeditated stand had been made with a view of covering the retreat of the enemy, whose pursuit was now actively recommenced. The loss of the enemy was estimated at 3,000 men. Young Holkar, who was in the action, fled with the principal bodies of horse (which suffered little, having kept aloof), to Alloat. Sixty-three guns, with many tumbrils of ammunition, were abandoned by the enemy; and an immense booty, laden on elephants, camels, and huckeries, fell into the possession of the Mysore horse. The British loss in killed and wounded was 778.

The power of Holkar was so completely broken by this defeat, that finding his retreat cut off by the British divisions on every side, and no means of resistance or evasion left him, he determined to accept the best terms he could. A treaty was accordingly signed and executed on the 6th January, 1818, and its immediate effect was visible in the altered conduct of Sindea's durbar, which thenceforward perfectly acquiesced in every arrangement suggested by the governor-general.

Little now remained to be done but the reduction of the peishwa, who, though a fugitive, was at the head of a respectable force, commanded by several mutinous sirdars. Whilst this chief was chased by several British divisions and detachments, marquis Hastings determined to expel Bajeerow from the Deccan, to exclude his family from influence or dominion, and to annihilate the peishwa's name and authority for ever. This strong measure he considered to be warranted by the uniform conduct of this insidious ally for years past, and the impossibility of binding him, by any ties whatever, to just and honourable engagements. His station, as head of the Mahratta empire, was, besides, the cause of weakness in the British relations with the other chiefs of that race. Accordingly, upon the capture of Sattara, Mr Elphinstone announced (11th February, 1818), in a manifesto to the Mahratta nation, the intention of the British government to restore the Sattara family to an independent sovereignty, and to punish the long-continued treachery of Bajeerow, by depriving him effectually of all public authority, and placing his territories under the Company's control.

Before the ultimate fate of this chieftain was decided in the field, the measure just mentioned acquired fresh recommendation by the conduct of the Bhoosla. It will hardly be credited, that after the events which had so recently demonstrated his impotence, and after sacrificing his army and political independence, Appa Sabeel should again enter into plots against the power which had restored him. Masking his designs with the most disinterested behaviour, and proffers of more than was demanded from him, he secretly made preparations for joining the cause of Bajeerow, and solicited succour from that chief, who despatched a body of troops to Nag-pore. The route of the peishwa's force at the battle of Ashte, where his

sirdar, Bapoo Gokla, fell, and the prompt measures of the British Resident, destroyed whatever vain hopes might have been cherished by Appa Saheb.

The British forces drawing round the peishwa a net, from which it seemed impossible for him to escape, he commenced a base species of negotiation, which was terminated by the surrender of Bajeerow to Sir John Malcolm, on the 3d June, 1818; and a residence was assigned to the deposed prince at Bithoor, a place of Hindoo pilgrimage near Cawnpore, with an annual allowance of £100,000.

The military results of the whole Mahratta campaign may be summed up in a few words. Between November, 1817, and June, 1818, 28 actions were fought in the field, and 120 forts, many scarcely accessible, some deemed impregnable, fell by surrender, siege, or storm. The distance between the most northern and the most southern of these forts, is not less than 700 miles. The forces on each side cannot well be compared, for want of accurate knowledge of the numbers belonging to the hostile powers. Colonel Blacker has estimated the aggregate amount of their armies at 217,000. The British force in the field, including the auxiliary and irregular troops, amounted to 116,000, of which only 13,000 were Europeans.

The war being thus successfully terminated, Lord Hastings did not hesitate to proclaim the supremacy which now indisputably belonged to the British government: and here we may close the sketch of that extraordinary series of events, which has placed in the hands of the British the sovereignty and the destinies of India.<sup>2</sup> After centuries of war and anarchy, "a handful of distant islanders" has restored, in a comparatively short space of time, and at a comparatively small effusion of blood, the blessings of external peace and internal repose to Hindostan; and whether we consider the number of the conquerors or the means by which it has been achieved, so mighty and rapid a change in the condition of an eighth part of the human race has no parallel in history. Compared to the Mussulman despotism, or to the conflicting dominations of petty princes, the British ascendancy in India, notwithstanding the crimes committed in its first steps to eminence, is one of moderation and beneficence; and it is evident, that with the continuance of this character will be intimately connected the duration of its existence.

## CHAP. II.—PHYSICAL FEATURES—MOUNTAINS—RIVERS.

*General Remarks.*] Two sides of the irregular four-sided figure which this country forms are washed by the sea, and the other two are bounded by land. The bay of Bengal, which washes the south-eastern shore, is not so broad as the Arabian sea, which laves the S.W. side; but the countries on the latter sea, especially towards the N., are more arid and sterile than those which lie along the former. The land-boundary on the N.W., toward the sea, is flat and desert; as it recedes inland, the elevation increases and the scenery improves. The remaining, or N.E. side of this country, from the termination of the low and swampy grounds near the bay of Bengal, is formed by mountains of prodigious elevation. From this vast chain the two great rivers of India have their sources, and flow to opposite points of the continent. The countries on the Indus,—the central desert,

<sup>2</sup> An account of the Burmese war will be found in the description of the Burman empire.



as it is called,—and the valley of the Ganges,—comprise the whole of India N. of a line drawn from the gulf of Cutch eastward of the mouth of the Indus, to the mouth of the Ganges. All the features of this continental portion of India are on the most magnificent scale; those of the southern or peninsular part are less bold, and partake more of the nature of an island. From the mouth of the Ganges to that of the Krishna, in lat. about 16°, the E. coast lies nearly in a straight line N. E. and S. W., and the general outline of the country is that of a great oval basin, of which the southern portion approaches near to the Arabian sea, but is divided from it by a high land. From the mouth of the Krishna, a very irregular mountain-barrier, called the Eastern Ghauts, extends southward at a varying distance from the coast, which is here for the most part sandy and barren. The elevated country within this mountain-barrier gets the name of *Balaghaut*, or the country 'above the gates,' in opposition to the *Payeenghaut*, or country 'below the gates.' The name of Balaghaut is given to the whole upland country from Cape Comorin to the Ganges. From Cape Comorin another mountain-barrier runs parallel to the western shore for an extent of about 900 miles. It is nearer to the coast, loftier, and less interrupted than the other, and is called the Western Ghauts. The termination towards the N. is near the gulf of Cambay; and here, for a short distance, the general slope of the country is towards the W., where the valley of the Nerbuddah is formed. Under the 13th parallel, the Eastern and Western Ghauts are connected by a cross ridge, and the country does not immediately slope down to the N. and S. of this transverse ridge, but forms a table-land of considerable extent. N. of the gulf of Cambay, the peninsula of Guzerat, beautifully diversified with hill and dale, extends towards the gulf of Cutch. To the N. of the latter gulf, and extending northwards to the great central desert, there is a very dreary marsh called the *Runn*, measuring about 250 by 70 miles. We shall now proceed to describe, in detail, the great physical features of India; and we shall begin with the mountains.

*The Himalaya Mountains.*] Of the mountainous ranges of this country, the Himalaya is pre-eminently the chief. This chain separates it, on the N., throughout its whole extent, from Chinese Tartary. Commencing at the snowy chain of the Langtang, which runs off from the main range in 97° 25' E. long. and 28° N. lat., it runs W.N.W. till it meets the Cashmerian range, in N. lat. 34°, and E. long. 76°. Thence it turns north, to 36° N. lat., whence taking a western direction it runs to the N.W. frontier of Caubul, in 35° N. lat., and 67° E. long., where it joins the Gaurian mountains, or Paropamisan range, N.W. of Baumeean. Between these extreme points, comprehending 30° of long. and 8° of lat., this immense range cannot be less than 2000 English miles in extent. It is the celebrated *Mons Imaus* of the ancients,—that appellation being the Sanscrit noun *hima* signifying 'snow,' made Greek. From the Sanscrit *hima*, arise the various appellations given to this chain, of *Himadree*, *Himachull*, *Himalichull*, *Himavat*, *Himavatee*, *Himalleh*, and *Himalaya*, which last is the general name, signifying 'the abode of snow.' To the W. of Cashmere, the Persian appellative, *Hindoo-Khoosh*, or 'the Indian mountain,' is substituted for that of Himalaya. The appearance of this chain, as far as it borders Hindostan, especially between the sources of the Gogra and Gunduck, or from long. 81° to 83°, is so imposingly grand as to induce the belief of ocular deception in those who have witnessed its glories. Hardwicke, Elphinstone, Raper, Webb, Fraser, Hodgson and others, who have visited or explored this mighty

range, seem to have been utterly lost in astonishment, when it was first disclosed to their view. The stupendous elevation of these heights,—the magnificence and variety of their lofty summits,—their sharp and pointed peaks soaring sublime from broad but lofty bases,—the dazzling brightness of their snowy mantle, when illumined by the rays of an almost tropical sun,—and the awful and undisturbed repose which reigns amidst their eternal solitudes, fill the mind with admiration and astonishment, which no language can express. The unparalleled scene is best observed in the clear soft light which prevails between dawn and sun-rise, misty exhalations hiding it during the heat of the day; the sun gilds the pinnacles of the snowy mountains, long before it is visible to the inhabitants of the plain; and lights them up again at the close of the day while darkness pervades all the lower regions. This stupendous barrier of mountains, did not the light of science teach us otherwise, might easily be supposed to be the bound of our earthly abode,—the steps, as bishop Heber beautifully expresses it, of God's everlasting temple.

Though *Imaus* and *Emodus* were well known to the ancients, as ranges clothed in perpetual snow, yet they had not the most distant idea of their real height. The Hindoos were equally ignorant of their elevation; and as to the moderns, though the combined testimony of several travellers, as Andrada, Grueber, Dorville, Bernier, Freyre, Desideri, and Cassiano, had established the fact of their great elevation,—though Rennel had stated that they rose considerably above the horizon, when viewed from the plains, at the distance of 150 miles,—though the illustrious Jones had declared that the mountain Chumulari was distinctly visible at a distance of 244 miles,—and finally, though Bogle and Turner, in crossing the Himalaya from Bengal to Lassa and Tishooloomboo, had borne witness to the fact, by their own experience,—yet all these testimonies passed unheeded. Philosophers and their followers, reposing in perfect security on the theories of Bouguer, Kirwan, and Leslie—which, built on a few partial facts, pretended to fix with mathematical, and therefore, as they inferred, infallible accuracy, limits of congelation for every latitude of the globe—believed that no mountains could equal, much less excel, the Andes; and Mont Blanc, in Savoy, was unceasingly proclaimed as the loftiest summit in the old continent, though inferior to Chimborazo by nearly 6000 feet. The height of the Himalaya had not indeed been hitherto ascertained by actual measurement; and therefore it was believed, that though it might perhaps equal the Alps, it most probably did not surpass them. Colonel Crawford sounded the first alarm, by the actual measurement of several peaks in the vicinity of Nepaul. The second and third alarms were given by Colebrook and Webb. The matter now became serious; the theory was in danger, and it was felt a matter of incumbent duty to defend it against such audacious statements. The task was therefore undertaken by one theorist in the Quarterly review, whilst Leslie boldly declared his utter disbelief in the measurements of colonel Webb, and affirmed that the peaks of the Himalaya might perhaps rise to an elevation of 17,000 feet, but could not exceed it. The chief objections were founded on the want of barometrical measurements,—the too great distances of the measuring stations,—the uncertainty of terrestrial refraction,—and above all, the inconsistency of such altitudes with the received doctrine of isothermal lines, and the believed limits of inferior congelation, which latter were stated as curves gradually diminishing in height from the equator to the poles all over the globe. All these



objections were answered and confuted by Webb; who, in order to evince the truth of his measurements, ascertained the elevation of the Nitee pass, by a series of observations made with four different barometers on the 21st of August, 1818, to be 16,814 feet above the level of the sea. Not a vestige of snow appeared on the crest of the pass, nor on a shoulder of the mountain 300 feet higher. By this stubborn experimental fact, the limit of inferior congelation in  $31^{\circ}$  N. lat. was demonstrated to be more than 17,200 feet above the level of the sea, or 6000 feet higher than that stated in Leslie's tables, and 1453 feet higher than the limit on the side of Chimborazo. The same scientific observer, who spent several years in diligently exploring the recesses and elevations of this elevated region, afterwards published a memoir on the province of Kemaon, wherein the elevations of 260 places were fixed, both barometrically and geometrically, where both could be done; and by the latter mode, where from the extreme height—as in the case of the peaks—the former could not be attempted. Every precaution was adopted by Mr Webb to prevent mistake, and preclude error, that science could suggest. Experiments on terrestrial refraction, from 1-10th to 1-20th were made, to determine what allowance should be made in the intercepted arch, and 1-18th was found as the mean under which the extreme differences were least. Subsequently to this survey of the province of Kemaon by Webb, under the sanction of the government, another survey of the province of Gurwhal, or Sirinagur, was made by Messrs Hodgson and Herbert, under the same sanction, for the purpose of determining the altitudes of the Himalaya mountains in that district, in the same way as Webb had done in those of Kemaon. This survey was not finished till 1821. It presents a list of 202 elevations, amongst which are 50 peaks. Successive surveys have also been made by Mr. Gerard, by order of the Company, from 1818 to 1823 inclusive, in the province of Khoonawoor, bordering on Ladauk; and these have appeared successively in the Asiatic Magazine, in the London Asiatic Journal, and in Brewster's Philosophical Journal. All the elevations that could be taken barometrically were so; but every person knows that those of the lofty peaks cannot be ascertained in that way, and can only be measured geometrically from elevated stations, whose altitudes have been previously fixed by the barometer. By these different surveys of Webb, Hodgson, Herbert, and Gerard, all the peaks of that portion of the Himalaya, extending from  $78^{\circ} 34' 4''$  E. long. and  $31^{\circ} 53'$  N. lat. to  $81^{\circ} 2'$  E. long., and  $29^{\circ} 49' 43''$  N. lat., have been determined with the utmost possible exactness. From these memoirs, and the elevations taken by Crawford on the Nepal frontier, and four others in the vicinity of the Dhawalaghir in 1814, taken by Captain Blake, we subjoin the following table, with the authorities for each:—

TABLE—No. I.

No.	Authorities.	Height. Feet.	No.	Authorities.	Height. Feet.
1	Snowy range on the table land of the Indus,		10	Do.	23,446
2	Dhawalaghir, or 'Great white mountain,'	Gerard 29,000	11	Hodgson & Herbert	23,531
3	Webb & Blake	28,104	12	Do.	23,441
4	Swetaghar, E. of Dhawalaghir 36 miles	Webb & Hodgson 25,749	13	Do.	23,317
5	Blake	25,261	14	Webb	23,263
6	Crawford	24,924	15	Crawford	23,236
7	Do.	24,809	16	Webb	23,164
8	Do.	24,744	17	Hodgson & Herbert	23,072
9	Blake	24,108	18	Do.	23,062
	Crawford	24,418	19	Blake	23,007
			20	Soorga Rounee, near Gangoutree,	Hodgson & Herbert 22,906
			21	St Patrick, near the snowy arch of the Ganges,	Do. Do. 22,736

No.	Authorities.	Height. Feet.	No.	Authorities.	Height. Feet.
22	Mount Molra, do. Do.	22,792	59		20,501
23	Webb	22,727	60	Peaks of the Hindookhoosh above the valley of Feshawur	
24	Pour Khyal, on the Spotee, Hodgson & Herbert	22,700	61	Macartney	20,423
25	Peak of St George, snow-bed of the Ganges, Do.	22,654	62	Webb	20,407
26	Do. Webb	22,635	63	Hodgson & Herbert	20,296
27	Do. Do.	22,578		Gerard	20,150
28	Do. Do.	22,498	64	Hodgson & Herbert	20,122
29	Do. Do.	22,442	65	Do. do.	19,928
30	Do. Do.	22,419	66	Webb	19,857
31	Crawford	22,419	67	Hodgson & Herbert	19,530
32	Roodroo Heemala, near Gangotree, Hodgson & Herbert	22,300	68	Do. do.	19,512
33	Webb	22,345	69	Webb	19,407
34	Do. Do.	22,313	70	Hodgson & Herbert	19,481
35	Do. Do.	22,277	71	Do. do.	19,351
36	Do. Do.	22,238	72	Crawford	19,333
37	Do. Do.	22,068	73	Hodgson & Herbert	19,292
38	Hodgson & Herbert	21,964	74	Webb	19,133
39	Do. Do.	21,940	75	Do. do.	19,101
40	Blake	21,935	76	Do. do.	19,039
41	Hodgson & Herbert	21,772	77	Needle Peak, Hodgson & Herbert	19,044
42	Webb	21,612	78	Jhala Peak, Do. do.	18,759
43	Hodgson & Herbert	21,612	79	Do. do.	18,681
44	Webb	21,439	80	Do. do.	18,738
45	Hodgson & Herbert	21,412	81	Webb	18,388
46	Do. Do.	21,389	82	Do. do.	17,994
47	Pyramid Peak Do.	21,379	83	Hodgson & Herbert	17,425
48	Webb	21,311	84	Do. do.	17,333
49	Hodgson & Herbert	21,178	85	Do. do.	17,337
50	Boonderpooch, or the Monkey's tail, Do.	21,155	86	Do. do.	17,331
51	Webb	21,150	87	Do. do.	17,174
52	Do. Do.	21,045	88	Crawford	16,860
53	Do. Do.	20,992	89	Hodgson & Herbert	17,630
54	Do. Do.	20,923	90	Do. do.	17,044
55	Hodgson & Herbert	20,916	91	Do. do.	17,017
56	Webb	20,686	92	Do. do.	16,982
57	Hodgson & Herbert	20,638	93	Crawford	16,803
58	Do. do.	20,638	94	Hodgson & Herbert	16,803
			95	Webb	15,811
			96	Do. do.	15,733
			97	Do. do.	15,246

TABLE, No. II.

PASSES IN THE GREAT HIMALAYA CROSSED BY BRITISH TRAVELLERS, AND THEIR HEIGHT.

	Feet.
1. Pass crossed at the N.E. frontier of Khoonawur, near the stone bridge, by Dr Gerard, upwards of (B.)	20,000
N.B. Gerard attained this elevation without crossing the perpetual snow. This is undoubtedly the highest spot on this globe hitherto attained by man. It is higher by 800 feet than Humboldt attained on the side of Chimborazo; and the German savans were completely baffled in their attempts to scale the summit of the Elboorz, being compelled to desist at the elevation of 16,233 English feet.	
2. Point of elevation attained by captain Gerard, in 1818, on the mountain Pargeoola, near Nako, on the Sutlej, by the barometer,	19,411
The same taken geometrically, in 1821,	19,442
3. Pass into Tibet by Lebong, crossed by Webb, (G.)	18,571
4. Do. of Mannerung, crossed by Gerard, in 1818 and 1821, (B.)	18,612
5. Do. Keoubrung, do. do. (B.)	18,313
6. Do. Gungtung, do. do. (B.)	18,205
7. Do. Shirang, from Shipke to Gortope, upwards of	18,300
N.B. Only one small stripe of snow on it.—Gerard.	
8. Do. Oota Dhoola, a day's march beyond Milum. Monson, (B.)	17,789
9. Do. at the head of the Ihannevie. Hamilton,	18,000
10. Do. of Tukklacote, crossed by Webb in 1816, (G.)	17,598
11. Do. Meyang La, from Shipke to Gara, (B.)	17,700
12. Do. Charang, crossed by Gerard in 1821. (B.)	17,348
13. Nitce pass, crossed by Webb 1818, (B.)	16,814
14. Pass between Shipke and Ladauk. Gerard, (B.)	16,500
N.B. Gerard vainly attempted to cross it in 1823.	
15. Kongma pass, between Nunjea and Shipke. Gerard. (B.)	16,007
16. Kimlia pass, attempted by Gerard in 1821,	17,000
17. Nibrang pass (Southern Himalaya), (B.) Gerard,	16,035
18. Gunass do. do. (B.) do.	16,020
19. Yusu do. do. (B.) do.	15,877



20. Ghusul pass (Southern Himalaya), (B.) Gerard.	15,851
21. Shotul do. do. (B.) do.	15,556
Rupin pass,	15,480
22. Bamsooroo pass from the Jumna to the Ganges, N.B. This pass was crossed by Fraser in 1816, and by Hodgson in 1818.	15,447
23. Buranda pass, crossed by Fraser, from the Pabur to the Sutlej. Gerard. (B.)	15,248
24. Nalgun do. do. Gerard. (B.)	14,891
25. Hangarang do., N. side of the Soongnaum valley. Gerard. (B.)	14,837
26. Snow bed of the Ganges. Hodgson and Herbert.	14,600
N.B. Farther advance was impracticable for snow.	
27. Running pass, S. of Soongnaum,	14,500
28. Point of emersion of the Ganges from the snow,	13,900
29. Lapcha pass from Shealkur to Soorma,	13,025
30. Tungrang do. from Marang to Nisung,	13,739

No. 1. of Table I. was observed by Gerard on Hangarang in 1823. "I stood on the crest at noon," says he, "the thermometer 25 degrees; in front was a granitic range of most desolate aspect. Not a blade of vegetation visible; the snow itself only finding a resting place at 19,000 feet. Beyond it, through a break, were seen snowy mountains, pale with distance, appearing to rise out of the table-land on the banks of the Indus; and from the angles of altitude which I observed, their pale outline, and the broad margin of the snow, they cannot be less elevated than 29,000 feet. The impression which their faint cloud-like appearance leaves on the mind of the spectator who views them on the verge of the horizon, language fails to convey. It is like something we have seen, but of which the idea retained is vague and ill-defined, appearing, through the dimness of distance as objects mingling with the skies. As I had no time nor place for fixing their position, I adopted Humboldt's plan of vertical lenses, the results of which should give an approximation to their height." He observed it also from the pass of Keobrung, and says, that it was so completely covered with snow that not a rock was distinguishable even by a telescope of large magnifying power.—No. 2. was measured from different stations by Webb, and his measurements have been confirmed by those of Captain Blake in 1814, on the same principle and at similar distances, and the average difference is not 100 feet.—No. 3. is given at 25,660 by Webb, and 25,829 by Hodgson and Herbert. The mean between the two measurements is 25,749 as given in the table.—No. 18. seems to be the peak, 4 miles to the N. of Kedarnath temple, and whose height is given by Webb, at 22,840 feet, difference 222 feet. It is denominated the *Soomeroo Purbut* or 'great mountain Meroo,' an appellation common with the Hindoos to very lofty mountains. Its angle of altitude above that temple, is  $26^{\circ} 15' 15''$ , and it is elevated above it 11,062 feet, the temple itself being 12,000 feet above the sea.—No. 20. is not more than 5 miles from the temple of Gangoutree, and is elevated 12,586 feet above it. Its angle of altitude from Gangoutree must be enormous.—Nos. 21, 22, and 23, are more than 10,000 feet above the bed of the Ganges, though not more than from 6 to 8 miles distant, and surround the snowy vale from which it emerges.—No. 24. is given at 22,488 feet by Gerard, or 212 feet less than the table from Hodgson. This vast mountain rises to the height of 14,662 feet above the Speetee which is washed by its base. Such an elevation from the immediate bank of a river has no parallel in any mountain of the globe, so far as known to us.—Nos. 30, 38, 39, and 41 belong to the Gangoutree valley, and are like No. 20. invisible from the plains of Hindostan.—No. 45. is the huge Ruldung peak, which at the distance of only 5 miles from the village of Ribe, near the Baspa, makes an angle of 27 degrees with the horizon, and an elevation of 13,412 feet above that place.—No. 47. or the Pyramid peak, was distant only 14,800 feet from Hodgson and Herbert's station near the great snow-bed of the Ganges, and had an angle of elevation of about 33 degrees and 5465 feet of height above their station. To form a proper idea of the imposing appearance of such a snowy peak, seen at so short a distance and with such an angle of elevation, it must be remarked that, if even when viewed from the plains of Hindostan at angles of elevation of one and one and a half degrees, the Himalayan peaks towering over many intermediate ranges of mountains, inspire the mind with ideas of their grandeur, even at so great a distance, how much more sublime must they appear, when their whole bulk cased in snow from the base to the summit at once fills the eye. It falls to the lot of few, to enjoy the pleasure of contemplating so magnificent an object as a snow-clad peak rising to the height of more than a mile and a half at the short horizontal distance of only  $2\frac{1}{2}$  miles.—No. 49. is the high conical peak at the source of the Baspa.—No. 50. is the highest peak of the Jumnotree range at the source of the Birhai Ganga, the main branch of the Jumna.—Nos. 57, 58, 59, belong to the large three-peaked mountain between the sources of the Tonse and Rupin.—No. 60. is the elevation of the Hindookhoosh peaks taken by Macartney, above the valley of Peshawur. But that valley itself cannot be less than 1500 feet above the level of the sea, and consequently the absolute height of these peaks must be 22,000 feet.—No. 62. This peak was supposed by Fraser to be the highest in the valley of the Baghirathee, and to be far higher than Boonderpooch, which was supposed by Barrow in his review of Fraser, to be 25,000 feet high, as had been previously determined, but erroneously, by Webb, who had placed it 23 minutes too far N. from his point of observation. The ascertained height in the table, has proved that Fraser and Barrow were both wrong.—No. 63. makes an angle of 28 degrees above the point of Shipke. East of Purkhyal, the banks of the Sutlej are bristled on both sides, with a succession of sharp snowy pinnacles more than 20,000 feet high. Respecting the amount of terrestrial refraction required in the intercepted space between the point of observation and the visible object, Hodgson states the amount of it in the plains to be one 11th of the intercepted space, and in stations varying from 7,000 to 14,000 feet one 16th or nearly one 17th of the intercepted space. The amount of

refraction, in fact, decreases from one 11th in the plains to one 21 in the mountains, and in no case is the refraction in viewing a snowy peak from an elevation of 7000 feet so great as one 16th of the arc, while the distance also is never 60.

The table of the passes No. 11, determined in most cases by the barometer, serves to give a reader some idea of the elevation of the ridges themselves, as in continuous ranges these are always the lowest parts of the *fugum* or ridge. It is these and not the peaks which give some idea of the mean elevation of the range which is itself the base of the peaks, which rise much higher in some ranges above their immediate base than in others. It is from comparing the elevation of the passes with the peaks that we can form some idea of the proportionate elevation of both,—the latter being the culminating points, and the former the minima points of the crest. In the Alps and the Caucasus the relation of the minimum of crest is to the culminating points as 1 to 2, or the latter are double the elevation of the former. But in the Himalaya, so far as observed, the crest is to the peaks as 1 to 1.8. From the table of mountain passes it appears that the mean height of the chain is upwards of 17,000 feet, and not, as Humboldt imagines, only equal to the culminating points of the Alps: for their highest culminating point, Mount Blanc, is not 16,000 feet, and all the rest are below 15,000 feet, except Mount Rosa. All the passes below 16,500 feet do not belong to the main crest, but to the lateral ridges or ribs projecting from the spine, and to the southern ridge of the Himalaya, which is the lowest part of the whole range. Humboldt assigns near 12,000 feet as the mean elevation of the crest of the Andes. But this can only be applied to the Andes of Quito; but the mean elevation of the passes of the Andes of Titicaca is from 15,030 to 15,195 feet, and even this is still more than 2000 feet lower than the mean height of the Himalayan range. It must be admitted, however, that where mountains form groups or clusters, and not a continuous line, it is impossible to determine the mean height from passes.

No. 10 is the most eastern pass measured by Webb. Takklacote is at the northern foot of the range in Chinese Tartary. But beyond Takklacote another range must be crossed before we can arrive at the valley of the Mansarovar lake, and at the station of Gurdon or Gharewdhoon, the abode of a Chinese deputy.—No. 3 lies to the W. of this, and is the highest pass crossed hitherto next to that attained by Dr Gerard.—No. 8 was not crossed till 1837. It lies E. of the Nitee pass, and a day's journey N. of Milan village in the purgunnah of Juwahir, the most northern station of the Juwahir Rhotiyas. As Herbert was unable from indisposition to scale this pass, his assistant, captain Monson, advanced to it, and found it to be loftier than those of Nitee and Takklacote crossed by Webb. It is on the road to Gortope or Gertokh; and between it and this pass are several ridges of equal elevation. The whole space is destitute of vegetation, the road being for one march on this side of the pass more than 1000 feet above that line where shrubs of any kind are found. This pass is practicable only two months in the year. During the rest it is blocked up by the snow. Notwithstanding the difficulties of the journey, however, this is the most frequented pass throughout the whole range by the Bhotiya traders. It is computed that above 7000 sheep, the only beasts of burden used in the Himalaya country, pass this mountain annually, importing about 9 or 10,000 maunds of salt and borax. Here we have another proof amongst many of the absurdity of determining by mere latitude the inferior line of perpetual snow, as at this elevation of 17,780 feet the pass is two months free from snow.—No. 4 leads from the valley of Soongnaum, over the range to the N.W. into the Speetee of Ladank, and is tremendously difficult, as Gerard experienced to his cost in the commencement of September 1821. The pass of Neilung, from the source of the Bhaspa to the Jhannevie, was not attempted by Gerard, as 18 persons had perished in the attempt some time previous. Mr G. J. Gerard had two of his servants frozen to death in mid-day in the Shotul pass, when he crossed it in September, 1820.

TABLE—No. III.

STATIONS FROM WHICH THE ELEVATIONS OF THE HIMALAYA WERE DETERMINED  
BY WEBB, HODGSON, AND HERBERT.

Stations.	Feet.	Stations.	Feet.
Uchalaru, . . . . .	14,302	Burat, . . . . .	7,560
Changshil, . . . . .	12,871	Bhadraj, . . . . .	7,510
Kedar Kanta, . . . . .	12,689	Beelethee, . . . . .	7,008
Choor Peak, . . . . .	12,149	Calemath, . . . . .	6,417
Whartoo, . . . . .	10,673	Gangolee, . . . . .	5,801
Tungru, . . . . .	10,102	Jytuck, . . . . .	4,834
Soorkanda, . . . . .	9,271	Sesaurunpoor, . . . . .	1,013
Chandpoor, . . . . .	8,661	Afzulghur, . . . . .	690
Chandra Badanee, . . . . .	7,661		

Yet lofty as the Himalaya is, we dare not absolutely pronounce it to be the highest on the face of the globe. There is reason to believe that the Central and Northern Himalaya, or the Caillas and the Mooz Tagler, are still more stupendous.<sup>3</sup> It is said that gneiss is the prevalent rock in the

<sup>3</sup> Although there was little snow when Moorcroft crossed the Himalaya, and none when Webb visited it, the Caillas ridge was covered with it. A range of stupendous mountains, says Moorcroft, when descending the Nitee pass, to Daba, bounded the plain before us, whose rugged sides and summits were apparently very thickly covered with snow. In crossing the gorges of the Caillas, on the 15th and 16th of July, the



Himalaya. This is, however, as yet, but mere conjecture, as the geological composition of that range has been but very partially examined by mineralogists. If it be affirmed, from the want of granite, that the Himalaya is not a primitive range, but one of secondary formation, to use the language of the Wernerian school, the same may be affirmed of the Andes. Sandstone has been found at 16,700; ammonites at 16,500; and limestone at upwards of 20,000 feet of elevation.

This immense mountainous belt is composed of two regions,—the snowy and the woody; and is of various breadths. That of the woody region is 60 miles of average depth; the snowy is from 70 to 80 miles broad, and is seen at immense distances; namely, from Patna, Anopshere, the plains of Panniput and Karnawl, places varying from 180 to 226 miles distance. From Patna they appear as a continuous line of snowy cliffs, extending through two points of the compass; while at an equal distance, Chimborazo, the highest of the Andes, is seen as a single point, the rest of the Cordilleras being invisible. The Himalayan glens, for the most part, run perpendicular to the range, or from N.N.E. and N.E. to S.S.W. and S.W. The face exposed to the N.W. is invariably rugged, and the opposite one facing the S.E. is shelving. On the declivity towards the N.W. the trees grow at elevations several hundred feet higher than those on the opposite face. The general height of the forest on the southern face of the Himalaya is about 12,000 feet above the level of the sea; oaks and pines reach that altitude; birches ascend a few feet higher; and juniper has been seen growing at 13,300 feet of elevation. The extreme height of cultivation on the southern slope is 10,000 feet; the highest habitation 9,500. On the northern slope villages are found at 13,000 feet; cultivation at 13,600; fine birch trees at 14,000; and furze at 17,000. Further E., towards lake Manasarovara, crops and bushes thrive at still greater elevations. Throughout the Himalaya it is said that little granite has yet been detected; the most extensive rock being gneiss; a circumstance which, if true, will we suppose, lead geologists to assert, that the present Himalayas, vast as they are, are but secondary to some more mighty formation that once existed, or may still exist. It has been asserted that no volcanoes occur in the whole course of this chain; but we subjoin in a note an account of some volcanic appearances, extracted from a letter in Dr Brewster's '*Journal of Science*,' dated Thoonke Purneah, 13th June, 1825.<sup>1</sup> The chief mineral productions hitherto found in this chain are: sulphur, alum, plumbago, bitumen, gypsum, potstone, borax, rock-salt, gold dust, copper, lead, iron, antimony, and manganese.

frost at night was intense; beds of frozen snow filled the ravines, while splashes of half-melted snow were found in various places. On the N. side of the Mansarovara lake, it snowed from midnight till nine o'clock in the morning of the 10th August, and the tents were covered two inches deep with it. Mr Webb—who viewed the tableland running between the Himalaya and the Caillas, from the northern projection of the Nites pass—calculated its lowest part, or the bed of the Sutluj, to be 14,924 feet above the sea, and only 1971 feet lower than his station, from which the river was 15 miles in direct distance. This indicates a very gradual and comparatively small descent, and also the superior altitude of the Caillas ridge, which appeared stupendous though elevated from so lofty a base.

<sup>1</sup> The mountain in which these volcanic appearances were discovered is one of the highest in the Purneah district, and is visible occasionally from the eastern side of the Burhampooter, S. of the Garrow hills, and also from Bhoughilpore. "Several years ago," says the writer, "when examining this peak from Deenhutta, with a good telescope, I observed a singular looking fissure in the side of it so remarkable, that I took a sketch of it at the time. I think it is highly probable that this is an extinguished crater; and if the smoke actually proceeds from a volcano, it may even be the one in action, as it is on the E. side of the peak, and the peak might prevent this appearance

*The Ghauts.*] After the Himalaya, there are hardly any other mountains in India, that will bear being mentioned, as forming any thing like characteristic general features of this region. The chain of hills commonly described under the appellation of the *Eastern Ghauts*, commences in the S. about N. lat.  $11^{\circ} 20'$ , to the N. of the Cavery, and extends with little interruption or comparative deviation from a straight line, to the banks of the Krishna, in N. lat.  $16^{\circ}$ , separating the two Carnatics; the one named the Carnatic Balaghaut (the true Carnatic); the other the Carnatic Payeenghaut, extending along the coast of Coromandel.<sup>5</sup> The exact height of this ridge along its whole course has not been ascertained, which is rather extraordinary; but its general elevation is known to be considerably less than that of the Western Ghauts. About the latitude of Madras, which is the highest part, it is estimated at 3,000 feet; and the table-land of Bangalore, towards Ooscottah, which is within the chain, is more than 3000 feet above the level of the sea. As the rivers that have their sources in the upper table-land universally decline towards the E., it proves the superior elevation of the Western Ghauts, and they are by far the most abrupt in their ascent. The geology of these mountains is very imperfectly known; but the chief rock is said to be a granite, consisting of feldspar and quartz, with dark green mica, in a small proportion to the other two ingredients. The rocks appear stratified; but the strata are very much broken and confused.—The chain of the *Western Ghauts* is better defined than the other, as it extends from Cape Comorin to the Tuptee or Surat river, where, however, it does not terminate in a point or promontory; but departing from its meridional course, it bends eastward in a wavy line parallel to that river, and is afterwards lost among the hills in the neighbourhood of Boorhanpoor. In its line along the Tuptee, this ridge forms several ghauts or passes, from which there is a descent into the low land of Candeish. In their whole extent the Western Ghauts include 13 degrees of latitude, with the exception of a break in the ridge, about 16 miles wide, in the latitude of Paniany, through which the river Paniany

being seen from the southward. In the early part of February, 1825, early in the morning, just as the sun rose above the horizon, I observed a thick cloud, apparently smoke, rising perpendicularly from the highest point of the mountain, which, after ascending to a considerable height in a dense column, took an easterly direction from the upper part of it, as if it had been carried away by the wind, detached parts of it being separated like small white clouds. The column of smoke continued to exhibit the same aspect as when it was first seen, and exactly resembled the smoke of a fierce fire, after ascending far above the influence of the propelling power. At this time the atmosphere was beautifully clear for many successive days; and the appearance above described continued precisely the same, only at times the column of smoke seemed to be larger and more dense than at others, but always rising straight up, as if rushing from a crater, and the top always dispersing in the air on reaching a certain height. Figure to yourself a vast column of smoke rushing violently from the flue of a strong furnace, black at the bottom, and burning clearer as it ascends, and the wind dispersing the top of the shaft when it rises above the influence of the fire, and you will have its appearance in a few words. The peak on which this phenomenon is seen, is that remarkable rocky one due N. of Rungapannee, and the most elevated of the whole range from thence. But I am of opinion that, if it really be a volcano, the crater is situated on the N. side of the highest point, because, when the smoke was seen, the peak on our side was distinctly visible, and the smoke seemed to me behind it. It is probable that some lower eminence, concealed from us by the highest point, may be the seat of it. It is hardly possible to believe that the appearances now described can arise from a cloud, as it is not usual for clouds to retain the very same form and shape for months together, nor to appear in the same identical spot. The summits of all the other peaks remained clear and bright as usual during the whole time that the smoke was observed."

<sup>5</sup> The term *ghaut* properly signifies a pass through a range of high hills, but the name has been transferred to the mountainous chains that support the central table-land in the S. of India.



flows to the Western ocean from the province of Coimbatore. Their distance from the sea-coast is seldom more than 70 miles, commonly about 40; and they are frequently visible from the sea, to which, between Barcelore and Mirjaoa, they approach within six miles. The Western Ghaut mountains are in general from 2,000 to 3,000 feet higher than those of the Eastern Ghauts, and several are from 5,000 to 6,000 feet above the level of the sea. The peak of mount Subramani, on the frontiers of Coorg, has been estimated at 5,611 feet.

*Neelgherry Mountains.*] The *Nil-ghiri*, or 'Blue mountains,' were scarcely known to the British public before the year 1819, when some account of them appeared for the first time in the Indian journals. These mountains are situated to the N.W. of Coimbatore, about 11 degrees from the equator. They extend nearly 40 miles in length by 15 or 20 in breadth, and form a connecting link between the Eastern and Western Ghauts. The following are the barometrical heights of some stations above the level of the sea: *Jackanairy* 5,659 feet; *Jactally*, 5,976 feet; *Dimhutti*, 6,041 feet; *Oota Kamund*, 6,416 feet; and *Moorchoorti Bet*, 8,800 feet. In equality and salubrity of temperature, this region surpasses any other of the Indian continent. The average range of the thermometer is about 30° below that of the adjacent coasts of Malabar or Coromandel. The maximum heat in the shade, at noon, during 14 months, was 68° Fahrenheit; and the average for the year 56 $\frac{3}{4}$ °; whilst the extreme variation was only 12°. During the prevalence of both monsoons very boisterous and unpleasant weather is occasionally experienced. The nights are uniformly cold, and the ground often appears covered with hoar frost. The fatal cholera has never ascended these mountains. One remarkable feature of this district is its freedom from jungle and morasses. The general scenery presents very little of that bleak, rugged, and barren appearance which is common to most other mountainous regions; the sides of the mountains are occasionally bare, but more frequently covered with fine grass, a rich profusion of plants—many of them familiar to a European eye—and a short brushwood; numerous streams meander through the valleys, and the gentle declivities are adorned with patches of cultivation.

*RIVERS.*] The glory of Hindostan, it has been remarked, consists in its noble rivers; indeed, with but few exceptions, the name of the *Punjab*, or 'Land of streams,' which the natives apply to a small portion of the north, is descriptive of the whole country; and in this respect it presents a remarkable contrast to Persia, the neighbouring kingdom on the W. The great rivers of India too, have this peculiarity, that the greater part of them lie upon levels, or flow along very gentle declivities, and possess a great depth of water, so that they may easily be rendered available for the purposes of internal communications, and instead of tearing up and devastating the country during the rainy season, as in Africa, they nearly overflow it with a fertilizing influence.

*The Indus.*] The Indus, the first river beginning from the W., was the earliest known of all the Indian rivers. It is now ascertained to have its source on the N. or Tibet side of the Cailas branch of the Himalaya, in 31° 22' N. lat., and 80° 55' E. long., nearly 23 miles to the S. of Gortope, and 350 S.E. of Ladauk or Leh, whither it bends its course under the Tibetan appellations of the *Sing-Kee-choo*, and *Eckung-choo*, between the opposite ranges of the Cailas and the Mooz-Tagler. Eighteen cosses, or 36 English road miles N.E. of Ladauk, it receives a large stream called the *Sham-rook*; which originates in the Mooz-Tagler, 15 marches N. of Ladauk,

and 18 S. of Yarkund in Kashgár. Beyond this junction we know nothing of the course of the Indus, nor at what point it changes its line of course from N.W. to S.W., as Izzet Oollah's latitudes are manifestly erroneous, as in the case of Ladauk, which he has placed 3 degrees too far N. All we know is, that at some point to the N.W. of Draus it changes its course to the S.W., piercing the range of the Himalaya in its progress, and receiving the Abba Seen from the N.W., 100 miles to the N. of Attock in direct distance. A little above Attock it receives the rapid river of *Cabul* coming from the W. Just above the junction of the *Cabul*, the Indus has been forded during the dry months, but that is looked upon as an exploit even here, and there is no other point between the gorge of the Hindoo-Koosh and the Arabian sea, where even an elephant can cross the Indus without swimming. The *Cabul* is a large river, draining the southern slope of the Hindoo-Koosh, for nearly 400 miles in longitude, and having one branch that extends nearly 300 miles beyond the mountains. It is fordable in many places in the dry weather. The ancients appear to have regarded it as the true Indus. A few miles below Attock, the hills approach close to the Indus; and the stream, confined between two opposing walls of rock, rushes through a channel of 150 yards in breadth, with astonishing velocity and tremendous noise. At Neelaub, 15 miles lower down, it is said to be not more than a stone's throw in breadth. It now winds with great violence through the hills for about 60 miles, in a deep channel during the dry season, until it comes to the remarkable salt range of mountains which extends across the valley of the Indus N.W. and S.E., for about 200 miles, in the average lat. of 33°. At Karabaugh, incorrectly written *Calabaugh*, it is 380 yards wide and very tranquil, but very deep and swift. Thence to the ocean, the Indus flows across plains, over which its broad and expanded stream is poured in many channels, which alternately meet and separate. At Miittenda Kote it receives the *Punjnud*, or combined stream of the *Acesines* or *Chunaub*, the *Hydaspes* or *Ihylum*, the *Hydraotes* or *Rauvee*, the *Hyphasis* or *Beyah*, and the *Hy-sudrus* or *Sutluj*, which, though a large body of water, is not one-half the volume of the Indus.<sup>6</sup> Below this confluence, the Indus runs S.W. into Sindé, and enters the sea 70 English miles below Tatta, in one vast channel, 12 miles broad, and so deep that a first rate man-of-war may sail to Lahorybunder, 30 miles up. The Indus, indeed, forms a delta above Hyderabad, a number of branches parting from the main stream, and entering the sea by different channels; yet these are comparatively of no account, being mere creeks. In the annual inundation, the Indus expands to a breadth of 15 miles in the flat country; from Miittenda Kote, up to Ouch, where the five rivers of the Punjab unite, a distance of 70 miles, the interval between the Indus and Punjnud is only 10 miles across, and the whole space is one vast sheet of water, resembling a sea. The tides are not perceptible higher up than 60 or 65 miles; but from the sea to Lahore—a distance of 760 geographical miles—the Indus is navigable for vessels of 200 tons. The Indus is called in Sanscrit, the *Sindhu* or *Sindhush*, and by the Persians, the *Aub Sindé*. From Attock to Moulton, it bears the name of the *Attock*; and further down that of *Shoor*: but it is generally known to Asiatics, by the name of the *Sinde*,—a name not unknown to Pliny, who says, “Indus incolis *Sindus* appellatus.” Another name by which it was formerly known, is the *Nilab* or *Neelaub*, that is,

<sup>6</sup> As the ancients entered India by the ford of Attock, and traversed the plain of the Punjab towards the Gauges, those rivers were known to and named by them.



the 'Blue river,' a name which appears to have been given also to the Cau-  
bul river.

*The Punjnad.*] The five tributary rivers which unite in the Punj-  
nad, and give name to the *Punjaub*, are equal to the largest rivers in  
Europe. They discharge the rain which falls, and the snow which melts  
upon the mountains, from the pass, by which the Indus enters the plains to  
the lake of Rawan's Head, on the confines of Tibet, a range of about 500  
miles.—The first, proceeding from the Indus eastward, is the *Ihylum*, *Be-  
hut*, or *Vidusta*, the *Hydaspes* of the Greeks. It takes its rise in the  
S.E. corner of the valley of Cashmere, through which it flows, and after a  
course of about 500 miles, unites with the *Chunaub* or *Chenauab*, the  
*Acesines* of the Greeks.—The *Chunaub*, the largest in size of the five,  
rises on the opposite side of the same summit that gives rise to the *Ihylum*.  
Although the *Ihylum* and this river flow for some time very near to each  
other, and consequently meet at a small angle, their junction is attended with  
great noise and violence,—a circumstance noticed by the historians, both  
of Alexander and Timour. The banks of the *Chunaub* are low and well  
wooded.—About forty miles below the junction of these two rivers, the unit-  
ed current receives the waters of the *Rauvee*, *Ravey*, *Iravati*, or *Hydraotes*  
of the Greeks. This is the smallest of the five rivers, but its length is con-  
siderable. It issues from the mountainous district of upper Lahore. Un-  
less where it stagnates, the *Rauvee* is no where much above 500 yards  
across, and in the dry season it does not exceed 40.—The conjoined rivers  
now roll past the city of Moultan, in one vast and rapid stream, bearing  
the name of the *Chunaub*. Nearly 100 miles below Moultan it is joined  
by the united waters of the *Beyah* and the *Sutluj*.—The *Beyah*, *Vipasa*,  
or ancient river of *Hyphasis*, rises in the mountains of Kooloo, and  
after a course of about 350 miles joins the *Sutluj*.—The *Sutluj*, *Sutuleje*,  
*Shetooder*, or *Satadru*, the *Zaradrus* or *Hysudrus* of the ancients, has its  
source in the Himalaya mountains, perhaps in the Rawan's Head and some  
adjoining lakes. It flows at first almost due W. and then S., bounding  
the province of Lahore on the E. Some have considered this stream to  
be the real *Hydaspes* of the Greeks. The course of the *Sutluj*, from the  
centre of the mountain to where the *Beyah* joins it, may be estimated at  
above 500 miles, and their joint course to the Indus about 400 more. The  
converging of so many large rivers, necessarily insure a high degree of  
fertility in this quarter; and accordingly, the *doabs*, or narrow portion of  
land between those rivers near their junctions, have always in tranquil and  
peaceable times been famous for their cultivation and produce.

*The Ganges.*] The Ganges is the next river that claims our attention.  
Although not the largest, it is the most useful and the most highly  
venerated of all the Indian rivers. Previous to the discoveries of Webb,  
Raper, Moorcroft, Fraser, and Hodgson, the sources of this river in all the  
maps—from that of the Lamas down to that of Arrowsmith—were repre-  
sented as lying far up in Tibet, in the Kentaisse range, from which two  
streams were made to flow westward in parallel courses. The southern  
branch was traced to the lake of Mapana, called *Mansarovara*, or 'the  
sacred lake,' by the superstitious Hindoos, and *Mapang* by Moorcroft, who  
visited this spot in 1812. It was thence conducted, after a very short course,  
into another lake to the W. of it, called *Lanken* by the Lamas, *Lankhe  
Dhe* in Tiefentaller, and *Rhawan Head* by Moorcroft. This southern  
stream, called *Lanktshou*, and afterwards *Ganga*, or 'the river,' after  
emanating from these lakes, was made to run very far to the W., almost as

far as Mount Kantel, the eastern frontier of Cashmere, where it was joined by the northern branch, which had pursued an equally long course, and passed to the S. of Ladauk. The united stream was there represented as piercing the Himalaya about 100 B. miles to the S.E. of their junction, and falling into a vast basin at the foot of that awful range. This cavern was called the *Upper Gangoutri*, or 'cow's mouth'; and placed by Tiefentaler, in  $36^{\circ}$  N. lat., and by Rennel in  $33^{\circ}$  N. lat. From this spot the river was delineated as running S.E. to Deupraag, where it met the *Alucknundra* from the E. By such representations of its course and source, a stream which is now known to emanate from the S. slope of Himalaya, and to be not larger at Gangoutri than a tolerable mountain-burn—as it would be termed in Scotland—was made to have a course of 1,150 miles through Tibet, by the Lamas' map, and 800 miles of a mountainous course, by Rennel. The two streams represented in the Lamas' map, as forming the sources of the Ganges, are now known to be those of the Sutluj and Indus—the latter rising to the N. of the Cailas, and the former from the point of the angle formed by the junction of the Himalaya with the Cailas. By the labours of our scientific countrymen in Hindostan it has been most certainly ascertained that the Ganges has its origin in two mountain-streams, which unite at Deupraag, called the *Baghyretty* or *Bhagirathi*, and the *Alucknundra* or *Alaknunda*. Of these two, the latter is the larger body of water. The most distant sources of these two streams, however, namely the *J-hannevie* and *Dauli*, have not yet been traced to their origin. The origin of the *Bhagyretty* is in the very depths of the great Himalaya, in a vast semicircular valley or hollow confined within the five mighty peaks of the *Roodro Himala*, otherwise denominated *Mahadeva Calinga*, or 'the throne of Mahadeva.' On both sides the incipient stream is bounded by immense rocks, and in front, over the *debouche*, is an immense wall of snow perfectly perpendicular, and 300 feet thick from the bed of the stream to the summit. This collection of snow, the accumulation of ages, is completely frozen and solid, and composed of successive layers several feet thick, each seemingly the remains of a fall of snow in a separate year. From the brow of this curious wall of snow, and immediately above the outlet of the stream, large hoary icicles depend. These an illiterate Bramin who accompanied captain Hodgson from Gangoutri, called 'the hair of Mahadeva', whence the Ganges is said in the Shasters to flow. It is to this extraordinary outlet that, in Hodgson's opinion, the appellation of 'the cow's mouth' is aptly given. The height of the snow-arch is just sufficient to let the stream pass under it. Masses of snow were falling on all sides when Hodgson visited it in 1817, and, little time being left, he could do no more than measure the size of the stream at its outlet. The mean breadth was 27 feet; the greatest depth 18 inches, and the shallowest 9 or 10. This outlet is the first appearance of the celebrated Ganges to the eye of the curious traveller. Zealous to proceed beyond this tremendous spot, Hodgson was nevertheless compelled to relinquish the attempt, having frequently sunk in snow. The height of this first appearance of the Ganges was estimated by the barometer at 12,914 feet above the level of Calcutta, or 13,800 feet above that of the sea; and the elevation of a neighbouring peak at 22,654 feet above the same level, or 8,854 feet above the level of this point. The course of the *J-hannevie*, or *Jahnee Ganga*, which joins this stream at Byramghattee, 16 miles W. of its source, is parted from it by an intervening ridge of the Himalaya, and rises, according to native report, from the foot of a stupendous peak called *Reeke Soorstan*, 15 days' journey E. of Byram-



ghatte, or 12 days' journey farther E. than that of the Bhagyretty. But as the country is excessively mountainous, these cannot be estimated at more than five miles each. For the first 30 miles, the course of the Bhagyretty is almost due W. to Sookee, when it turns to the S; and, after performing a direct course of 70 English miles in that direction, joins the Alucknundra at Deupraag, in  $30^{\circ} 9' N.$  lat., and  $78^{\circ} 31' E.$  long.—The *Dauli*, which was traced by Moorcroft to within 12 miles of its source, is the eastern branch of the Alucknundra, and is a much larger stream than the Vishnu, being 40, while the latter is only 20 yards broad. The source of the Dauli is immediately under the last and most elevated ridge of the Himalaya which separates Serinagur, or Gurhwal, from the Undes, in Little Tibet, not far to the N.E. of the pass of Nitee. About 10 miles below the pass, it is joined by the *Hiwangal*, from the W., a larger stream than itself. Immediately above this confluence is the limit of trees. After the union of the two streams at Bissenpraag, it is called the Alucknundra; and being successively augmented by the *Mandacini*, the *Birhi*, the *Nandacni*, the *Pin-dar*, and the *Gural Ganga*, it becomes a large and rapid stream at Serinagur, where it is 80 yards broad, and from 10 to 20 feet deep at low water; but when swollen, the whole channel, 250 yards wide, is filled from side to side. Twenty miles below, it joins the Baghyretty at Deupraag, the two streams being respectively 112 and 142 feet broad; and rising, when swollen by the united snows, to 40 and 47 feet each in additional depth, the channels being much confined. Immediately below the confluence, the combined stream, now denominated the Ganges, is 80 yards wide, and very deep. The source, it has been stated, has an elevation of above 13,800 feet: at Hardwar, in the province of Delhi, in  $29^{\circ} 57' N.$  lat., and  $78^{\circ} 2' E.$  long., where the river enters the plains of Hindostan, its elevation is little more than 1000 feet, so that in the short space of about 200 miles, the Ganges descends nearly thirteen times as much as in all the remainder of its long passage to the ocean, a distance not less than 1000 miles;<sup>7</sup> hence its lake-like appearance in the upper part of the valley. From Hurdwar, it pursues a S.E. course to the sea—its previous course having been W.S.W.—passing by the ancient cities of Canoge, Allahabad, Benares, and Patna, and receiving as it flows 11 large rivers, some equalling the Rhine, as the *Jumna*, *Gogra*, *Gunduck*, *Cosa*, and *Teesta*, and none smaller than the Thames, besides a great many of inferior note. From Hurdwar to Allahabad, where it receives the Jumna, it is generally from a mile to a mile and a quarter wide. After their junction, the breadth is progressive till it has attained a width of three miles, in places where no islands intervene. When lowest, the principal channel varies from 400 yards to a mile and a quarter broad; but is commonly three-fourths of a mile wide. Near its union with the Jumna, it is fordable in some places, but the navigation is never interrupted. At 500 miles from the sea, the channel is 30 feet deep at low water. Opposite

<sup>7</sup> The descent from Hurdwar to the sea, 1000 miles in direct distance, is estimated at nine inches per mile, or 750 feet collectively; but the windings are so great, as to reduce it to 4 inches per mile, at an average. From where it issues from the snow at the foot of the Roodroo Himala, the descent cannot be less than 100 feet per mile to Deupraag; and allowing the windings to double the distance, 50 feet per mile. Its velocity at Serinagur is eight miles an hour; but only three miles an hour in the plains when low. When swelled, however, by the periodical rains, and the torrents of snow from the lofty Himalaya, it runs at the rate of six, and even eight miles per hour, in particular situations and under certain circumstances. At that season the violence of the current frequently undermines the banks, and sweeps away whole fields and plantations.

the mouth of the Cosa, at Colgong, 300 miles direct distance from the sea, the navigable stream is 70 feet deep. At 220 miles from the sea, commences the delta of the Ganges,—an alluvial tract, twice the size of that of the Nile. The smallest branch of the river, called the *Hoogly*, runs by Chandernagore and Calcutta, into the sea; whilst the principal stream flowing S.E. to Dacca, enters the gulf of Bengal 80 miles of direct distance below. The extreme mouths of this mighty stream are intersected with woody isles called *Sunderbunds*, the usual haunts of that most ferocious of all ferocious animals, the Bengal tyger. The Delta, and a considerable tract of land above it, are annually inundated; and at that season present the appearance of a vast sea. The comparative course of this river, from the source of the Dauli to its junction with the Burram-pooter, is about 1,170 English miles; and from thence to the sea 30 more; being in all 1,200 miles. Owing to the looseness of the soil composing its banks, the Ganges has in the lapse of years considerably shifted its course. In tracing the coast of the delta, there are no fewer than 8 openings, each of which appears in its turn to have been the principal mouth. It is thought that the Ganges is but little swelled by the melting of the snows, but considerably by the rains which fall on the mountains. The sum total of its rise is 32 feet. In the mountains the rains begin early in April; and by the latter end of July all the lower parts of Bengal contiguous to the Ganges and Brahmapootra are overflowed, the inundation spreading more than 100 miles in breadth.—The proper name of the Ganges, in the language of Hindostan, is said to be *Pudda*. But the river is sacred to the goddess *Gunga*, the daughter of mount Himavut.

*Tributaries of the Ganges.*] In a mere sketch of the Ganges it would be vain to attempt enumerating its tributary streams. The largest branches are on the western side, and have their source within 60 miles of the gulfs of Cutch and Cambay, so that they are really larger than the Ganges itself; but, taking the aggregate, the greatest body of water flows from the ridge of the Himalaya on the E. Of the branches that enter the Ganges on the left side the five principal are: the *Gogra*, the *Gunduch*, the *Cosa*, the *Teesta*, and the *Brahmapootra*.

*The Brahmopootra.*] The Brahmopootra, commonly written *Burram-pooter*, is a mighty river, exceeding the Ganges both in size and in length of course. Of its exact source we are yet ignorant, although we possess a good deal of hypotheses upon the subject.<sup>8</sup> For many years past this river, on the authority of major Rennell and captain Turner, has been supposed to be a continuation of the *Sanpoo* of Tibet; but recent discoveries have tended to bring this conjecture into disrepute, at least so far as refers to the eastern branch, or *Luhit*, the course of which has been traced until it diminishes to a shallow rocky stream, broken by rapids, among the range of mountains that bound Assam to the N.E. It has also been ascertained that Brahmacoond is not its source. Some geographers, however, expect that a connexion between the Brahmopootra and Sanpoo will still be established by means of the *Dihong*, or western branch; but this appears improbable, both from the inconsiderable size of the Dihong at the furthest point to which it has been explored, and the mountain-

<sup>8</sup> The most recent accounts we have received on this subject is a newspaper notice, stating that lieutenant P. P. Burlton, of the Bengal artillery in Assam, has discovered the source of the Burram-pooter river to be a snowy range of mountains, in 28° N. lat., and 96° 10' E. long.,—nearly 1000 miles distant from the place where it was before supposed to have had its rise!



ous chain (apparently a prolongation of the Himalaya) which seems to extend without interruption eastward far beyond the longitude of the Dihong. Having quitted Assam, which it divides into two parts, the Brahmapootra enters Bengal, in the district of Rangamattay; and then turning to the south, runs 300 miles direct distance more, through Bengal, till it joins the Ganges, below Luckipore, within 30 miles of the sea, after a comparative course of at least 1,600 British miles. In its course through Tibet, it receives the *Painomtchicu* below Tishooloomboo; and in its passage through the long valley of Assam, it receives 34 streams from the Himalaya mountains on the N., and 24 from the Garrow mountains on the S., all navigable at all seasons for boats. After entering Bengal, it is augmented by a number of tributary streams from the Bootan and Tibetan mountains. For the last 60 miles of its course, it is from four to five miles wide; and below Luckipore its channel is expanded to the breadth of ten miles. In Tibet it is called the *Sanpoo*; in Assam, the *Burrampooter*; and in the lower part of its course, the *Megna*, from the junction of a small Sylhet stream. The doab between this river and the Ganges is soft alluvial soil,—and in 1809 the Brahmapootra showed that with a very little more flood it would have swept 30,000 square miles of rich land into the sea.

*The Gogra.*] The source of this stream is not yet easily ascertained; but is probably, like that of the Ganges, concealed by the glaciers of the Himalaya. It is composed of two branches, called the Eastern and Western Gogra, which run parallel courses, till united at Swargadwara, when the confluent stream pursues a S.E. course through Kemaon and Oude, and joins the Ganges, at Mangy, in the province of Bahar, after a comparative course of 500 British miles.

*The Jumna and Sone.*] Turning our attention to the branches which join the Ganges on the right, or western bank, the two most worthy of notice are the Jumna and the Sone.—The source of the *Jumna*, or *Jumnah*, was exactly ascertained by Mr Fraser in 1815, and captain Hodgson in 1817. According to them, it rises in a bed of snow, 43 miles W. of the Bhagyretty, on the S.W. side of the great Jumnoutri, and at the foot of the stupendous peak of Boonder Pooch, in 30° 58' N. lat., and 78° 23' E. long. This snowy bed, 180 feet wide, by 40½ feet deep, conceals the source of the Jumna. The snow which forms it has fallen from mural precipices of granite which enclose the incipient stream on both sides. In geographical strictness, however, the *Touse* is the parent stream,—originating far to the north of the Jumna, in the depths of the Himalaya. This branch, after receiving the *Pabur* from the mountains of Bischur, runs S.E. till it receives the Jumna below Kalsee, after running a direct course of more than 100 British miles; whilst that of the latter does not exceed 65. Not far below this junction, the combined stream is augmented by the *Girree*, which has pursued a direct course of more than 80 miles from the N.W. At Fyzabad the Jumna enters the plains of Delhi, and flows S.E. till it enters the Ganges at Allahabad, after a comparative course of 800 English miles. At the point of confluence, the breadth of the Jumna is 1,400 yards, and that of the Ganges a full mile.—The *Chumbul* and *Betrwah*, from the elevated level of Malwa, enter the Jumna on the S.W., after performing separate courses of 440 and 330 English miles each. Below the conflux of the Chumbul and Jumna, the latter is never fordable.—The country where the *Sone* rises is but imperfectly known. It is supposed to be a table-land called *Omerkuntuc*. In the lower part

of its course this river is navigable. It deposits vast quantities of sand along its banks while in flood.

*Rivers of the Deccan.*] The chief rivers of the Deccan are: the *Nerbuddah* and the *Tuptee* flowing W.; and the *Mahanada*, the *Godavery*, and the *Krishna*, flowing E.—The *Nerbuddah* is one of the largest rivers which have their rise in the interior of India. Its source is near that of the *Sone*; but it flows nearly due W. to the gulf of *Cambay*, which it reaches after a straight course of about 750 miles.—The *Tuptee*, or *Tapati*, or *Surat river*, has a winding course of about 460 miles.—The *Mahanada*, or *Kuttak*, rises in the mountains of *Bundelcund*, and flows by various channels into the bay of *Bengal*.—The *Godavery* has its source in the *Western Ghauts*. Its course may be estimated at 850 miles, extending nearly across from sea to sea. This river is held very sacred by the *Hindoos* of the *Deccan*.—The *Krishna* likewise rises in the western *Ghauts*, and flows eastward, forming a delta near *Masulipatam*, after a course of nearly 650 miles. In no other part of *India* are the rivers of so little avail for useful purposes as among the hilly districts where the *Krishna* and its branches are situated. They usually occupy dells that are very narrow, and the steep sides of the intervening hills pour the rains into the rivers as fast as they descend.

*The Pennar and Caverry.*] The *Pennar* rises about the middle of the table-land of *Balaghaut*, and flows N. for the first 100 miles of its course; it then turns E., and, about 60 miles from the sea, crosses from a ghaut in the hills into the low country, its final termination being a little below *Nellore*, and its whole course about 350 miles.—The *Caverry* descends into the plain of the *Carnatic*, a river of considerable magnitude. When it reaches the low country it divides into many branches, and when it arrives at the sea it forms a wider delta than any other river in the peninsula.

*Lakes.*] There are few lakes in *India*. The *Chilka* lake, which separates the *Northern Circars* from the *Kuttah* district towards the sea, is one of the principal. It has evidently been formed by the ocean breaking over the flat sandy shore. It is about 35 miles in length by 8 in breadth.—The lake of *Pullicat*, on the coast of the *Carnatic*, has had a similar origin. It extends 33 miles from N. to S., and is 11 miles across in the broadest part.—The *Coloir* lake is formed by the waters deposited by the *Krishna* and *Godavery* during the period of inundation, in a vast hollow betwixt these rivers, 47 miles from E. to W. by 14 in breadth.—In *North Canara* there is an extensive lake, called the lake of *Onore*, which reaches nearly to the *Ghauts*.

*Canals.*] The *Pennar* and *Tripalalore* rivers, in the *Carnatic*, are connected near *Fort St David* by a canal of about 1800 yards in length.—In 1803 a canal was made from the *Black town* of *Madras* to *Ennore*, which is 10,500 yards in length.—The canal drawn from the *Jumna* to *Delhi*, a distance of more than 100 miles, the work of the *Mahomedan* sovereign, was repaired and cleansed by the *Bengal* government in 1810.

#### CHAP. III.—CLIMATE—SOIL—PRODUCTIONS.

*Climate.*] The climate of *India* is much affected by the three great modifying causes of position in latitude, the nature of the surrounding region, and the form of the surface. It has been said of *India* that it has



only two seasons,—the dry and the rainy, produced by the S.W. and N.W. monsoons. But the truth is, it is southern and peninsular India only that is governed by the monsoons. The commencement of the year may be considered as the time of general tranquillity of the elements in India. About the middle, or towards the end of April, the rain begins to fall along the Ghauts, but the full violence of the monsoon does not take place till towards the end of May. As we proceed northward, the monsoon is neither so early nor so violent. As far as respects the rainy season, the climate of that part of India to which the monsoons extend is, upon the whole, very regular. When the S.W. monsoon prevails, the Malabar coast is deluged with rain; when the N.E. monsoon commences, about the middle of October, the rainy season on the Coromandel coast begins. The winter-months are cold upon the high grounds in Hyderabad, and even in the neighbourhood of Mysore. At Delhi the winter's cold is sometimes 3° or 4° below freezing in December, at which time the thermometer is as low as 52° during the night at Calcutta, and not above 86° during the day. The temperature during winter is higher on the E. than on the W. coast. Taking Madras and Bombay as medium stations on the two coasts, the difference in winter-temperature may be stated at 7°,—Madras being 71°, and Bombay 64°. In April and May, before the showers, the thermometer at Calcutta rises to 110°, and a *coup de soleil* is almost the certain result of exposing oneself to the direct rays of the sun. Towards the northern mountains the warm season is comparatively late.

*Diseases.*] It will be easily apprehended, that miasma, or malaria, must be very prevalent in this country, especially in the tracts contiguous to the larger rivers. The incessant decomposition of animal matter, the insalubrious exhalations from the dense low jungles, the presence of extensive forests, and the extent of rice-grounds, are all powerful sources of malaria in this country; and it seems to be an established fact, that miasmatic influence generates ague, remittent fever, malignant continued fever, dysentery, and disorders of the liver and spleen. In the Bengal presidency, fever is most frequent in the rainy and hot seasons,—dysentery and diarrhœa during the rainy and cold seasons,—and hepatitis and cholera in the hot season. The banks of the Hoogley and the district of Jessore, Moorshadabad, Gundwana, and Cuttack, are considered very unhealthy places. The prevailing diseases in the presidency of Madras are fever, dysentery, and hepatitis, and the sickliest period is about the commencement of the monsoon, or from August to November. In Travancore, diseases of the liver appear to be particularly endemic among Europeans. The presidency of Bombay is the least salubrious. The singular affection of hemeralopia, or night-blindness, is very frequent among the natives. Pulmonary and bronchial affections are said to accompany fever in the northerly provinces. Rheumatism is the disorder of the elevated districts of the northern provinces of Hindostan. Dr Ranken considers, as the primary cause of the endemic disorders to which Europeans are subject in India, an excess of heat amounting, on an average, to 30° above the temperature of Great Britain. At the same time, it must be confessed that Europeans are seldom sufficiently attentive to their diet and regimen in warm climates. Nothing can be more pernicious to a European constitution, under such a climate as that of India, than the practice of consuming a quantity of fish, meat, and eggs at breakfast; rich soups, roast meat, and fowl at tiffin, with the usual allowance of wine, and occasionally malt liquor.

*Soil.*] The soil of India may be generally described as fertile, and perhaps exhibits fewer varieties than might be expected in so vast a tract of country. The depth of vegetable earth is in some places not less than six feet. The substratum of the soil in Hindostan Proper is in many places calcareous; in other parts it is clay or rock.

*PRODUCTIONS.*] We can only devote a few hints to the natural history of this country, rich though it indeed be both in vegetable and mineral treasures.

*Vegetable Kingdom.*] India produces those species of grain which are most common to Europe; but rice, as it forms the chief food of the inhabitants, is the great object of culture, and is a grain which the levelness of the country peculiarly fits it for producing. There are no fewer than 27 varieties of it cultivated; and under the best cultivation the land brings forth crops all the year round. The Hindoos equal not the Chinese in their attention to manuring; but the superior fertility of their country renders it less necessary. This fertility has probably been the cause of the prevalent slightness of cultivation; at any rate it sufficiently compensates for the defect. Maize seems next to rice to be the most extensive crop, at least in the western provinces, but wheat and barley are likewise successfully cultivated. Sugar-canes and cotton are reared in many places; but the tobacco of Hindostan is said to be inferior to that of America, probably because it is cured with less skill, and perhaps with less attention. Mulberry-trees are carefully reared for the purpose of breeding silk-worms; this being the country from which the western parts of the world have been supplied with these animals. Indian silk, however, is considered inferior to China silk by 9, and to Italian silk by 11 per cent.

The impenetrable forests with which some parts of Hindostan are covered have been already mentioned. The species of trees are very numerous. Among them may be distinguished several species of the numerous and peculiar family of palms, of which that producing the cocoa-nut (*cocos nucifera*,) is the most remarkable. This palm is seldom seen wild; but is every where cultivated on account of its nuts, which, in the eastern countries, are chewed with betel. A vigorous tree will yield 500 full grown nuts in the season. On the coasts of Malabar and Canara these palms are very abundant. The large fan-palm has leaves of which one is sufficient to cover ten men, and only three or four to thatch a cottage. The leaves of the smaller fan-palm are used as paper, and from its trunk, as also from the nut-bearing palm, is procured a liquor called *palm-toddy*, the palm wine of Africa, which becomes *arrack* after it has undergone the vinous fermentation; and, when boiled down to a syrup, is called *jagary*, and serves as a substitute for sugar. The plantain produces a fruit, which in many places is used as bread, and the teak-tree (*Tectona grandis*) is said to excel British oak in the building of vessels. The bamboo (*Bambusa arundinacea*) is a most valuable tree, or, to speak more correctly, reed. It will shoot up to the height of 60 feet in a season; in one year it attains its full growth, and during the next the wood consolidates.

The fruits of Hindostan are very numerous. Cocoa-nuts and plantains have just been mentioned; to these may be added pomegranates, citrons, dates, almonds, grapes, ananas or pine-apples, and tamarinds. In the northern provinces, apples and pears are plentiful. Oranges and lemons are also found, but are said to be of an inferior quality. The fruit called *mango* is said to be one of the most exquisite of all the fruits of India. It is



found abundantly to the westward of the bay of Bengal. But the mangisteen is the most delicious fruit that grows in British India. The *durion* is a fruit of a most offensive smell and exquisite taste. The small fruited banana has in all ages been the food of the Indian philosophers.<sup>9</sup>

Many trees and shrubs useful in medicine or the various arts are found, though in these respects the country cannot vie with the Eastern archipelago. Among those used in medicine are the *cassia fistula*, *nux vomica*, and the *laurus cassia*. Among those useful in the arts, are the tree whose gum is well-known by the name of *gamboge*, and the *cæsalpina sappan* used in dying red. The cotton-tree also flourishes here. Many of the trees yield wood of a beautiful grain, capable of the finest polish, and consequently much used in cabinet-work. Sandal-wood is almost exclusively confined to the S.W. of Mysore. The pepper-vine is found native in some places of India. The *papaver orientale*, from which opium is obtained, thrives in almost all the provinces. Indigo is cultivated on a large scale in Bengal, Bahar, Oude, and Agra. The value of this article annually produced in India was recently estimated at £3,000,000.

*Zoology.*] The zoology of India is extensive, but our limits preclude us entering into details. Among the domestic or tame animals, may be enumerated: elephants, buffaloes, oxen, horses, asses, and mules. The Indian elephants differ from those of Africa in having the transverse ridges of enamel in the teeth smaller, and more numerous, and a toe more upon each foot. Nine feet is the standard height for male elephants, and such an animal will carry a load of nearly a ton. The dromedary is found in some places, but appears not to be common in every part of Hindostan. The horses are numerous; but as the breed is not equal to that of Arabia, the wealthy are supplied from that country and from Britain. The oxen and buffaloes are of a large size; they are always used in carriages, and sometimes they are made use of in riding. When intended for these purposes, they are trained to a step quicker than that which is natural to them, and are managed by a rope fastened to a ring which is passed through the gristle of the nose. The sheep have large tails, and they are covered with hair instead of wool, except in the northern districts; and even there, perhaps from want of care, the wool is of a bad quality. The wild beasts are numerous, particularly in such parts of the country as are but thinly peopled. The lion has been supposed to be unknown in Hindostan, but our countrymen have both hunted and killed lions in the neighbourhood of Bombay. The chief haunts of the tiger are near the banks of the Ganges. His leap is said to be sometimes not less than 100 feet—an assertion in itself not very probable, and the truth of which it would be difficult to ascertain. It is from this spring that the tiger gets his name: he, as it were, shoots himself at his prey, and *tiger*, in the Armenian language, signifies 'an arrow.' If at the first leap he misses his prey, he is said by some naturalists to retire without ever making a second attempt; but this is contradicted by others, who affirm, that, in pursuit of his prey, he sometimes makes use of his speed in running, no less than of his agility in leaping. The minor animals of prey are: leopards, jackals, wolves, bears, wild boars, panthers, hyænas, lynxes, and foxes. In the forests near the Circars, the ourang outang is found, and apes and monkeys of different kinds are plentiful. The rhinoceros is common in northern Hindostan, and is said

<sup>9</sup> Trees are rented in Bengal just as lands and houses are in this country. A mango tree produces one rupee annually, a cocoa nut eight anas, a jack one rupee, a tamarind one rupee, a betel-nut four anas, a date two anas, a lime four anas.

to occur in some of the isles of the Ganges. Different kinds of antelopes are numerous ; with red deer, fallow-deer, musk deer, and elks. In the northern parts are many species of small animals, among which may be mentioned the musk-weasel.

The birds and insects of India are remarkable for their number and beauty. The radiant hues of the peacock still gild the thickets in all parts of the country ; and all the domestic fowls now common in Europe, seem to be natives of this part of Asia, from which they have been successively carried to other countries. The inhabitants are tormented by innumerable swarms of flies, white ants, musquitoes, and bugs. Scorpions, snakes, and rats are plentiful ; with lizards of a green colour, and of a harmless nature. The Ganges is inhabited by a species of crocodile, which has a false belly into which it receives its young in the time of danger. Nowhere are the serpent-tribe more formidable, either for their muscular strength, or their poison.

*Mineralogy.*] Generally speaking, India may be considered as what geologists style a primitive country, the rocks being commonly granite or syenite. Animal and vegetable remains do not appear to be numerous either in the rock or the soil of India. This part of Asia has been celebrated, from the earliest ages, for its diamonds. Stones of this kind are now found in Brazil, but they are of a quality greatly inferior. The most remarkable Indian diamond-mines are those near Visiapour belonging to the Mahrattas, and Golconda, in the territories of the nizam ; at Colore, on the southern bank of the Kristna, there is another diamond-mine. The other places mentioned as productive of diamonds are : a district of the river Mahanada, south of Sumbulpour,—Gandicotta, on the southern bank of the Ponnar,—and Penna, in the territory of Bundelcund, south of the Jumna. Those various mines give employment to a great number of workmen. It is said that the recent extension of British territory into the Birman dominions has given us possession of several very rich diamond-mines in that quarter. The other kinds of precious stones found in this country are sapphires and rubies ; but the latter are more frequently found in the territories belonging to the Birman empire. Gold, which is said to exist among the mountains of Tibet, and to be washed down by the branches of the Ganges which proceed from these mountains, is not known to exist in Hindostan. Some travellers affirm that in this country there are mines of silver ; while others assert that it affords no indications of that metal. We are certain that if it be at all found, the quantity is extremely small ; since the inhabitants, from the earliest ages have constantly demanded bullion in exchange for their commodities, while, by strict laws, its exportation has been prohibited. Mines of lead, iron, and copper, are said to exist ; but these metals appear to be scarce. It appears from discussions in the Bombay journals that the coal long known to exist in Cutch promises to be of use in steam navigation. As yet, however, the specimens which have been tried have been found to be of a bad quality ; but when it is considered that they have been procured without digging, where the stratum has appeared on the surface, or, as it is called, has ‘cropped out,’ the result cannot be deemed discouraging. Surprise has been justly expressed that the court of directors have never employed Europeans of science to ascertain what mineral riches are to be found throughout their vast territories. The discovery of good coal in Cutch might very much facilitate the steam-navigation of the Red sea, the route by which a steam communication between India and Europe is most practicable. In one of the Bombay papers the



island of Socotra is pointed out as an eligible place for the deposit of coal in the event of this navigation being attempted.

CHAP. IV.—INHABITANTS—MANNERS AND CUSTOMS—RELIGION—LANGUAGE AND LITERATURE.

WE have already stated, that any estimate of the immense population of India, must be a mere approximation; and have given the elements of one approximation, by which it is reckoned at 134,000,000.

*Hindoos.*] The Hindoos, or native inhabitants, still form the most numerous tribe in this country, “though there are differences in the personal appearance of the Hindus, in some cases arising from the districts of which they are natives, and in others from the nature of their occupations, yet”—observes a sensible writer in the ‘Picture of India,’ an admirable book recently published—“yet there is generally speaking, a family likeness among them, which sufficiently marks them as one people. The mountaineers of the north are strong and muscular; the inhabitants of the south of more slender frame; but they are generally what one would term ‘clean made,’ and capable of enduring much more, both of privation and fatigue, than one would, at first sight, be disposed to believe. They are unlike any of the races that have been found, as it is usual to say, native in tropical countries. Their features are much finer than those of any of the Negro races, and they have neither the fiery eye nor the sinister look of the Malays; at the same time, they are without the impassioned aspect of the Arabs and Persians. The general expression is soft and retiring; but there is a dash of cunning about it; and when a Hindu humbles himself to the dust before you, you are not wholly free from the apprehension of treachery. Perhaps that has been produced by the long habit that has been forced upon them by their oppressive rulers, of concealing their circumstances lest they should be plundered. On the part of the low castes, it no doubt arises in so far from the inferior situation in which they find themselves, without any blame on their part, or merit on that of those on account of whom they are humble; and in the Brahmins there is often a most hypocritical expression occasioned by the overacting of pretended sanctity.

“The face of the Hindu is oval, with a reasonable but not very large forehead; the eyes have a tinge of yellow in the white, and the black of the iris is soft and dull; their eye-brows are in general well-formed, the mouth and nose of rather a European cast, though the former has a little the character of that of the Jews. The hair is black and long, but rather soft, and has no natural tendency to curl. The females of the inferior castes, from the harsh treatment they meet with, and the severe labour they must undergo, are of diminutive stature, never handsome, and very early in life have a haggard appearance; but even then they are capable of enduring a great deal of fatigue, and in some of the mountain-districts the whole labour of the field devolves upon them, the men being trained to arms. The women of the high castes are very different; their forms are delicate and graceful, their limbs finely tapered and rounded, their features mild, their eyes dark and languishing, their hair fine and long, their complexions glowing, as if they were radiant, and their skins remarkably polished and soft. The only feature about them that does not quite harmonize with European notions of female symmetry, is the size and projection

of their ears; but, with this exception, nothing can be more lithe and sylph-like than a genuine Hindu beauty."<sup>10</sup>

"The dress of the Hindus is remarkably simple, and, except in the fineness of the cotton-cloth of which it is made, there is very little difference in that of the rich and the poor, the distinction of the former consisting more in their jewels and attendants. The two grand divisions of the Hindu or Brahminical faith, are distinguished by the position of a white line on the face, which is made with chunam or lime—rather chalk and clay mixed—found in some holy places in Gujerat. The followers of Siva wear the line perpendicular, and those of Vishnu horizontal. The adoration of Siva has at one time been more prevalent on the west coast, and that of Vishnu on the east; but they are now in so far blended. Still the Brahmins of Siva, on some parts of the west, consider themselves of a caste so transcendently high and holy, that they will not eat with those of any other place. The distinguishing badge of the castes is a string tied round the shoulders; the number, form, colour, and order of the threads in which, indicate the particular rank that the wearer holds in his caste. No member of an inferior caste is however allowed to wear so many threads in the string as the very lowest order of the caste above him; and the Sudra is not permitted to wear any string. The men in India have two fashions of dress,—one which they are described as having worn in the days of the Romans, and no one knows how long before

<sup>10</sup> "I thought it remarkable that though most of the male deities are represented of a deep brown colour, like the natives of the country, the females are usually no less red and white than our porcelain beauties, as exhibited in England. But it is evident from the expressions of most of the Indians themselves, from the style of their amatory poetry, and other circumstances, that they consider fairness as a part of beauty, and a proof of noble blood. They do not like to be called black, and although the Abyssinians, who are sometimes met with in the country, are very little darker than they themselves are, their jest-books are full of taunts on the charcoal complexion of the 'Hub-shee.' Much of this has probably arisen from their having been so long subjected to the Moguls, and other conquerors originally from more northern climates, and who continued to keep up the comparative fairness of their stock by frequent importation of northern beauties. India, too, has been always, and long before the Europeans came hither, a favourite theatre for adventurers from Persia, Greece, Tartary, Turkey, and Arabia, all white men, and all in their turn possessed themselves of wealth and power. These circumstances must have greatly contributed to make a fair complexion fashionable. It is remarkable, however, to observe how surely all these classes of men in a few generations, even without any intermarriage with the Hindoos, assume the deep olive tint, little less dark than a Negro, which seems natural to the climate. The Portuguese natives form unions among themselves alone, or if they can, with Europeans. Yet the Portuguese have, during a three hundred years' residence in India, become as black as Caffres. Surely this goes far to disprove the assertion, which is sometimes made, that climate alone is insufficient to account for the difference between the Negro and the European. It is true, that in the Negro are other peculiarities which the Indian has not, and to which the Portuguese colonist shows no symptom of approximation, and which undoubtedly do not appear to follow so naturally from the climate as that swarthinness of complexion which is the sole distinction between the Hindoo and the European. But if heat produces one change, other peculiarities of climate may produce other and additional changes; and when such peculiarities have three or four thousand years to operate in, it is not easy to fix any limits to their power. I am inclined, after all, to suspect that our European vanity leads us astray in supposing that our own is the primitive complexion; which I should rather suppose was that of the Indian, half-way between the two extremes, and perhaps the most agreeable to the eye and instinct of the majority of the human race. A colder climate, and a constant use of clothes, may have blanched the skin as effectually as a burning sun and nakedness may have tanned it; and I am encouraged in this hypothesis by observing, that of animals the natural colours are generally dusky and uniform, while whiteness and a variety of tint almost invariably follow domestication, shelter from the elements, and a mixed and unnatural diet. Thus, while hardship, additional exposure, a greater degree of heat, and other circumstances with which we are unacquainted, may have deteriorated the Hindoo into a Negro, opposite causes may have changed him into the progressively lighter tints of the Chinese, the Persian, the Turk, the Russian, and the Englishman."

—Bishop Heber's *Indian Journal*.



them; the other has been in part adopted from the Mahomedans, though with such difference that the one can never be mistaken for the other. The ancient dress consisted of three pieces of cotton-cloth, one fastened round the waist, and falling down as far as the knee,—the second wrapped round the body,—and the third twisted round the head. The Mahomedan imitation consists of cotton-drawers down to the ankles, a long robe of cotton crossed on the breast, and tied round the body with a scarf; but to distinguish them from the Mahomedans, who fasten the robe on the right side, the Hindus fasten it on the left. A turban forms part of this dress, but it is easily distinguished from the Moorish turban. This is the regular dress of the Hindus; but many of the poorer classes have only a piece of cloth wrapped round the loins; while in the cold districts they have a thicker piece of cloth, oftentimes of woollen, and sometimes of British manufacture, resembling the *pamho* of the South Americans, which answers all the purposes of a robe, a mantle, and a bed. This covering of all work is most frequent in the Balaghaut country, and among the mountaineers in the north. The head is usually shaved, except a small lock on the hinder part, and a pair of small mustachios.

“The dress of the females is very elegant, and upon a fine form it is far more classical than the fashionable bundles of knots, tatters, and ends of ribbon, with two bushel sleeves, and head-dresses as broad as the umbrella over a palanquin, which, in the present year (1830), give the belles of England an outline, which if it should please nature to fill up with flesh and blood, would certainly render them of all created beings the most shapeless, or, at any rate, the most unmeaning in shape, either for use or for ornament. The close part of the Hindu female dress is a jacket with half sleeves, which fits tight to the shape, and covers but does not conceal the bust; and this, in females of rank, is made of rich silk. The remainder of the dress is the *shalice*, a large piece of silk or cotton, which is wrapped round the middle, and contrived to fall in graceful folds, till it be below the ankle on one leg, while it shows a part of the other; it is gathered into a bunch in front, and the upper end crosses the breast, and is thrown forward again over the shoulder, or over the head like a veil. The belles prolong their dark eye-lashes by lines of black drawn from the corners of the eyes; and the palms of their hands, their nails, the soles of their feet, and sometimes also the roots of their hair, are tinted red. The women of the lower castes seldom wear any thing but the *shalice* of pure white cotton, but even then, upon a graceful figure, the method of arranging it looks very handsome. The hands and feet are always adorned with rings and other ornaments, and sometimes a jewel is worn from the nose. Even the working-girls have their anklets and armlets of glass, tin, brass, or *tutenag*, and sometimes of silver. The higher classes wear a kind of slippers, or sandals, which are long, turned up, and sometimes ornamented at the points; but the poorer classes go barefooted. The ornaments that are worn upon the person are the only costly articles in the establishment of a Hindu, but they are of a nature not soon to wear out, and they never become unfashionable. Whether it be that the cotton-wool suffers from the long sea-carriage, or that the manipulation by the delicate fingers of the women, or the art of spinning, works the thread into a finer consistency, the cotton-cloth of India is certainly much more durable than that which is made in Europe, so that clothing costs very little. It seems, indeed, that the cotton goods of England are not at all adapted for the natives of India; their habits are permanent, and both that and their capacity for

buying require that their clothing should be permanent too. The cottons of England are better suited to a people among whom fashion is continually shifting. A considerable quantity of cotton-twist and yarn has, however, of late years, been sent from Britain to India, because the spinning by machinery is cheaper than even by the fingers of Hindus; but it is doubtful whether much of the cloth that is wove from that yarn be worn by the natives of India, as, being a mercantile speculation, the greater part of it is probably dispersed in the country trade among the isles."

The houses of the Hindoos are said not to display that neatness and ingenuity which are visible in some of their other works. In the southern districts they seem to be constructed in such a form as to have some resemblance to those of the Moors. Within the building is a kind of court, round which is a gallery; and on one side is an open room in which the master of the house receives company. From this court, small doors conduct into the interior apartments. In the northern parts, the houses consist of several floors,

*Castes.*] No Hindoo can ever quit the caste to which, by birth, he belongs; to be expelled from it, is the greatest misfortune which can befall him. These divisions and subdivisions can have little intercourse with each other; they never intermarry; they will not even eat together, nor will they do so with any other, whatever be his profession, who belongs not to the same caste with themselves. The *parias*, or casteless, are abhorred by their countrymen; they dare not enter a temple; religion shrinks from their presence; they are employed in the meanest offices; and being by all accounted worthless, they consequently are for the most part infected with every vice. Of all the castes that of the Brahmins is accounted the most honourable. This caste, indeed, enjoys such exalted privileges that it has induced many, perhaps justly, to suspect that he who had influence sufficient to procure the institution of the castes, designed himself to be a Brahmin. The Brahmins claim precedence even of princes, who belong to the second order. The greatest crime which can be committed is the murder of one of their number; and if a Brahmin be guilty of any crime, his punishment is much more mild than that which would be inflicted on a member of any of the other three orders. They are dedicated to religious services, so that they cannot accept the sovereignty, which indeed they even account beneath their dignity. In the most trivial affairs they claim precedence, which is always willingly allowed them. Thus, if one of them has occasion to cross a river along with others, he enters the boat first,—is first landed on the opposite side,—and then stalks away without paying for his passage. The second class consists of warriors; and from them are chosen the sovereigns of the country, with their inferior rulers. The third class consists of such as are employed in agriculture and merchandise; and the fourth class of labourers and artists of every description. This class is subdivided into other inferior classes, corresponding to the various arts and trades.<sup>11</sup>

<sup>11</sup> The division of society into castes was not peculiar to India; but had place also, as we have seen, in Persia, in Egypt, and in Assyria. Priests, soldiers, husbandmen, and artisans, formed, in the early history of all of these four countries, distinct classes of families, inseparably attached, from generation to generation, to their respective professions, under the authority of customs, laws, and the mysterious prejudices of religion. But this is the natural effect of civil association, and of the first progress of arts and knowledge, wherever these are not disturbed by conquest or dispersion. Art or knowledge takes its rise from beginnings extremely small. Necessity or chance makes one man more dexterous or skilful than his neighbours in some particular art. There are no periods of apprenticeship, no schools, no books, by means of which that knowledge or artificial dexterity which any one individual may have acquired, might be diffused through the



In Hindostan, religion regulates several matters, which in other countries are reckoned indifferent. The Brahmins feed on rice, a kind of butter

society to which he belongs. It can be communicated to none but his children and the members of his family, whose constant intercourse with him, and presence at his studies or labours, give them opportunities of learning from him such as others cannot enjoy, and to whom the relations of kindred and friendship may induce him to explain what he would carefully conceal from others. Hence any particular branch of art or knowledge becomes, of course, the inheritance of the posterity of its inventor. If it be of extraordinary importance, real or imaginary, to the uses of life, it is then anxiously withheld by its fortunate possessors from the discovery of other inquirers. If, in its application more mean and trivial, it may, however, still serve to afford something of honour and emolument to those to whom it is known; while others will not eagerly strive to rival them in cultivating it. Besides, they to whom art or knowledge is exhibited, not in its principles, or in the ratio of its operations, but simply in its rules and effects, are found to regard these with an awe and wonder which preclude all inquiry into their nature, and settle into a blind veneration for their immediate authors. And it is the spirit of ignorance, and of that age of social life in which the means for the mutual communication of knowledge are but few and imperfect, to dispose each man to sit down satisfied with the advantages, and under the restraints, as to art and knowledge, which he finds naturally attached to his own condition. Thus, then, are naturally and necessarily produced that difficulty in the communication of art or science, that incommunicative secrecy in their possessors, and that supine indifference or blind veneration in those to whom they are unknown, which unavoidably tend to distribute the arts and professions among different families and tribes, and to produce permanent castes, by still confining the children to the practice of their father's art, and to the study of the same knowledge which he knew. At the origin of human society in Asia, the distinctions of profession and the subdivisions of labour were unknown. But, even before men could settle in the habits of agricultural industry, superior knowledge and more mature experience, and the commanding influence of extraordinary piety or enthusiasm, had begun to produce a caste of priests. The science and pretences of one or two men descended from them exclusively to their own children and disciples. A race had thus acquired the advantages of superior mysterious knowledge, and of fancied favour with heaven, and were, in consequence, enabled still to communicate to their descendants all their own artifices and knowledge, and thus to preserve to them the same influence and emoluments which they had themselves enjoyed. Agriculture once regularly and industriously cultivated, its produce soon allured the rapacity of those who wandered about, strangers to sober labour, and distressed by the wants of idleness. They attempted to seize, by plundering violence, those necessities which they were not themselves sufficiently industrious to produce. In order that the husbandmen might at once pursue their labours and guard their possessions against pillage, they were now compelled to divide themselves into two bands, one of labourers, and one of men at arms. A new caste was thus naturally formed, and the society which had before consisted of priests and husbandmen only, was now composed of *priests, husbandmen, and soldiers*. Extraordinary dexterity and skill, acquired by one or two men, in the fabrication of the implements of labour, in fashioning the articles of dress, or in constructing houses, would soon give rise also to a caste of *artisans*. Conquest, usurpation, oppression, the whims of disordered fancy, and various other subordinate causes, occasioned many subdivisions of those principal castes; and thus completed that curious fabric of social institution which the castes of Egypt, Assyria, and India, exhibit. Instead, then, of appearing anomalous and unaccountable in the history of mankind, these castes, into which society was anciently distributed in those four famous countries of the East, seem to have arisen necessarily from the general character of man, in the first stages of social life, and from the local nature of those wide, level, and fertile territories. This institution, when viewed in the light just mentioned, seems to be one great cause of the small progress which the Hindoos have made in the arts, when compared with the length of time during which they have certainly been a civilized people. However much writers may differ concerning the antiquity of Hindoo civilization, all agree that the inhabitants of Hindostan had arrived at a high pitch of civilization, when the nations of Europe, which now make the greatest figure, were still immersed in barbarity; yet the Hindoos have, since that period, made little farther progress in the arts of life, while the nations of Europe have left their woods, gradually advanced in knowledge, and attained that perfection to which the Hindoos, while they are divided into castes, may continue vainly to look forward. Those writers who applaud the institution of castes seem to have confounded it with that division of labour which has given European workmen so much dexterity, and European manufactures so much perfection; but these things are so very different, that it is amazing how they ever were confounded. To divide the operations of a particular trade into many branches, and to train up workmen to each branch separately, tends to give them a dexterity which they could never otherwise acquire. But thus to subdivide the processes of manufacture, is not to oblige every man to adopt a particular department, whether he be qualified for it or not. Every individual is still left at liberty to choose; and when the branches are multiplied, each

called *ghee*, vegetables, spices, and milk. The last article is particularly esteemed, as it proceeds from the cow, an animal for which they have the greatest veneration. The warrior-tribe are permitted to eat the flesh of sheep, goats, and fowls. The merchants may feed on poultry and fish; but the mechanics, or labourers, are prohibited from feeding on flesh or fish of any description. When religion has condescended to interfere in the articles of dress and food, we cannot expect that the more important affair of marriage should be left indifferent. Marriage is, by his religion, made incumbent on every Hindoo who has the smallest prospect of being able to maintain a family; and, in a country so fertile as Hindostan, few individuals have not this in their power. In this country, no man receives a dowry with his wife; on the contrary, he makes presents to her parents,—a custom which must have proceeded from the ancient practice of purchasing wives. In all warm countries the sexes arrive at maturity much sooner than in temperate climates. The girls of Hindostan are capable of becoming mothers at eleven; and, so anxious are parents to fulfil the duty of marrying their children, which is prescribed by their religion, that they often make the contract while the parties are yet children: deferring the consummation, till they arrive at the proper age.

The Hindoos are described as being fond of processions, ceremonies, and rejoicings. An entertainment and procession are necessary when the contract of marriage is at first concluded; others, more magnificent, follow when the marriage is consummated. The bride and bridegroom are carried about in the same palankeen, attended by their friends in palankeens, or on horses or elephants. If the parties are rich, the rejoicing continues several days; and presents of shawls and cotton-cloth are given to the principal guests, of whom the Brahmins are always part. The same rejoicings and festivity are repeated, when the young wife is first discovered to have become pregnant; and it is almost unnecessary to add, the rejoicings are renewed when she has been safely delivered. But the feasts and ceremonies of the young couple are not yet concluded: unless the Brahmins have pronounced the day unlucky, the friends and relations are again assembled on the tenth after the child's birth. If the day should be unlucky, prayers are offered to avert calamity; and the ceremonies conclude with the distribution of alms to the poor, and presents to the Brahmins. If the boy belongs to either of the three first castes, when he assumes the string by which they are distinguished, new ceremonies, with presents to the Brahmins, become again requisite.

While religion has been thus busy in the appointment of frivolous ceremonies, it is fortunate that more important matters have not been forgotten. Every mother, unless prevented by sickness, is obliged to suckle her own child,—a duty which a species of luxury, not the most amiable, has ceased to be too frequently neglected in some civilized countries. The laws, or rather the religion of Hindostan, permit a man to have several wives; but unless the first wife be barren, the privilege is seldom made use of. In that case, however, a second wife is sometimes taken. If she also prove barren, instead of taking a third, a Hindoo usually adopts a

has a better chance of finding something to which his inclinations and capacity are particularly fitted. To subdivide the various branches of weaving, and to leave every man to choose that branch to which he is particularly inclined, is very different from informing a particular man that he must be a weaver, whether nature meant him for one or not. The former is friendly to the exertions of native genius—the latter lays it under a mortifying restraint. The former is the practice of the enlightened nations of Europe—the latter is the consequence of the Hindoo castes.



child from a relation. The general poverty of the inhabitants, may, perhaps be, in Hindostan, as in many other places, the chief reason why the privilege of polygamy is so much neglected.

*Mahommedans, &c.*] The next numerous class of inhabitants are Mahommedans, who may perhaps amount to one-eighth of the number of Hindoos. They are divided into the two great sects of *Soonnees* and *Sheeahs*; the first of whom acknowledge Abubecker, Omar, and Osman, as the legitimate successors of Mahomet; while the latter call these personages usurpers, saying, that Ali was the first lawful khalif. Except in this point, there is not much difference in their respective articles of faith. They are also divided into the four great tribes of *Shaikh, Syed, Patau, and Mogul*. The first are either descended from Arabs, or converts to their religion; the second claim their descent from Mahomet, and are the same as the Emirs of Turkey, but are generally descendants of Persians; the third are Afghauns or their descendants; and the fourth, persons of Mogul or Tartar origin.—The third class of inhabitants are the *Seiks*, who possess the province of Lahore.—The fourth class of inhabitants are Christians; these are partly of old importation, and most numerous on the coast of Malabar, where they are divided into the Nestorian and Romish churches; but there is also a considerable number of the descendants of the Portuguese in different parts of the country.—The fifth class are *Jews*; they principally inhabit the western coast, and are also divided into *White and Black Jews*.—The sixth are *Parsees*, or followers of Zoroaster; they are principally to be found in Gujerat and Bombay, and are an industrious, active people. To these may be added Chinese, Africans, and people belonging to every nation of Europe, with great numbers of the children of Europeans by native women. Taking the whole strangers and descendants of strangers in India, they do not amount to above one-seventh of the whole population.

*Europeans.*] Supposing the present population of India to amount to 136,000,000, it is calculated that of this number there are not above 40,000 Europeans,—or one European to 3,400 natives generally,—or, where they have the whole command of the government, one European to 2,125 natives. It is evident that however equally distributed over the country this small number might be, they can produce comparatively little effect upon the modes of thinking or domestic habits of the vast multitude into which they have been interfused, especially when we consider that none of them purpose to remain permanently in the country, but only aim at making a fortune as rapidly as they can, and then retiring to spend it on the opposite side of the globe. They have no more social habits with the people—as Burke remarked—than if they still resided in England. Still, however, the presence of Europeans in India appears the only chance for civilization—including under the term whatever knowledge is the most conducive to the introduction of true religion—that has ever, in the whole lapse of time, been afforded to the mighty mass of its wretched inhabitants.

*RELIGION OF THE HINDOOS.*] The customs of Hindostan are so closely connected with its religion, that to describe the one, is in a great measure to delineate the other. The religion of the Hindoos is connected with the most minute details of private life.

*Deities.*] The supreme God of the universe, according to the Hindoos, is *Brahm*, or *Brahma*; at whose word this universe came into existence. *Brahma*, after the foundation of this world, created *Baraney*, a

female divinity, called 'the mother of the gods.' From her proceeded *Brimha*, *Vishnu*, and *Siva*, three male deities, the principal ministers of Brahma, and personifications of his different energies.

*Brimha*, said to represent the wisdom of God, rides on the flamingo, and has a crown on his head. He is generally represented with four hands. In one he has a sceptre, the ensign of his power; in another the sacred books; and in a third a circle, the emblem of eternity. To *Brimha* was committed the care of creating the things of this world. He created man, and laid the foundation of the castes, into which the Hindoos are divided. The *Brahmins* proceeded from his mouth; the *khetris* from his arms; the *vaisy* from his belly and thighs; and the *soudra* from his feet. He composed the sacred volumes called *Vedas*, and delivered them to the *Brahmins* to be explained by them to the other castes.

As *Brimha* represents the wisdom of the supreme Deity, *Vishnu* represents his goodness employed in the preservation of all sublunary existence. He is said to have had several incarnations; and he is represented under many fantastic forms, each having a supposed connexion with his numerous attributes. He sometimes rides on the *garoora*, a large kite; sometimes he is seen in the figure of a serpent with many heads; sometimes in the form of a man with four hands and many heads, looking in every direction.

*Siva*, who represents the power of the Deity employed in the correction of sublunary things, is represented as a man with a fierce look. He has a crescent on his head; a serpent twisted about his neck; and rides upon an ox. He is sometimes called *Mahadeva*, and presides over good and evil fortune.

The god Brahma is the only divinity whom the Hindoos consider as being self-existing. All other deities have been brought into existence, in consequence of exertions of his power, and hold inferior offices in the administration of human affairs.

*Darham*, or *Yam Rajah*, is the judge of the dead; he holds a sceptre in his hand, and rides upon a buffalo. *Chiter* and *Gopt* are his assistants. The former reports the good actions of men, the latter their evil actions. Each of these likewise has his assistants, *Chiter's* genius being stationed on the right hand, and *Gopt's* on the left of each individual of the human race.

*Krishen* and the nine *Gopia* correspond to the Grecian Apollo and the nine muses. Like Apollo, *Krishen* is represented as a young man, with an instrument resembling a flute. Indeed the instances in which the mythology of the Hindoos corresponds to that of the Greeks and Romans, might induce us to believe that the former has been the original of the latter.—*Kamae-deva*, the god of love, corresponds to Cupid. His father is *Maya*, the general attractive power, and his mother, *Retty*, or Affection, by whom may be understood Venus. Like the Cupid of the Greeks, the *Kamae-deva* of the Hindoos is furnished with a bow and arrows; but the Hindoo conception of this weapon is still more highly poetical than that of the Grecian mythology, for the bow of *Kamae-deva* is of sugarcane, or of the most fragrant flowers, and the string is of live bees. The number of his arrows is five; and each of them is headed with an Indian blossom of a healing quality.—*Lingam* is the Priapus of the Greeks, and is worshipped by such unmarried women as desire husbands, and by such married women as desire children.—*Vuroona* is the god of the seas and waters, and represents Neptune. He rides on a crocodile.—*Eolas* is re-



presented by *Vayoo*, the god of the winds, who carries a sabre in his hand, and rides on an antelope, the fleetest of animals.—The care of learning is committed to *Vreekaspaty*, and a class of nymphs called *Veedyadharies*, or professors of science.—*Agnee*, the god of fire, rides on a ram.—The earth is represented by a goddess called *Vasoodka*.—*Pakrecta*, or Nature, is represented as a beautiful young woman.—*Soorya*, the sun, sits in a chariot, and is drawn by one horse. He has sometimes seven heads, and sometimes twelve.—*Sangire*, the wife of the sun, is the mother of the river *Jumna*.—*Chandara*, the moon, holds a rabbit in her hand, and sits in a chariot drawn by antelopes.—*Ganes* is the god of prudence.—*Fame* is known by many names, but is generally represented by a serpent with many tongues.—*Virsavana*, or *Cobhair*, the god of riches, rides on a white horse.—*Darma Deva*, the god of virtue, is sometimes represented under the figure of a white bull. Among those numerous divinities it seems impossible to ascertain the superiority of rank. Many of them appear to be equal in dignity; and particular deities have their own votaries, according to the suggestions of a prejudiced fancy.

Besides these gods, which are inferior not only to Brahma, but to his principal ministers, there are many demi-gods dispersed in the various regions of the air, the earth, and the waters. Of these demi-gods there are some whose exploits are said to have a remarkable coincidence with those of Bacchus, Hercules, Theseus, and the other divine heroes of Grecian fable. Their number appears to be infinite; some of them being assigned to the superintendence of almost every object in nature. They are by nature mortal; but, by the use of a drink called *amroot*, they acquire immortality. Most of the Hindoo idols are of clay, and very much resemble in composition, colouring, and execution, though of course not in form, the more paltry sort of images which are carried about in England for sale by the Lago di Como people. At certain times of the year, great numbers of these are in fact hawked about the streets of Calcutta in the same manner, on men's heads. This is before they have been consecrated, which takes place on their being solemnly washed in the Ganges by a Brahmin pundit. Till this happens, they possess no sacred character, and are frequently given as toys to the children, and used as ornaments of rooms, which when hallowed they could not be, without giving great offence to every Hindoo who saw them thus employed.

*Ceremonies.*] The ceremonies of the religious worship of the Hindoos consist in prayers, fasting, visiting the temples, and performing certain actions accounted sacred. A Hindoo prays three times daily,—in the morning, at noon, and in the evening. During prayer, he turns his face towards the East; and like the Mahommedans, he always washes before he takes meat, and frequently at other times. To bathe in the water of the Ganges is a ceremony highly religious, and efficacious in purifying from many offences. Running water is always preferred for ablutions when it can be obtained. Sacrifices are offered to the gods, but no living creature is ever killed for that purpose,—the doctrine of transmigration rendering the killing of an animal an impious rather than a religious action. A tradition is said to prevail, that living sacrifices were formerly common in India. If this ever was the case, it must have been before the doctrines of the Brahmins and the transmigration of the soul were established. Incense, flowers, fruit, and money, are the common offerings. Pilgrimages to holy places form a great part of the ceremonial of the Hindoo faith. The places of these were usually those that were the most inaccessible; each

as mountain-tops, hot springs, cascades, caves, the junctions of rivers, and wild and pestilential places by the sea-shore. The multitudes that still throng to some of these places are immense. To detail the numerous absurd ceremonies performed by the Hindoos, in the worship of their various gods, would neither interest nor entertain the reader. The rites are dictated by the Brahmins and the sacred books, and are as absurd and unmeaning as they can possibly be. Our limits are totally inadequate to describe their various institutions of fasting, and different kinds of penance, and degrees of self-castigation, before which the observances of Roman Catholics dwindle into trifles. Nor have the imaginations of the Hindoos been less successful in varying the nature and degrees of their penances. Some of them, in order to advance their religious interests, will hold their hands above their heads till they be withered and incapable of motion; others again keep them on their breasts; while others hold them constantly shut till they are penetrated by the nails. Some chain themselves to a particular spot, which they resolve never to quit; others vow never to lie down, so that they are obliged to sleep in a perpendicular posture, leaning against a prop. And one man is mentioned, who, by way of penance, undertook to measure the distance between Benares and Juggernaut with his body,—continually rising and laying himself down for that purpose!

Among the Hindoos, the immortality of the soul is a universal tenet; and the transmigration of the soul is a doctrine no less universal. This world, therefore, is by the Hindoos considered both as a state of probation, and as a state of reward and punishment. Their hell is called *Narekha*, and contains many mansions of different degrees of punishment, into which individuals are introduced according to their various degrees of guilt. When they have continued in this place during a period sufficient to expiate their offences, they are sent back to this world, to animate other bodies, of which the nature corresponds to their former behaviour; and when at last, by repeated transmigrations, they have been cleared from every impurity which adheres to mortals, they are conveyed to the heavenly regions, where they are absorbed into the universal Spirit. This, by some, is supposed to denote annihilation; by others it is supposed to denote an introduction into unbounded felicity.

*Suttees.*] The religion of Hindostan makes it meritorious, though not absolutely incumbent, in widows to burn themselves on the same pile with the body of their deceased husband. Detailed accounts of this dreadful ceremony have been often given to the public; we subjoin a brief description of a suttee, in the words of a respectable traveller, who was an eyewitness of it.<sup>12</sup> Undoubtedly the practice of burning is very ancient, sanc-

<sup>12</sup> "The person whom I saw," says Hodges, "was of the *vaisy* (merchant) tribe or caste: a class of people whom we should naturally suppose exempt from the high and impetuous pride of rank, and in whom the natural desire to preserve life should in general predominate, undiverted from its proper course by a prospect of posthumous fame. I may add, that these motives are greatly strengthened by the exemption of this class from that infamy with which the refusal is inevitably branded in their superiors. Upon my repairing to the spot, on the banks of the river, where the ceremony was to take place, I found the body of the man on a bier, and covered with linen, already brought down and laid at the edge of the river. At this time, about ten in the morning, only a few people were assembled, who appeared destitute of feeling at the catastrophe that was to take place, I may even say that they displayed the most perfect apathy and indifference. After waiting a considerable time, the wife appeared, attended by the Brahmins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her, with composure, and without the least trepidation of voice or change of countenance. She held in her



tioned by a variety of forms, and encouraged by all the charms of oriental imagery, as will appear from the following quotations from the sacred books of the Hindoos: "The woman who burns with the body of her husband after his death shall be considered like Uroondhuttee, wife of the Rushee Vashista (who is fixed in the heavens as a constellation by the side of her husband, translated as one of the stars of *Ursa Major*, the seven bright stars of which constellation Indian astronomers distinguish by the names of the seven great *Prushees*); as his wife was famous for her virtue, and was rewarded by a place in heaven, so will a woman who burns likewise obtain a place by her husband in heaven." Ujirah writes, "As a snake-catcher with force seizes the snake and drags him from his hole, so the virtuous woman by force drags her husband up to heaven, washing away his sins by doing suttee, and obtains happiness for both." In the *Guroot Pooran*, Vishnoo says, "As an innocent man, who stands a trial by ordeal fire, is thereby cleared of the crime charged against him, and suffers no harm or pain, so a woman who burns with her husband's body suffers no pain in her soul from the act of burning her body. As the seven metals, by being heated in the fire, become purified from dross, but are not themselves consumed, so a woman who burns herself feels as if bathing in nectar." The *Nirunnyn Sindhoo* says, speaking of a woman not permitted to burn on the same pile with her husband,— "A woman should burn, because she thereby obtains absolution for the sins of both, and enables him and herself to escape hell; moreover, she obtains for both the rewards for all the heavens, and finally, she is absorbed in Bramha along with him, remaining his wife in the intermediate transmigrations in this world, in which they shall be blessed with issue, riches, and other good things." Haret says, "Hear my words, spoken of a woman who burns after the death of her husband. As a woman has three kroeers and a half (35,000,000) of hairs upon her body, for every hair shall she enjoy a thousand years in heaven. A woman who burns after the death of her husband expiates the sins of her father's and of her mother's, and of her father-in-law's relations." Shunkr, in his *Smritie*, says, "The woman who burns with her husband's body shall live with him in heaven among the gods for three and a half kroeers of heavenly years, each day of the gods being equal to one mortal year." Still there can be no doubt that the Hindoo women were

left hand a cocoa nut, in which was a red colour mixed up, and dipping in it the forefinger of her right hand, she marked those near her, to whom she wished to show the last act of attention. At this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or five years of age, a time of life when the bloom of beauty has generally fled the cheek in India, but still she preserved a sufficient share to prove that she must have been handsome: her figure was small, but elegantly turned; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery, that extended from her head to the feet. The place of sacrifice was higher up on the bank of the river, a hundred yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched and covered on the top: by the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up of the body to convey it into the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attention to those who stood near her, and conversation with her relations. When the body was taken up, she followed close to it, attended by the chief Bramin, and when it was deposited on the pile, she bowed to all around her, and entered without speaking. The moment she entered, the door was closed; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused rejoicing."

often unwillingly urged to sacrifice themselves to the religion of their country, and to prevent that infamy which attends the wife especially of a Brahmin, who has refused this part of her obedience. Holwell in his 'Historical Events relative to India,' and some other writers, inform us, that they have witnessed sacrifices of this kind, where the self-devoted victims resisted every entreaty made by their relations to rescue themselves from the fatal pile; but this very rarely happened, and it was for a long time notorious, that the burning of widows in Hindostan was often attended with circumstances which made it any thing but a voluntary sacrifice. Indeed the Hindoo law itself does not expressly command this murderous practice. Menoo, the parent of Indian jurisprudence, for whom the natives entertain such veneration, that the Brahmin who possesses not a shalgrama and a copy of his laws, is said to have forfeited his religious privileges,—Menoo, respecting whom it is acknowledged, that what is contrary to his injunctions is not law, says nothing of female immolation, but, on the contrary, prescribes rules for the conduct of widows during the term of their natural existence: "Let her emaciate her body by living voluntarily on pure flowers, roots, and fruits; but let her not, when her lord is deceased, even pronounce the name of another man. Let her continue till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue, which have been followed by such women as were devoted to one husband." Still the prevailing opinion of the official people in India, until very recently, was that the government could not safely pronounce a direct prohibition of these murders; and it is remarkable, that while in other parts of India the practice had been gradually diminishing for many years back, and in some large districts had been entirely abandoned, it should have continued quite unchecked in the Calcutta division, the district in which British influence might have been expected to be most powerful. But this opinion, fortunately for the cause of humanity and the honour of Britain, has given way, and suttees are now prohibited by law throughout the whole of British India.—In the province of Guzerat, the deluded parents had been for a long series of years in the habit of destroying their female infants as soon as they were born. These unnatural murders at length attracted the notice of government, and were publicly abolished by an order from the supreme power. From time immemorial it had been the custom for mothers to sacrifice their children to the Ganges at the annual festival held at Gunga-Sagoor: this practice too was prohibited by a public regulation, and the prohibition enforced by public authority. In neither of these cases was one instance of resistance known, or one symptom of disaffection to our sway manifested by the natives; the mischief vanished from the earth, and no one bewailed it; nay, many there were who, on cool reflection, have called down blessings on those who, when they themselves were dead to humanity, had interposed so judiciously and mercifully with the arm of the civil power. It is only astonishing that such facts did not prompt our government to interfere at an earlier period with the rite of suttees practised in India.

**FESTIVALS.]** There is little that is social in the general religious worship of either Hindoos or Mahommedans, except on certain festivals, when they resort in crowds to the place of assembly, and their respective processions are celebrated in much the same noisy and unmeaning manner.

*Festival of Juggernaut.]* The festival of *Juggernaut* was long one of the most important religious festivals of the Hindoos, and is anterior to



the time of the Mahomedan conquest. The number of pilgrims who still resort to it fluctuates from 40,000 to 130,000.

From a town called Buddruck, in the province of Orissa, Dr Buchanan writes, under date of 30th May 1806: "We know that we are approaching Juggernaut (and yet we are more than 50 miles from it) by the human bones which we have seen for some days strewn by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march; travelling slowly, in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river near the Pilgrims' Caravanseral at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking tameness. The obscene animals will not leave the body, sometimes, till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck." On the 12th of June, when in sight of the high tower of Juggernaut's temple, his words are—"Many thousands of pilgrims have accompanied us for some days past. They cover the road, before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view, at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people, like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted, to prevent their entering the town, until they have paid the pilgrim's tax." This tax is a source of revenue to the East India Company, who probably make about £1000 a year by it. It was originally imposed by the Mahrattas and Mahomedans. On the 14th of June, Dr Buchanan writes: "I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death: it may be truly compared with the Valley of Hinnom. The idol, called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely *Boloram* and *Shubudra*, his brother and sister; for there are three deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height. This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of the 'horrid king.' As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. I have also visited the sand-plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. The vultures generally find out the prey first: and begin with the intestines; for the flesh of the body is too firm for their beaks, immediately after death. But the dogs soon receive notice of the circumstance, generally from seeing the hurries, or corpse-carriers, returning from the place. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition. The vultures and dogs often feed together; and sometimes begin their attack before the pilgrim be quite dead. There are four animals which are sometimes seen about a carcase; the dog, the jackal, the vulture, and the *hurgeela* or adjutant, called by Pennant the gigantic crane." On the 18th of the same month, Dr Buchanan writes: "I have returned home from witnessing a scene which I shall never forget. At 12 o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance: all eyes were turned towards the place; and, behold, a grove advancing! A body of men, having green branches or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped; and the multitude again sent forth a voice like the sound of a great thunder. But the voices I now heard were not those of melody or of joyful acclamation, for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful hosannah or hallelujah; but rather a yell of approbation, united with a kind of hissing applause. I was at a loss how to account for this latter noise, until I was directed to notice the women, who emitted a sound like that of whistling, with the lips circular, and the tongue vibrating; as if a serpent would speak by their organs, uttering human sounds. The throne of the idol was placed on a stupendous car or tower about 60 feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved. I went on in the process-

sion, close by the tower of Moloch, which, as it was drawn with difficulty, 'grated on its many wheels harsh thunder.' After a few minutes, it stopped; and now the worship of the god began. A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. 'These songs,' said he, 'are the delight of the god. His car can only move when he is pleased with the song.' The car moved on a little way, and then stopped. The characteristics of Moloch's worship are obscenity and blood. After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road, before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time; and was then carried by the hurries to the Golgotha."

*Festival of the Ganges.]* Rivers are among the objects of Hindoo worship. All castes worship the Ganges, and fatal consequences often result from the zeal with which the people, on the occasion of river-festivals, will rush down into the water.

"On the tenth day of the moon's increase," says Mr Ward in his 'View of the Hindoos,' "in the month called *Jyishthu*, in the forenoon, a great festival is held, in commemoration of Ganga's descent to the earth. Crowds of people assemble from the different towns and villages near the river, especially at its most sacred spots, bringing offerings of fruit, rice, flowers, cloth, sweetmeats, &c., and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating Bramin ascends the banks of the river with them, and performs a number of incantations and ceremonies, all of which have some fanciful meaning and object, such as preventing evil spirits from coming to defile the worship, or driving them away. He next presents the offerings, which may be many or few, or even merely flowers and water, according to the ability of the offerer; and then performs worship to the various inhabitants of the waters—the fish, the tortoises, the frogs, the snakes, the leeches, the snails! The offerings, after having been presented to these inhabitants of the waters, are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings are presented—the names of certain gods are repeated, with forms of praise—the fee is presented to the priest—the Bramins are entertained, and offerings are sent to their houses. At the close of these ceremonies, the people perform their obeisance to Ganga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much, both in this life and hereafter, from this act of worship. On the 13th day of the decrease of the moon, in the month called *Chaitra*, the people descend into the water, and, with their hands clasped, immerse themselves: the officiating Bramin reads a portion of the Shaster, describing the benefits of this act of bathing: the people repeat after him certain significant words, and then immerse themselves again: gifts of rice, fruits, and money are offered to the poor, the Bramins, and the priest. On this occasion, groups of ten or twelve persons stand in the water, to each of which groups one Bramin reads the formulas: these groups are to be seen extending themselves very far along the river. The moment of the conjunction of the moon, on the 13th day of her decrease, with a particular star, is considered so auspicious a moment, that the merit arising from bathing at that instant is supposed to be very great. At the time of many of the festivals, the sides of the Ganges are, in many places, gaily illuminated; and lights, fastened on boards or plantain-stalks, or put into earthen pots, are floated down the stream." Of the extravagant qualities so perniciously ascribed by these deluded multitudes to this river, Mr Ward gives the following details:—"The sacred books declare, that the sight, the name, or the touch of the Ganges, takes away all sin, however heinous—that thinking of the Ganges, when at a distance, is sufficient to remove the taint of sin—but that bathing in the Ganges has blessings in it, which no imagination can conceive. In one of these books it is said—'He who thinks upon Ganga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven.—At the hour of death, if a person think on Ganga, he will obtain a place in the heaven of Siva.—If a person, according to the regulations of the Shaster, be going to bathe in Ganga, and die on the road, he shall obtain the same benefits as though he had actually bathed.—There are three million five hundred thousand holy places belonging to Ganga: the person who looks at Ganga, or bathes in this river, will obtain all the fruit which arises from visiting all these three million five hundred thousand holy places.—By bathing in Ganga, accompanied with prayer, a person will remove at once the sins of thousands of births.' So much is this river revered among the Hindoos, that many Bramins will not look upon it, nor throw saliva into it, nor wash themselves nor their clothes in its waters. In one of their books, among many other forms of praise to be offered to Ganga, is the following:—'O goddess! the owl, that lodges in the hollow of a tree on thy banks, is exalted beyond measure; while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies to serve him, is nothing.' Some persons undertake a journey of five or six months to bathe in the Ganges, to perform the rites for deceased relations, and to carry back its water for religious and medicinal uses."

*Mahommedan Rites.]* The general habits and superstitions of the Indian Mahommedans and the Hindoos greatly assimilate. They alike bathe their bodies under the idea of rendering themselves more holy; they alike



observe the distinction of castes, and avoid eating with certain classes of men they alike revere *fakeers*, or religious mendicants; they alike pay adoration to the rising or setting sun, the new moon, and recently lighted lamps; they alike implore in their prayers the intercession of deceased persons, reputed holy; and alike observe times and seasons accounted lucky or unlucky.

*State of Christianity.*] Christianity was early established in India, but the accounts of its first propagation there are vague and uncertain. When the Portuguese, in the end of the 15th century, arrived on the Malabar coast, the number of Christians was estimated at 200,000 souls, of the Nestorian persuasion, divided into 44 churches. The means, however, employed to bring them under the yoke of the church of Rome, so far succeeded, that there are not now reckoned more than 44,000 belonging to the heretical creed, though the amount of nominal Christians remains nearly the same. In endeavouring to extend the dominion of the papal see, the Roman catholic missionaries have displayed a degree of zeal worthy of a purer faith, but their exertions among the natives of India never appear to have been attended with much success. The attempts of the protestants to disseminate the Christian religion are of a later date, but promise to extend wider, and to take deeper root. The moral revolution, which, through their endeavours, is silently but powerfully proceeding, has already, notwithstanding the absurd assertion that the Hindoos were unchangeable, produced in Hindostan effects which, a few years ago, the most sanguine could scarcely have anticipated,—a spirit of inquiry has been excited among the population, and that superstition, which, for upwards of 2000 years resisted every effort of human reason, and certainly seemed to partake of a degree of stability unknown to almost any other institutions of other countries, begins to totter even in its strong-holds. The Danes were the first protestant people who attempted the conversion of the heathen in India. In the year 1705, Bartholomew Ziegenbalg and Henry Plutcho, two young men educated for the ministry at the university of Halle, in Saxony, were sent as missionaries to the coast of Coromandel, under the patronage of Frederick IV. king of Denmark. Our limits do not permit us to detail the trials they endured, or the obstacles they overcame, in the prosecution of their arduous undertaking, but amidst opposition both from their own countrymen and the natives, they continued their labours, and in less than two years enjoyed the pleasure of baptizing five of the heathen; they also erected a place of worship, where they regularly preached in the Tamul or Malabar, and Portuguese languages: besides this, they opened schools for the education of the native youth, and likewise for the children of Europeans. In 1709, the mission was strengthened by the accession of three other missionaries; and shortly after they procured a fount of types, in the Tamul character, and from this period they published every year vast quantities of books and tracts, which obtained a very extensive circulation among the natives. Benjamin Schulz, who succeeded to the care of the mission, completed the translation of the scriptures in the Tamul; and afterwards removing to Madras, he translated them into the Telinga language. Here the sphere of his exertions became enlarged, and protestant Christianity was introduced into the kingdom of Tanjore. Schulz, after labouring 24 years in India, returned to Europe in 1743, in order to forward the interests of the mission there, and superintend the printing an edition of the Tamul bible at Halle; here, by his advice, Swartz—whose name will long be gratefully remembered in

India—commenced the study of the Tamul language; and in the year 1750, he was sent to Tranquebar as a missionary, along with two others. Swartz particularly directed his attention to Tanjore; and so completely gained the confidence of the rajah, that when he adopted a son to fill his throne, he applied to Swartz to take upon him the office of guardian; but his heart was devoted to missionary labour, and he declined the proffered honour. Swartz interested himself peculiarly in the education of youth, for which purpose he opened English and Tamulian schools in various places, and was most affectionate and unwearied in his attention towards children. In 1785, he entered keenly into a plan for establishing English provincial schools throughout the country, in order to facilitate the intercourse of the natives with the Europeans, which was attended with very beneficial effects. It has been calculated, that Swartz's personal labours were the means of converting between 2,000 and 3,000 Hindoos and Mussulmen to the Christian faith. After his death, Mr Gericke succeeded to the superintendence of the Danish mission, and Dr John, a Tranquebar missionary, gave a powerful impulse to native education. A mission to the same part of India was sent out by the London missionary society, in 1804, under Messrs Cran, Des Granges, and Ringletaube. But the mission which has been productive here of the greatest and most important consequences, is that which was undertaken by a few individuals sent out from a society of British Christians almost unknown among the thousands of Christendom,—the Baptist Missionary Society. William Carey, pastor of the Baptist church at Moulton, in Northamptonshire, afterwards of Leicester, had long been impressed with the state of the heathen world, and the urgency of its claims on Christian sympathy; and this subject forming the great topic of his conversation with his brethren, a spark of his own zeal in the cause was communicated to their bosoms, and hence originated, in 1792, a society for propagating the gospel among the heathen, instituted at Kettering, in Northamptonshire, on the 2d of October that year, when the whole subscription amounted to £13 2s. 6d. In June, 1793, Mr Carey accompanied by Mr Thomas, who had visited India in the quality of a surgeon in an Indiaman, and since his return to Britain had been endeavouring to establish a mission-fund for that country, left England in a Danish East Indiaman, and, after a voyage of six months, arrived in Bengal, where they at first endured many privations and considerable pecuniary distress. In 1796, they were joined by Mr Fountaine, during which time their labours had been apparently attended with no success. Thus they continued till 1799, when the arrival of several new missionaries, among whom were Mr Ward, Mr Marshman, and Mr Brunsdin, occasioned Mr Carey's removal to Serampore, where he settled along with them under the protection of the Danish government. Here they purchased a mission-house and garden in the beginning of 1800; but still the missionaries had not been cheered by one assistant-convert. At the end of the year Mr Thomas—who had now spent 13 years in alternate hopes and disappointments—was called to visit a Hindoo, of the name of Krishno, who had dislocated one of his arms; after reducing it, he talked to him of salvation through Christ—the poor man heard and wept—and three weeks after, he presented himself with another, named Gokool, at the mission-house, and ate publicly with the missionaries; thus throwing away CASTE, that barrier which had hitherto been considered as insurmountable; and on the last Sabbath of the year, Krishno was baptized in the neighbouring river, together with Felix Carey, the son of Mr Carey. Soon after, Mr Fernandez, a Portuguese



gentleman of property, was baptized, and added to the number of preachers. In February, 1801, they achieved a noble triumph, in issuing, from the missionary press at Serampore, the New Testament in the Bengalee language. Not long after this, Mr Carey was appointed by the governor-general to the situation of professor of Bengalee and Sanscrit in the college of Fort William, with a salary of about £1,400 a year, the whole of which he devoted to the mission, appropriating, as did all the rest, the produce of his private labours to the general cause. In 1802, a free school was begun for the children of the natives, and such as might lose *caste*, to instruct them in the English and Bengalee languages, in divinity, history, geography, and astronomy; and numbers of tracts, besides the scriptures, were printed and widely circulated throughout the country. The Bramins now took the alarm, and every species of insult and outrage was heaped upon the new converts. There were, however, even in Hindostan, some sects of freethinkers, who perceived the absurdity of Hindooism, but having no principle powerful enough to support them under the loss of *caste*, continued to profess a religion which their reason taught them to despise; among them the missionaries were received with civility, but it does not appear that the contempt they expressed for the religion of Brahma at all predisposed them for the reception of the gospel. In 1806, the missionaries issued proposals for printing the scriptures in 14 of the oriental languages, the Sanscrit, the Bengalee, the Hindostanee, the Persic, the Mah-ratta, the Guzarattee, the Orissa, the Kurnata, the Telinga, the Burman, the Assam, the Bootan or Tibetan, the Malay, and the Chinese, for which they now possessed uncommon facilities from their connexion with the college of Fort William, from the circumstance of a type-foundry being established in India at the time, and from their having got a paper-mill erected on their own premises. Besides translating the scriptures into the languages of the East, the missionaries at the same time endeavoured to bring into exercise the talents of the native Christians, by sending them out two and two together to itinerate. But, strange as it may appear, the idols and superstitions of India found protectors and admirers among the British; and the unfortunate mutiny at Vellore—which was not in the most distant tittle connected with the missionary transactions—was seized upon as a pretext for opposing the efforts of the missionaries. But these good men persevered, through good and through bad report, in their indefatigable endeavours to enlarge their sphere of action, and spread themselves not only in Hindostan, but throughout several other quarters and islands of India, which do not come within the tract of country to which our present notice is limited. In 1813, such had been the wonderful exertions and attainments of the missionaries, that Mr, now Dr Carey, was able to announce a progress in the work of translating the scriptures, unparalleled, we believe, in the annals of the world. In a letter dated December 14th, he says, “We are engaged in translating the bible into *twenty-one* languages, including the Bengalee, which is finished.” Those among us who know any thing about the time employed in getting the scriptures translated into Gaelic, under every advantage, in this country, are perhaps the only adequate judges of the merit due to Dr Carey and his associates in this stupendous undertaking. The history of the mission from this date has been that of a steady, persevering, gradual advancement in the grand object. While the political revolutions of the world are accomplished by operations in which great bodies of the people are at once the actors and the sufferers, the instruments or the victims of ambition, and individuality is almost lost

in the combined movements of armies or of kingdoms,—moral revolutions are generally accomplished by the painful labours, and the individual exertions of a comparative few, each operating in his limited sphere of action, and, though tending to the same end, yet almost always distinct in the application of the means. We cannot, therefore, in the latter as in the former case, trace the general outline of the progress, without entering into details of personal exertion, and for these we must refer to the accounts of the missionaries themselves. In consequence of the general attention which the exertions of the missionaries in India excited, on the renewal of the company's charter, the church of England establishment was extended to India, and a bishop appointed at Calcutta. The presbyterians also were allowed to erect a place of worship in that city, and a Dr Bryce was sent out by the church of Scotland to officiate as minister and representative of the national establishment. Various societies are now turning their attention to this interesting field of labour, and a season of knowledge seems evidently dawning on British India, if not on the whole of Eastern Asia. The natives have begun to read and reflect, and to compare their own system of religion and morals with that contained in the sacred scriptures, and the superior excellence of the latter is confessed by many who have not the fortitude openly to renounce *caste*, and embrace Christianity.

[*Science and Literature.*] The learning of Hindostan is a subject with which Europeans are but just commencing acquaintance. Few are qualified to give an account of it, much less to form a complete idea of it. "Wherever we direct our attention to Hindoo literature," says Jones, "the notion of infinity presents itself; and the longest life would not be sufficient for the perusal of nearly five hundred thousand stanzas in the *Purāṇas*, with a million, and more perhaps, in the *Vedas*, and other works."

In Hindostan, the sciences seem to have arrived at greater perfection than the arts. In all the arts of calculation their accuracy has astonished Europeans. Of their progress in geometry, Dr Playfair gives the following remarkable instance: In the *Ayeen Akbary*, the proportion of the circumference of a circle to its diameter is said to be as 3927 to 1250,—a solution to obtain which arithmetically, in the simplest manner possible, he assures us would require the inscription of a polygon of 768 sides, and at least nine extractions of the square root, each extending to ten decimal places. The zodiac, according to the Brahmins, is divided into 27 constellations. The ecliptic, as in Europe, is divided into signs, degrees, and minutes. The places of the sun and moon are calculated from the time of their entrance into the moveable zodiac. This causes the beginning of the year, with regard to the seasons, continually to advance. In 24,000 years it returns to the same point. In their calculations they suppose 800 years to contain 292,207 days, which makes their year only 1' 53" longer than that of De la Caille,—a degree of accuracy which has not long been known even in Europe. In calculations respecting the motion of the moon, as in Europe, they use the cycle of 19 years. The most difficult particulars in the motion of this secondary planet are calculated with much precision. The apparent motion of the fixed stars eastwards is, by the Siamese tables, made to be only 4" too quick,—a calculation which celebrated Ptolemy made an error of no less than 1'. The celebrated tables of all the Indian astronomical tables, are those of the *Tables of Tirvalore*. If Dr Playfair's reason for the rejection of these tables is 4,905 years, corresponding to the year of the *Whethers*, this era—commonly known by the name of



be a real era, ascertained by the actual observation of the places of the heavenly bodies at that time, or an imaginary period, discovered by calculating backwards, has excited among astronomers much altercation. Playfair is decidedly of opinion, that the Calyougham was ascertained by the actual observation of the state of the heavenly bodies at that precise period. Others, however, hold a very different opinion, and their reasoning appears completely to overthrow the arguments of Playfair upon the great antiquity of Indian astronomy. Amongst these, Marsden in the *Philosophical Transactions*, and after him, Bentley in the *Asiatic Researches*, hold the first rank. We do not mean to follow the arguments on either side, as these are foreign to a work of this nature, and can be interesting only to the scientific reader, whom we refer to the works already mentioned. Suffice it to say, that Bentley has shown, in a very clear manner, that the *Surya Siddhānta*, the most ancient of all the astronomical performances of the Hindoos, and to which the Indian astronomers assign the ridiculous antiquity of 2,164,900 years, cannot be more ancient than the beginning of the 8th century, and that the celebrated tables of Tirvalore, which the Hindoos, and after them, Playfair, assert were compiled from actual observation in the year of the world 902, have, in reality, only been written and dated 516 years ago. There is indeed one argument against the antiquity of Indian astronomy which is unanswerable, and therefore another is not necessary. The assigned era of the Calyougham extends to a period beyond the deluge; and, as we know that all men were then destroyed, we must suppose, either that the Indian tables were formed since that period, or that Noah had a copy of them with him in the ark, and, that after the confusion of languages, they were sent into Hindostan to be translated into the Sanscrit. Jones discovers among the philosophers of Hindostan sects corresponding in their tenets to the Peripatetics, the Platonists, the Stoics, and the disciples of the Ionic and Italic schools: man, it must be owned, often follows the same path of inquiry in the most distant parts of the world; but it is difficult not to imagine that the fundamental doctrines of these various sects were originally borrowed from their eastern instructors.

Poetry has existed in India from the earliest ages, and has assumed both the epic and dramatic forms; but, though the ideas are often sublime, they are too frequently turgid, and swell into that inflated diction which is equally contrary to genuine poetry and to good sense. Painting and sculpture are in a state still inferior to that of their poetry. The Hindoos appear to be ignorant of the rules of perspective, and their drawing is in general deficient. In colouring they are greater proficients. Their sculpture is rude, and said to have some resemblance to that of the ancient Egyptians; by some it is asserted to be much more elegant. Like the architecture of that people, too, their buildings are calculated to strike rather by magnitude than elegance; they are large, and abound in pillars, but have no pretensions to an order, and are deficient in proportion. The music of Hindostan is represented as still remaining in an imperfect state. Melody seems to be more studied than harmony; and many of the simple airs are pleasant even to an European ear. Their musical instruments are numerous; among the rest, they have several kinds of drums.

*Arts.]* The use of powder and of fire-arms was known in the East long before it was discovered in Europe, but the precise date of the discovery is unknown. Fire-works of different kinds have long made part of the amusement of many eastern countries; and in the construction of these, they

equal, if they do not excel the most dexterous of Europeans. The pottery of the Hindoos is rude and coarse; in any thing, however, that merely requires handling the Hindoos excel. Some of their embroidered leather is very rich, and their cabinet-work is tastefully inlaid and painted. In the north of India Proper a very fine paper is made from the inner bark of a tree. Glass-making is understood and practised. The ingenuity of the Hindoos in several of the mechanical arts and manufactures has long been celebrated. Their tools and implements, however, are simple in the extreme, and to Europeans they appear very imperfect. The instruments of weaving in India are now precisely of the same construction as they were two thousand years ago. The Indians still spin their yarn, warp as well as weft, with distaff and spindle; and the loom upon which the cloth is woven is composed of a few sticks or reeds; and, when it is in operation, it is placed under the shade of a tamarind or mango-tree, with the balance fastened to one of the branches. Two loops underneath the gear, in which the weaver inserts his great toes, serve as treadles; and the shuttle, formed like a netting-needle, but of a length exceeding the breadth of the cloth, is used alternately to draw through the weft and to strike it up into the web. The loom has no beam; the warp is laid upon the ground, the whole length of the piece of cloth, and upon this primitive machine, the Asiatics produce muslins, which have long been subjects of admiration for their beauty and the fineness of their texture. It may be very gravely questioned, whether during the last thousand years the whole native intellect of India has contrived a single machine or tool for the effecting of any native purpose. The Hindoos are exceedingly skilful in the practice of those juggling arts of which the chief object is to deceive the senses. The art of handling serpents without being hurt by them is well known to the Hindoos. The Egyptians affirm that they are prevented from being hurt by washing themselves in the infusion of a certain herb; the Hindoos ascribe the same effects to certain incantations; of the two, the cause assigned by the Egyptians has the greater resemblance of truth, but a cause more probable than either, is the extraction of the fangs of the serpent, or those peculiar hollow teeth, through which alone the poison is ejected.

*Languages.*] The original language of Hindostan seems to have been the *Sanscrit*,—a language now found only in books, and understood only by the learned. Jones assures us that it is, in every respect, a refined speech, and more perfect even than the Greek. It answers nearly the same purpose in India that Latin did in Europe during the middle ages, being the principal vehicle of religion, law, science, and literature.<sup>13</sup> The languages now spoken in Hindostan are numerous; but it is generally believed that they are all derived from the *Sanscrit*. Of these languages, or rather dialects, Wesdin enumerates the following ten:—

1. The *Cingalese*, spoken at Candy in the island of Ceylon, said to have a close resemblance to the *Sanscrit*.

2. The *Tamul*, spoken in almost every part of the Deccan. Wesdin assures us that this dialect is harmonious, and easily acquired. The central parts of the Deccan use the *Mahratta*.

3. The *Malabar* language, spoken from Cape Comorin to the Illi mountain. It has several alphabets.

<sup>13</sup> The following quotation is said to be a stanza from the *Yujurveda*, and may serve as a specimen of the *Sanscrit*:—‘*Natrato sūryo bhāti nācha chandra tārācau, nēma vidyūto bhānti cuta ēra vahnih: tameva bhāntam anubhāti servam, tasya bhāsa sevamīdam vibhāti.*’ ‘There the sun shines not, nor the moon and stars; the lightnings flash not in that place; how should even fire blaze there? God irradiates all this bright substance; and by its effulgence the universe is enlightened.’



4. The *Canaree*, or language of Canara, which is extensively spoken throughout Mysore and as far as Goa.

5. The *Marashda*, or *Maharatta* language, spoken by the Maharattas, whom Wesdin assures us we should call *Marashdi*.

6. The *Telंगा*, or *Talinga*, an harmonious, nervous, masculine, copious, and learned language, which, like the Sanscrit, has 52 characters, and these are sufficient to write the latter. It is spoken on the coast of Orissa, in Golconda, on the river Krishna, and as far inland as the mountains of Balaghaut. All these languages have their own alphabets; so that in every province you must make yourself acquainted with a distinct kind of character, if you wish to express your thoughts in the dialect common to each.

7. The common *Bengalee*, or *Gaura* language,—a wretched dialect, corrupted in the utmost degree. It has no *V*, and instead of it, uses the *B*; so that instead of *Veda*, you must write *Beda*. It is spoken at Calcutta, and generally over Bengal on the banks of the Ganges.

8. The *Devanagaree*, or *Hindustanee* language,—called by some *Nagru*, *Nugari*, and also *Davangari*. It is spoken at Benares, and has 52 characters, with which you can write the Sanscrit. Its mode of writing has been introduced into all the northern part of India.

9. The *Guzaratic*, which has been introduced not only into the kingdom of Gujerat, but also at Barroche, Surat, Tatta, and the neighbourhood of the Balaghaut mountains. Its characters are little different from those of the Devanagari.

10. The *Nepaulic*, which is spoken in the kingdom of Nepaul, and has a great similarity to the Devanagari.

There is a language called *Pracrit* still spoken among the Sikhs to the N.W. of Delhi, which Mr Colebrooke identifies with the vernacular Sanscrit. The Serampore missionaries calculate that the Hindustanee, the Maharatta, the Bengalee, and the Orissa (the vernacular dialects of Central India) are spoken by upwards of 50,000,000.

*Education.*] The Hindoos imagine that a literary education, instead of being useful, is hurtful to a woman, by diverting her attention from the care of her household. Female education, therefore, seldom extends farther than to the simplest precepts of religion, and those domestic duties which are afterwards to become necessary. On the education of boys more care is bestowed. They are taught to read and write by the Brahmins, who are the only schoolmasters. The leaves of the palm are used for paper; and a pointed iron instrument in place of a pen. These leaves are not apt to decay; nor are the letters formed upon them easily effaced; and to make the impression more strong, a black powder is rubbed upon the characters. The palm-leaves are cut in long pieces, an inch in breadth, and a number of these, fastened together by the ends, form a book. Sometimes they write on a kind of paper; and then for a pen they make use of a small reed. Beginners form their characters in sand strewed on the floor. The rules of calculation are performed with small stones. Still, however, the ignorance into which the vast population of this country is yet sunk is extremely affecting. On this subject we extract some impressive remarks from the 'Hints' of the Serampore missionaries:—  
“Not only are the people, in general, destitute of every just idea of God: but they can scarcely be said to be fully impressed with the importance of a single principle of morality. They have no just idea of the objects of nature so constantly before them—of the sun, moon, and stars—of the clouds, the winds, the rains—of the earth, on which they dwell—of the groves, trees, and plants, which surround them—of the domestic animals, which they nourish; nor, in a word, of the flowing stream, the buzzing insect, or of the plant which creeps over their lowly shed. To them the sun retires behind a mountain; the rain from heaven is given by a god whom they are in the habit of despising and vilifying; the rainbow is the bow of Rama; the river is a deity; the birds, the beasts, and even the reptiles around them are animated by the souls of their deceased relatives. Falsehood and uncleanness are nothing; perjury a trifle; and a failure in fidelity and probity, often a subject of praise: while ablution in the waters of a river is deemed a due atonement for almost every breach of morality. The wretched schools which they have in their towns and villages are so

few, that, on the average, scarcely one man in a hundred will be found who can read a common letter. Printed books they have none, unless a copy of some book of the scriptures should have found its way among them: and, as to manuscripts, they have scarcely one in prose; but, if they possessed a multitude, their ignorance of their own language would render the perusal of an inaccurate and ill-written manuscript too formidable a task to be often attempted. Thus, with a regular and copious language of their own, nearly all who are ignorant of Sanscrit (which is not understood by one in ten thousand throughout India) are in a state of ignorance not greatly exceeded by that of those savage hordes which have no written language; while numerous causes combine to sink them far below most savage nations, in vice and immorality. Add to this, that their knowledge of arithmetic is scarcely less wretched. What avails their possessing treatises in Sanscrit, both on arithmetic and geometry? From these the common people derive about as much advantage as though they were written in Chinese. Hence, though some of them, through long habit, are expert in calculation, (as is the case with many in England unacquainted with a single rule of arithmetic,) at school they learn even the four fundamental rules in so wretched a manner, that an English boy of eight years old would, in a few minutes, resolve a question in multiplication or division, the solving of which would cost them an expense of time scarcely to be credited."

*Sanscrit College.*] The Government Sanscrit college at Calcutta, was established in 1821, and is largely endowed. The course of study in this college comprehends grammar, general literature, rhetoric and prosody, law, and logic, and natural and experimental philosophy. A proficiency in the English language is an indispensable qualification for admission to the highest class. Conformably to the ancient practice of the Hindoos, a portion of the college funds is assigned to defray stipends to 100 students who are either strangers or indigent.

*Mahommedan College.*] The Madrisa or Mahommedan college, for the study of the Arabic or Persian languages and Mahommedan law, was founded in 1780, by Mr Hastings, and is also largely endowed by the government. It is rising into vigour, reputation, and usefulness. There are 85 students on the foundation, besides out-students, the number of whom is unlimited. The course of education comprises the Arabic and Persian languages, general literature, law, philosophy of law, traditions of Mahommed, rhetoric, logic, geometry, arithmetic, astronomy, according to the British system; to which may be added the regulations of the British government. An English class has recently been established, and a learned native is employed in translating English works of science into Persian and Arabic. It has been determined to establish a college for Mahommedans at Delhi; the arrangements for which have received the sanction of government, and are in progress.

*Committee of Public Instruction.*] In addition to these two institutions, the government, in 1823, adopted a measure calculated to give a powerful impulse as well as a judicious direction to the ardour felt by all ranks of their servants in promoting education among the Hindoos. This was the formation of a Committee of Public Instruction, of which Mr Harington, whose benevolent efforts in the cause of native education is well-known, was appointed president. The other members have been selected from the most enlightened servants of the Company, and those best acquainted with the native languages and habits. After ascertaining the



state of public education under this presidency, the attention of the Committee will be engaged in submitting to government such measures as it may appear expedient to adopt, with a view to the better education of the people, to the introduction of useful knowledge, including the sciences and arts of Europe, and to the improvement of their moral character.

*Colleges of Benares and Agra.*] In the interior of India the most important of the government seminaries in the Bengal provinces, are the colleges of Benares and Agra. The former was founded in the year 1794. The government assigned the annual sum of 20,000 rupees for the endowment of a college for the cultivation of Hindoo literature and science. This college is a large building, divided into two courts, with galleries above and below, full of teachers and scholars, distributed into a number of classes, who learn reading, writing, arithmetic (in the Hindoo manner), Persian, Hindoo law and sacred literature, Sanscrit astronomy according to the Ptolemaic system, and astrology. "There are two hundred scholars, some of whom, of all sorts," says bishop Heber, "came to say their lessons to me." The astronomer produced a terrestrial globe, divided according to their system, and elevated to the meridian of Benares. Mount Meru, he identified with the north pole; and under the south pole, he supposed the tortoise (*chukwa*) to stand, on which the earth rests. The southern hemisphere he apprehended to be uninhabitable; but on its concave surface, in the interior of the globe, he placed Patalon. He then showed me how the sun goes round the earth once in every day, and how, by a different but equally continuous motion, he also visits the signs of the zodiac. The whole system is precisely that of Ptolemy; and the contrast was very striking, between the rubbish which these young men were learning in a government establishment, and the rudiments of real knowledge which those whom I had visited the day before, had acquired in the very same city, under circumstances far less favourable. The truth is, that even the pundit who read me this lecture, smiled once or twice very sily, and said, 'Our people are taught so and so,' as if he himself knew better. There are in this college ten professors, all paid and maintained by government. In 1823, the government resolved to appropriate the proceeds of certain lands, to the formation of a collegiate establishment in the city of Agra. This institution, unlike the Sanscrit and Mahomedan colleges, which are more or less confined to particular classes, will be open to all the native population, and will direct its instruction to the general purposes and business of life. Stipends will be allowed to the scholars, as in the two Calcutta colleges.

*Brahminical Seminaries.*] The Brahmins have several seminaries of learning, which have existed during many ages. "At Cangiburam, in Carnate," says Wesden, "there is still a celebrated brahman school, which, according to the testimony of Ptolemy, existed in the first century of the Christian era; and its members are certainly equal in celebrity to the brahmans of Venares, or Benares." Benares has long been celebrated as a seminary of the bramins, and particularly as being the seat of the most ancient Indian astronomical science. In the various revolutions which have taken place in the country, this seminary may have been often neglected and suffered to decay, but it has always been restored, and at present still exists, though it enjoys not its former celebrity. The famed observatory here is said to have been erected by the emperor Ackbar, to restore those

astronomical observations which had long been made with so much success by the philosophers of Benares.<sup>14</sup>

*Schools.*] Schools were originally attached to all the Protestant missions in India, but it is only of late years that experience has produced a general conviction of their immense importance. The British government and native authorities, the European residents, and the rich natives themselves, now unite to promote the education of youth in this country, and there are above 60,000 native children now receiving instruction in this country. The Baptist missionaries entered early on the school-system.

In the year 1814, Mr May, a dissenting minister at Chinsurah, with a very slender income, opened a school in his house for instructing native boys, gratuitously, in reading, writing, and arithmetic, on the system of Dr Bell. On the first day 16 boys attended. By great exertion, and with the aid of government, in less than a year, he had established sixteen schools, to which 951 pupils resorted. Mr May died in August 1818; but previous to his death he had the satisfaction of seeing his zealous, yet prudent plans, rewarded by the extension of his schools to the number of thirty-six, attended by above 3,000 Hindoos and Mahomedans. Subsequently the schools have been further augmented.

The government-school of Benares was originally established by two liberal natives of that city, who assigned 200 rupees per month towards its support. This was insufficient; and accordingly government took upon itself to defray the deficiency, amounting to 252 rupees per month. Besides the common spelling-books employed in learning the English language (which contain passages at variance with polytheism) the New Testament is, in conformity to the will of the founder, used by the first class; and all the Hindoo boys who learn the Persian language, read the Persian New Testament as a class-book. It is stated that the scholars prefer the New Testament to any other English book.

The Free School at Cawnpore is supported by an allowance of 400 rupees per month. The pupils admitted are of all classes, Hindoos, Mahom-

<sup>14</sup> Of this observatory, and the instruments found in it, Sir Robert Barker gives an account, in the Philosophical Transactions. The principal instruments are two large quadrants, of which the radius is somewhat more than 9 feet, which, with a gnomon, erected between them at 25° elevation, measures solar time. The erection must have been very difficult, but so exact is the workmanship, and so durable has it proved, that the eye, at one view, is conducted through four small iron rings, situated at different distances upon the gnomon, and of which the first and last are upwards of 38 feet separate. Another smaller dial, composed of quadrants and a gnomon, of inferior dimensions, serves the same purpose with that just mentioned. Upon stone walls, built perpendicularly for the purpose, are constructed two large quadrants; the radius of the largest is not less than 20 feet. When observations were to be made, an instrument was extended from the centre to the graduated circle. Another instrument for ascertaining the exact hour of the day, consisted of a flat circular stone, supported in an oblique position, by four pillars, and fitted with an iron gnomon, in the centre.—An instrument, which appears to have been framed for the purpose of taking the angle, or azimuth of the sun, or of a star at rising or setting, consists of a brass circle, two feet in diameter, moving vertically on two pivots, between two stone pillars. The circle is divided into 360 degrees, and on its centre is fixed a moveable index. Of the largest instrument in the observatory, Barker could not discover the use. It consists of two circular walls, of which the exterior is 40 feet in diameter, and 8 feet high. The interior is situated immediately within this outward wall, and is 4 feet high; the tops of both walls are divided into degrees, and each degree has twenty subdivisions, each of three minutes. A door leads into the interior space. A pillar occupies the centre of the same elevation within the interior wall. In the top is a hole, in the common centre of both the circles. This hole seems to have been designed for retaining an iron rod, in a perpendicular position. The large quadrants are graduated in the same manner as these circles; and the graduation of the whole apparatus is so exact, as to bear the nicest examination with a pair of compasses. As a proof of the decay of the sciences at Benares, it may be mentioned, that the lower part of this observatory is now converted into cellars for lumber, and stables for horses!



medans, and English, for many of them are children of the European and non-commissioned officers of the different corps and departments of stations. Some of the English boys have become proficient in the Persian language, and are likely to be of considerable use in teaching English to the Hindoos and Mahomedans, who are said to flock to the school with ardour for tuition in that language.

In settling the province of Rajpootan in 1818, the marquis of Hastings conceived that the introduction of schools would be a judicious expedient to wean the rising generation from the ill habits of their parents. Seven schools, attended by above 300 children, were, before long, in operation; and applications for the formation of more were received by the superintendent.

The Bhagulpore school was established by government for the instruction of the recruits and children of the hill-corps, and of the hill-people in general and there is reason to expect, from this institution, the promotion of civilization amongst the rude mountain tribes in this quarter. The government allowance for the support of this school is 400 rupees per mensem.

To the foregoing list must be added the school for native doctors established at Calcutta in 1822. They are regularly enlisted as soldiers for fifteen years. Lectures (in Hindustanee) are delivered to them on particular cases, operations, comparative anatomy, materia medica, and the practice of physic; and demonstrations are occasionally given at the general hospital. The pupils are represented as manifesting remarkable diligence in their studies. Even the Hindoo students, persuaded that nothing which has for its object the preservation of human life is repugnant to the tenets of their religion, regularly attend and readily assist in dissections as opportunities offer.

At Madras, the school-book society is managed by a committee of 6 Europeans and 15 natives, and liberally patronized by government.

*Serampore Translations and College.*] It is now five and thirty years since the venerable father of the Serampore mission, Dr Carey, first left Britain, with a view to devote himself to the cause of extending Christianity among the heathen population of India. Very little attention was, at that time, given to the subject in this country. The missionary society in connection with which he embarked in this great enterprise, was an obscure provincial association; and of the five who formed its first committee of management, Carey was himself one; while three of the other four, on whom the chief weight of the undertaking rested, were his most intimate friends. He immediately directed his attention to two objects; first, to provide for his own support, that he might not be chargeable on the liberality of his English friends; and, secondly, to master the vernacular languages of the country, with a view to the translation of the Holy Scriptures. In 1799 after he had prosecuted his solitary labours for about six years, four other individuals, actuated by similar views went out to unite in the undertaking, only two of whom, however, lived to take an active part in it; viz. the Rev. Mr. Ward, the author of the *View of the History and Literature of the Hindoos*, who died in the year 1823, and Dr Marshman, the author of the first complete version of the Holy Scriptures into the Chinese language. In the course of somewhat more than thirty years, the whole of the inspired volume has been rendered, by these indefatigable men, with their colleagues and native assistants, into nine of the Indian dialects, and the New Testament into fifteen more. Of the

Bengalee version, five editions have been circulated, and a sixth is in the press, together with the second editions of the Hindee, the Orissa, the Mahratta, and the Sanscrit. The other languages into which translations are in different degrees of advancement, are the Telinga, the Sikh (or Punjaabee), the Gujratee, the Kunkuna, the Kurnata (or Canara), the Pushtoo, the Assamee, the Wutch (or Moultaanee), the Bikaneer, the Cashmeer, the Bhugulkund, the Maruwar, the Harotee, the Kunoja, the Oojein (or Oojjuinee), the Khassee, the Bruj, the Jumboo, the Munipoor, the Magadha (or Pali), and three or four of the dialects spoken by the mountaineers of Kumaoon and Nepaul.<sup>15</sup> The Chinese version was commenced in 1806; and in seven years the New Testament was completed at the Serampore press. In 1822, after the incessant labour of sixteen years, Dr Marshman had the happiness of bringing to a completion his version of the whole Bible. In the following year, Dr Morrison, who had been simultaneously occupied on an independent Chinese translation at Canton, completed his version. A second edition of the whole Bible has now been commenced at Serampore, founded on a collation of both versions. Besides these Biblical labours—which, to adopt the ingenuous panegyric of a learned orientalist (M. Remusat), will entitle their authors to rank, in the memory of the learned, with Ximenes, Walton, and Montanus—the Serampore missionaries have been actively engaged in establishing schools and missionary stations in different parts of the presidency, and in printing and circulating tracts in various languages. To them, we have already seen, is due the merit of having first set on foot the native schools, now so extensively patronised; and, in the year 1818, they followed up their plans for propagating Christian knowledge, by founding at Serampore a college, for the purpose of giving a superior education to the children of Christian natives, and of preparing a body of native Christian preachers. No sooner had they announced their design, than Lord Hastings gave an unequivocal mark of his approbation, by becoming a patron of the infant institution. His Danish majesty has since presented to the Serampore missionaries, in trust, a house for the college, and has incorporated it by royal charter. The buildings, when complete, are designed for four professors and two hundred native students: forty-seven are now in attendance, of whom six are studying divinity with a view to missionary labours. In the college chapel, divine worship is conducted, morning and evening, in Bengalee. The general object of the institution is the same as the Episcopal college subsequently set on foot by bishop Middleton; and India will reap the advantage of their amicable rivalry.<sup>16</sup>

[*Asiatic Society.*] The eagerness of European curiosity to investigate this country occasioned the institution of the Asiatic Society, consisting of

<sup>15</sup> Most of those languages differ only as dialects; and “above three-fourths of the words in most of the secondary cognate languages, were understood in all their bearings through the Sanskrit, the Bengalee, and the Hindee, before the versions were begun.” The reason for entering simultaneously upon so many translations was this: The marquis Wellesley had, during his administration, collected at Fort William, a number of learned natives, most of whom, on his leaving India, were discharged. The opportunity thus presented to the missionaries, of engaging so many persons well qualified to assist them in the arduous work of translation, was too valuable to be neglected. Dr Carey had already mastered the Sanscrit and the Bengalee, which formed the basis of these translations; and he was thus fully competent to direct and superintend the whole of this living polyglott apparatus.

<sup>16</sup> All the labours of the Serampore brethren are gratuitous; and they have themselves contributed to the objects and the expenses of the mission in the course of 27 years, sums amounting to upwards of 72,000*l.*, the fruit of their honourable earnings; exclusive of the funds derived from the missionary society in England.



such as wish to make use of their residence in India to inquire into the literature, philosophy, and science, of the East. The Asiatic Society was instituted in 1784. The great promoter of this institution was Sir William Jones, celebrated for his knowledge of eastern learning. In the infancy of the society, according to the suggestion of Jones, no formal rules were adopted; but several regulations, which he had suggested, were tacitly considered as the rules of the institution. In 1796, it was resolved to apply to his majesty, through the governor-general in council, and court of directors, for a charter of incorporation for the society, which was duly obtained. Besides a president, two vice-presidents are elected annually. The president, vice-president, secretary, and 9 members, appointed for that purpose, constitute what is called the committee of papers, and have the care of managing the publications of the society. The society meetings are held in rooms appropriated to that purpose, in the handsome village of Chouringhi, an English settlement adjoining Calcutta.

#### CHAP. V.—GOVERNMENT—REVENUE—MILITARY FORCE.

*Native Government and Laws.*] The government of those parts of the country which still belong to native princes, is completely despotic, varying only in the apparatus of despotism, of which a detail is not here necessary. The laws of the country, like the greater part of its customs, are under the direction of religion. They often evince much knowledge of human nature, and much judicial discrimination; but not less frequently exhibit the influence of superstition in perverting the understanding and moral perceptions of men. The language, too, of this stern science is rich in ornament. When the English first gained footing in India, the right of the soil was vested in the sovereign; the people had only an annual indefeasible interest in it, subject to constant diminution at the will of the ruling power. The Bengal government, under the administration of Lord Cornwallis, so far restored the subject's right as to fix, professedly for ever, and payable in money, the proportion to which the state should be entitled; leaving to the possessor of the land, after this deduction, the benefit of progressive improvement, with an unrestrained power of alienation, to be regulated only by the native law. The property of a Hindoo is distinguishable, as with us, into real and personal, moveable and immoveable; but there is this difference betwixt British and Hindoo law, that, by the latter, real and personal property are alike descendible to the same persons. There is great importance, however, attached by it to land, in which in particular the sons are considered as possessing a special interest; having with their father—according to the doctrine of the *Mitachara*, which is prevalent in the peninsula and N. of India—so far a co-ordinate right by birth in that part of it which is ancestral, that if he thinks proper to come to a partition in his life-time, he must divide it as directed by law; that is, give them and himself equal shares. Adultery is always punished criminally by the Hindoos. Menoo enjoins, for the most part, great forbearance and tenderness towards the fair sex; but he includes the wife among objects of domestic discipline when conceived to deserve it. For the credit of Hindoo law we must, however, add, that a maxim of authority, deemed to be equivalent to that of Menoo, says beautifully: "Strike not, even with a blossom, a wife guilty of a hundred faults." The future beatitude of a man depends, according to the Hindoo superstition, in the performance of her obsequies, and the payment of her death by a son. When, therefore, marriage fails, a son

is adopted according to prescribed ceremonies ; and 'the son given,' as he is called, is transferred from his own family to that of the adopter, with a consequent exchange of rights and duties. As to the power of the father over the person of his children, he has the ordinary one of moderate correction, with the extraordinary one of selling them. The existence of distress, however, and the assent of the party, are essential to the validity of the sale. Maintenance by a man of his dependents, even to the outcast wife or children, is, with the Hindoos, a primary duty. Slavery is distinctly recognised in Hindoo law ; and the various modes by which a person becomes a slave are : capture in war,—voluntary submission to it,—involuntary submission, as in payment of debt, or by way of punishment,—birth or offspring of a female slave,—and gift or sale by a former owner. To burn with her deceased husband is recommended to Hindoo widow, not, as already explained, out of respect to his memory merely, but as the means of his redemption from the unhappy state into which he is conceived to have passed, and as ensuring to herself long-continued felicity. It is not a practice, however, about which the Hindoos are universally agreed. In every instance one thing is clear, that, to be legal, the sacrifice on the part of the victim must be voluntary. The Hindoo law recognises such an instrument as a will, but does not afford the testator such a latitude of bequeathing as our law does.

*British Government.]* The government of the British possessions in India, is vested in a governor-general, assisted by a supreme council consisting of four members. The supreme court of judicature consists of a chief justice, with three inferior judges, who decide causes in civil, criminal, naval, and ecclesiastical matters. This government is one of law and responsibility, under numerous and salutary checks. Its administration exercises only a delegated power, being amenable to the court of directors in England, the court of proprietors, the commissioners for Indian affairs, the two houses of parliament, and the crown. At the same time, it must be confessed, that as far as the natives themselves are concerned, we rule by force alone in India. Neither patriotism, nor piety, nor interest, nor ambition, can attach the natives to our sway in the present state of things in that country ; and we have done very little yet to assimilate the national mind and interests to our own. We do not indeed think that the tremendous assertion of Burke would be true in the present day, were the contingency contemplated by that illustrious orator to befall us ; we do not think that "were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by any thing better than the ouran-outang, or the tiger ;" but candour compels us to confess, that our government in India has exhibited a strange spectacle of misrule and impolicy. "By endeavouring"—it has been admirably remarked—"to give the natives of India a taste for the arts, the sciences, and the literature of England, we might insensibly wean their affections from the Persian muse, teach them to despise the barbarous splendour of their ancient princes, and totally supplanting the tastes which flourished under the Mogul reign, make them look to this country, with the veneration which the youthful student feels for the classic soil of Greece. Above all, by inviting them to embrace a purer faith, many, laying aside their gross form of worship, would regard us with that grateful affection, which those who are rescued from darkness feel for the enlighteners of the world. But what can be expected of a body of merchants, who trade in the government of an immense country, on a



lease of twenty years? The sublimest objects are sacrificed to the meanest considerations—every great and permanent blessing, to temporary ease and convenience. Colonization is opposed, because the voice of the colonists would, in time, make itself heard in the British legislature, and might thus introduce improvements curtailing the privileges of the company. A free press is hated, because its existence subjects the conduct of public men to a scrutiny, which renders more care requisite in the performance of their duty. Those abroad hate trouble; and those at home apprehend from it too close a scrutiny by the British legislature, into the effects of their government. The company's civil servants are in general opposed to all kinds of reform, because reform implies change; and as they have been educated for a particular system, any change would impose on them the trouble of breaking through old habits, and learning something new."

*Revenue.*] When Hindostan, in the time of Aurungzebe, was united under one monarch, the revenues amounted to £32,000,000, supposed, in a comparative sense, to be equal to at least £160,000,000 in modern Britain. When the British first gained possession of India, they found the system of public finance on precisely the same footing upon which it had remained from the dawn of history, notwithstanding the various dynastic revolutions occasioned by the invasion of Alexander, the Mahommedans, and Tamerlane, and the intestine broils of the different Moslem princes, who figured in its later history. The system—which prevails generally among Oriental nations—consists in taxing the soil to an amount limited only by the will of the sovereign, so that rent and revenue may be considered as synonymous wherever it prevails. The desire of the rulers of India to possess the utmost possible portion of the produce of the land, led to minute admeasurements, inspections, and assessments. The land is parcelled out in small lots, which are held by the cultivator with a perpetual and transferable title, emanating directly from the supreme authority, which is the actual proprietor. Between the crown or supreme power, and those cultivators of the soil, there exists a class of middle men—aptly designated by a native historian, "vultures, who grind the very bowels of their country"—who are appointed to collect the revenue, and are responsible for the sums assessed by government, and who, out of the gross receipts are allowed one-tenth part. These middle-men, or collectors, are distinguished in India by the title of *Zemindars*, or *Malguzars*—the cultivators, or those from whom the tax is collected, by that of *Ryots*. There is a tendency, during each interval between the revolutions incidental to despotic governments, to that settled stability of interests and appointments, that merges ultimately in hereditary possession; and hence the *Zemindars*,—whose office, according to the existing order of things, was indispensable—became, in process of time, a class not less permanently based upon the hereditary system, than that of the *Ryots*. It is easy to perceive how, under such a system, the wealth of the country, as it was annually created, found its way into the coffers of certain classes, whence it never again issues but for the purposes of misrule and violence. In this state, then, did affairs continue in India, until the administration of Cornwallis, who remodelled the system of revenue in Bengal, according to a plan denominated *the perpetual settlement*, the nature of which may be thus briefly described: A fixed assessment, unsusceptible of farther increase either by the progress of improvement or the arbitrary will of government, and amounting to half the produce of the soil, was imposed; from which, as formerly, the *Zemindars*

fraying the charges and expenses of collecting the same, shall be applied and disposed of as follows:

*First*, In raising and maintaining forces, as well European as native,—in maintaining forts and garrisons,—and in providing warlike stores in India.

*Secondly*, In payment of the interest accruing from debts due by the Company in India.

*Thirdly*, In defraying the expenses of the Company's civil and commercial establishments at their several settlements.

*Fourthly*, Towards the liquidation of the Company's debts in India,—of the bond debt at home,—or to such other purposes as the Court of Directors, with the approbation of the Board of Control, shall from time to time direct.

A sum equal to the actual payments made from the commercial funds at home, on account of territorial charges in the preceding year, shall be appropriated in India annually to the Company's China or India investment, or for remittances to England.

During the Company's domination in India, all their profits in Great Britain, consisting of the net proceeds of their sales of goods at home, duties and allowances arising from private trade, commercial profits, and other receipts, shall be applied as follows:

*First*, In providing for the payment of bills of exchange as they become due.

*Secondly*, In providing for the payment of debts (except the principal of the bond debt in England) as well as interest, and the commercial outgoings and other expenses of the said Company.

*Thirdly*, In payment of a dividend of ten pounds per centum per annum, on the amount of the capital stock of the Company, until the 'Company's Separate Fund' shall be exhausted, and then in payment of ten pounds ten shillings per cent per annum, so that no greater than the last mentioned sum shall be paid in any one year on the present or future capital stock of the said company.

*Fourthly*, In reduction of the principal of the debt in India, or of the bond-debt at home, as the said Court of Directors, with the approbation of the Board of Control, shall from time to time direct.

The net proceeds of the sales of goods and other commercial profits of the Company in Great Britain shall not be liable to the liquidation of any territorial or political charge in India, till after the said dividend shall first have been provided for, excepting 1st, such bills of exchange or certificates for which value shall have been previously paid in India—excepting 2d, the amount of the interest and sinking-fund on the loan of 1812, advanced by the public to the said Company. If the funds in the hands of the said Company, after payment of the dividend, shall not prove sufficient to discharge all such bills, the residue of such bills shall be discharged in such manner as Parliament shall direct. Any monies which shall be received into the treasury of the Company at home shall be applied to defray the territorial or political charges payable in Europe; and the excess of such funds shall be subject to such further appropriations as the territorial revenues are liable to under the same Act. And any deficiency shall be made good out of the surplus revenues of the preceding year.

When the India debt bearing interest shall be reduced to ten millions pounds sterling, and the bonded debt in Great Britain to three millions pounds sterling, then the surplus proceeds arising from trade or the revenues, shall be applied to the more speedy repayment of their capital of any public funds or securities. Any further surplus shall be paid into his Majesty's exchequer, to be applied as Parliament shall direct; but all sums not exceeding twelve millions pounds sterling shall be deemed a fund for securing the Company's capital stock, and also the dividend of £10 10s. per cent. per annum. In case of any excess beyond the said sum of twelve millions pounds sterling, one-sixth shall be reserved for the use of the said Company, and the remaining five-sixths shall be deemed the property of the public, and at the disposal of Parliament.

If the debts in India, after having been reduced to ten millions pounds sterling, and the bonded debt in Great Britain to three millions, shall be again increased beyond that amount respectively, such surplus proceeds shall be appropriated to the reduction of the said new debts.

A dividend of ten shillings per cent. per annum shall be paid out of 'the Company's Separate Fund,' so long as the same shall be sufficient for that purpose. And any deficiency shall be supplied from the net proceeds arising from the Company's profits on the trade or revenues.

The Court of Directors shall direct the books of account of the said Company, both abroad and at home, to be so kept and arranged as that the same shall exhibit the territorial, political, and commercial branches of their affairs respectively.



Copies of all the regulations made by the Company's several governments in India shall, together with the said accounts, be annually laid before Parliament.

Duties on goods in India, exported or imported, belonging to the said Company, shall be charged in the books of account to the debit of the commercial branch of their affairs. And duties received on private trade goods shall be placed in the books of account to the credit of the territorial revenues of the said Company.

The Board of Control shall have full power and authority to appropriate any part of the territorial revenues to commercial purposes, other than such sums as are directed by this Act to be issued for the payment of territorial charges in Europe, or on account of loans raised or securities issued in the East Indies.

The Court of Directors shall deliver to the Board of Control copies of all proceedings of the Court of Proprietors or Court of Directors within eight days after the holding of such Courts respectively, and of all despatches received from all parts within the limits of the Company's charter, relating to the appropriation of the territorial revenues, loans, or securities to any commercial purposes.

No orders or instructions relating to the appropriation of the territorial revenues, monies, or securities to investment or other commercial purposes shall be sent to any of the governments or settlements of the said Company in India, until the same shall have been submitted to and approved by the Board of Control.

Any office or employment, the emoluments of which shall exceed £1500 per annum, may be granted to any of the Company's servants who shall have been resident in India four years antecedent to such vacancy. And any office or employment whose emoluments exceed £3000 per annum may be conferred upon any of the said servants who shall have been resident in India seven years. And any office or employment exceeding £4000 per annum, such office, including that of the Council, may be conferred upon any of the said servants who shall have resided ten years in India.

The Board of Control shall not authorize the payment of any sums for a greater number of his Majesty's forces serving in India than 20,000 men, including officers; unless a greater number shall be sent to India on the requisition of the Court of Directors.

No gratuity exceeding £600 shall be granted by the Court of Directors to any person unless sanctioned by the Court of Proprietors, and approved by the Board of Control. Copies of warrants or instruments granting any salary or gratuity shall be submitted to both Houses of Parliament within one month after such grant, if Parliament shall be then sitting, or if not, within one month after their next meeting.

The Court of Directors shall advance to the officers and persons hereinafter mentioned the sums of money set against their names respectively for the purpose of defraying the expenses of their equipment and voyage, namely:

Governor-General of Fort William and Bengal,.....	£5,000
Each of the Members of Council there,.....	1,200
Commander-in-Chief of all the forces in India,.....	2,500
Chief Justice of the Supreme Court at Fort William,.....	1,500
Each of the Puisne Judges there,.....	1,000
Governor of Fort St George,.....	3,000
Each of the Members of Council there,.....	1,000
Commander-in-Chief there,.....	2,000
Chief Justice of the Supreme Court there,.....	1,200
Each of the Puisne Judges there,.....	1,000
Governor of Bombay,.....	2,500
Each of the Members of Council there,.....	1,000
Commander-in-Chief there,.....	1,500
Recorder there,.....	1,000
Governor of Prince of Wales' Island,.....	1,200
Recorder there,.....	1,000
Bishop,.....	1,200
Each of the Archdeacons,.....	500

And from the passing of the present Act the salaries of the members of the Board of Control, their secretaries and officers, and contingent expenses, shall not exceed the sum of £26,000 in any one year. The same shall be considered part of the political charges of the said Company.

The Court of Directors may grant the following sums annually by way of superannuations to the officers and servants of the said Company in England, namely, any sum not exceeding the following proportions of the salary and emoluments of his office:—

If he shall have served with diligence and fidelity in the Company's service for 10 years, and being under 60 years of age, shall be incapable, from infirmity of mind or body, to discharge the duties of his office,.....	One-third.
If above 10 years and less than 20,.....	One-half.
If above 20 years,....	Two-thirds.
If such officer or servant shall be above 60 years of age, and he shall have served 15 years or upwards, without proof of infirmity of mind or body,.....	Two-thirds.
If 65 years of age or upwards, and he shall have served 40 years or upwards,.....	Three-fourths.
If 65 years or upwards, and he shall have served 50 years or upwards,.....	The whole.

An account of all superannuations granted to officers or servants of the said Company, or officers of the Board of Control, during the preceding year, shall be laid before Parliament within fifteen days after its next meeting.

The present Act shall not prejudice or affect the undoubted sovereignty of the imperial crown of Great Britain and Ireland in and over the said territorial acquisitions, nor the rights of the said Company after the determination of the present charter.

The Governor-General and Governors in Council at Bengal, Madras, Bombay, and Prince of Wales' Island, may impose duties of customs and other taxes within their governments, may make laws and regulations respecting such duties and taxes, and impose fines and forfeitures for the non-payment thereof, or for the breach of such laws and regulations within their respective governments; but no imposition of any such duty or tax, nor any increase, shall be valid or effectual until sanctioned by the said Court of Directors, with the approbation of the Board of Control.

Without entering into the complicated details of our Indian revenue, the following short statement, taken from accounts laid upon the table of the House of Commons in 1829, will show how pecuniary matters stood in India for 1827-8 :

#### INDIAN ESTIMATES FOR 1827-28.

##### BENGAL.

<i>Charge.</i>		<i>Revenue.</i>	
Expenditure, . . .	L. 11,694,282	Revenue, . . .	L. 14,695,998
Interest, . . .	1,607,034	Commerce, . . .	79,905
Commerce, . . .	179,591		
Total charge, . . .	13,740,914	Total, . . .	14,775,903
Surplus revenue in Bengal, . . .			1,034,989

##### MADRAS.

<i>Charge.</i>		<i>Revenue.</i>	
Expenditure, . . .	5,488,208	Revenue, . . .	5,373,756
Interest, . . .	177,078	Commerce, . . .	28,459
Commerce, . . .	21,474		
Total charge, . . .	5,686,760	Total, . . .	5,402,215
Deficiency at Madras, . . .			284,545

##### BOMBAY.

<i>Charge.</i>		<i>Revenue.</i>	
Expenditure, . . .	3,820,013	Revenue, . . .	2,635,023
Interest, . . .	41,013	Commerce, . . .	39,375
Commerce, . . .	54,551		
Total charge, . . .	3,915,557		2,674,398
Deficiency at Bombay, . . .			1,241,157



<i>Charge.</i>		OUTPORTS.		<i>Revenue.</i>
Prince of Wales' Island,	198,418	.	.	000
St Helena,	119,511	.	.	000
Canton,	320,761	.	.	000
Total charge,	638,690	.	.	
Deficiency at Outports,				638,690

Collecting these, we have—

<i>Revenue.</i>		<i>Expenditure.</i>	
Bengal,	L. 14,775,908	.	L. 13,740,914
Madras,	5,402,215	.	5,686,760
Bombay,	2,674,398	.	3,915,577
Outports,	<i>Nil</i>	.	638,690
Total abroad,	22,852,516	.	23,978,941
Deduct revenue,	.	.	22,852,516
Net annual deficiency abroad,		.	1,126,425

The debt of the company is very nearly £35,000,000, bearing an annual interest of more than 5 per cent. upon the average; and the whole of this too is exclusive of the debt and expenses at home, and the dividends to the proprietors of stocks. It may fairly be asked, then, where does this million and a quarter of deficiency come from? *Our answer is, we cannot tell; but we are sure it is not paid out of the pockets of the Directors.*

*Military Force.]* The troops in India belong partly to the British government, and partly to the East India company. The force is always considerable; and in time of war the army has been rendered very formidable. The strength of this army, though not in numbers, yet in efficacy, consists of Europeans, whose skill in military tactics gives them a decided superiority in every contest. The sepoys are natives, enrolled and disciplined in the European manner. The company pays the king's troops. The following return of the king's forces, regular and irregular, serving in India, and of the Company's troops, European and native, was laid before Parliament on the 22d of March, 1819:

Regulars, king's troops, Cavalry	4,692
Ditto, Infantry	17,856
King's total	22,548
East India Company's European Artillery	4,583
Ditto, Infantry	3,120
Company's Europeans total	7,703
Native Cavalry	11,011
Do. Infantry	132,715
Artillery, including gun Lascars attached to the European Artillery	8,759
Total Regulars	
Irregulars, Native Cavalry	7,659
Do. do. Infantry	17,082
	24,741
Invalids and pensioners	5,878

If he shall have served with diligence and fidelity in the Company's service for 10 years, and being under 60 years of age, shall be incapable, from infirmity of mind or body, to discharge the duties of his office,.....	One-third.
If above 10 years and less than 20,.....	One-half.
If above 20 years,.....	Two-thirds.
If such officer or servant shall be above 60 years of age, and he shall have served 15 years or upwards, without proof of infirmity of mind or body,.....	Two-thirds.
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Interest, . . .	41,013	Commerce, . . .	89,375
Commerce, . . .	54,551		
Total charge, . . .	3,915,557	Total, . . .	2,674,398
Deficiency at Bombay, . . .			1,241,197



<i>Charge.</i>		OUTPORTS.	<i>Revenue.</i>
Prince of Wales' Island,	195,418	.	000
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Canton,	320,761	.	000
Total charge,	635,690	.	
Deficiency at Outports,		.	635,690

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Company's Europeans total	7,703
Native Cavalry	11,011
Do. Infantry,	132,715
Artillery, including gun Lascars attached to the European Artillery	8,759
Total Regulars	152,485
Irregulars, Native Cavalry	7,659
Do. do. Infantry	17,082
	24,741
Invalids and pensioners	5,875
	30,616
Grand total	213,454

The British military force in India, in October 1826, exceeded 300,000 men : viz.—

Artillery,	15,782
Native Cavalry,	26,094
Infantry,	234,412
Engineers,	4,575
	280,863
King's troop,	21,934
Grand total,	302,797

Of these the irregulars of all descriptions amounted to 82,937 men. This formidable army is distributed throughout Hindostan under the orders of the supreme government, promulgated through its political agents. Commencing from the great stations in the Doab of the Ganges, at Ajmeer is one corps ; another at Neemutch ; a third at Mow ; all supplied from the Bengal army. These are succeeded by the Gujerat subsidiary forces, the field corps at Mulligaum, and the Poonah division, furnished chiefly by the Bombay army. The circle is further continued by the field force in the southern Mahratta country ; the Hyderabad and Nagpoor subsidiaries, composed of Madras troops ; and the detachments from the Bengal establishments forming the Nerbudda and Saugur divisions, from whence the cordon terminates in Bundelcund. Such is the general outline, liable, of course, to temporary modifications, and occasional change in the selection of stations. At present, with the exception of a tract 35 miles broad on each side of Aseerghur, there is an unbroken line of communication through the British territory from Bombay to Calcutta.

#### CHAP. VI.—COMMERCE.

THE commercial as well as the political concerns of that part of Hindostan which is possessed by the British, have long been under the management of a joint-stock company, well-known by the name of the *East India company*. This company was first established by Elizabeth, in 1600, and made its first adventure in 1601, for which, £68,373 were subscribed. At first, individuals seem to have traded separately upon their own account, though only in ships belonging to the company in general ; and on the eight voyages managed in this manner, the average profits were no less than 171 per cent. In 1610, the old or regulated company was changed into a joint-stock company ; each share being £50, and the capital £740,000. The four first voyages conducted on this principle, afforded an average profit of  $87\frac{1}{2}$  per cent. and in 1612, they obtained permission to establish factories at Surat, Ahmedabad, Cambaya, and Goga. In 1627, we find the company stating that they had been obliged to contract a debt of £200, and complaining of the losses which they sustained by the activity of Dutch malice thrusting them out of the markets of the East.

The company had hitherto traded on the pretence that the royal charter, unsupported by parliamentary authority, gave them an exclusive privilege. The profits which were acquired induced men to inquire into the validity of these claims, and it was discovered, that, without the sanction of every branch of the legislature, no charter could confer the privilege in question on any body of men. Many adventurers engaged in the Indian trade, independent of the company ; and the profits of those who had supposed themselves to be possessed of an exclusive privilege were greatly injured by the competition.



In this situation, the affairs of the company continued till 1698, when, to obtain a charter conferring an exclusive privilege of trading to India, £2,000,000 at 8 per cent. was offered to government, by a number of subscribers, unconnected with the old company, which, to maintain its privileges, offered to government £700,000, at 4 per cent. As was to be expected, the administration accepted of the larger sum, though at the higher interest, and a new company was erected, but the old company was not abolished. In 1702, by what was called an indenture tripartite, of which queen Anne formed the third party, the two companies were in some measure united; and in 1708, they were, by act of parliament, formed into one company, under the denomination of the *United company of Merchants trading to the East Indies*,—a name which they have still retained and secured in the exclusive possession of the trade to the East, till the expiration of three years' notice after the 25th of March, 1726. At the time of the new charter of the company its powers were then distributed; all the proprietors who possessed £500 of stock, assembled in a general court, were invested with the supreme legislative authority; and all laws and regulations, all declarations of dividends, all grants of money, were made by them. The executive power was vested in 24 directors, chosen by the general court from among persons possessed of £2000 of stock. It was their duty to act under the ordinances of the proprietors, and to manage the business of routine. They had a chairman and deputy chairman to preside in the courts. In India, the company's affairs were at this time, and long continued to be, directed by three councils, at Bombay, Madras, and Calcutta, which were generally composed of the senior servants of the company, who, notwithstanding, were not debarred from holding subordinate situations at the same time, and consequently distributed among themselves the most lucrative situations in their own gift.

In 1732, the company's charter was renewed; and in 1744, when government was in great want of money, they made a proposal to lend the state £1,000,000, at 3 per cent., provided the period of their exclusive privileges were prolonged to the expiration of 3 years' notice from March, 1780. The offer was accepted, and the company borrowed, on their own bonds, the million which they were to lend to government. By a law passed in 1773, the qualification for a vote in the court of proprietors, was raised from £500 to £1000 stock. The first breach in the monopoly of the East Indian trade was made in 1813, when the company's charter was last renewed. On this occasion the trade was thrown open to the enterprise of individuals, under certain restrictions and regulations, as specified at large in the Act of the 53d Geo. III. cap 155, of which the following abstract is from Colquhoun:—

"By this act the territorial acquisitions in India, with the late acquisitions on the Continent of Asia, or in any island north of the equator, are to remain in the government of the East India Company for 20 years, from the 10th of April, 1814. The Company have also the exclusive monopoly of the trade to and from China for the like term of years. Private traders, subjects of his Majesty, in the United Kingdom, may export goods to any port or place within the limits of the company's charter, provided the return cargoes are sent to such ports only in Great Britain and Ireland, as shall be specified by an order of his Majesty in Council in Great Britain, and by the Lord Lieutenant and council in Ireland.

"By this act the East India Directors are hereafter required to keep separate and distinct accounts of their territorial, political, and commercial affairs, which have been heretofore so amalgamated as to render it impossible, with any degree of accuracy, to ascertain the profit or loss on their trade.

"In the same year, the acts of the 54th of Geo. III. Cap. 34, 35, and 36, make further regulations with respect to the East India trade. By the first act, British subjects may trade between the United Kingdom and the limits of the company's charter, and to any intermediate port or place situate in North and South America (British colonies in America excepted), either directly or circuitously, provided they do not trade in tea, excepting also the dominions of the emperor of China. The second act

allows trade to be carried on with India in ships not British built until the 1st of January, 1815. The third act makes various regulations with respect to duties, drawbacks, manifests, &c.

"These four acts of Parliament regulate the whole of the trade to India, in conformity to the new system which has been established; and it will be of importance that the provisions are well understood by all who carry on private trade, and embark their property in oriental adventures."

"An untrodden path," observes the same judicious writer, "is now opened, to a certain extent, to the enterprise of the British merchant. It is to be hoped that it will be cautiously explored. Various opinions are entertained as to the policy and utility of this new privilege. Upon this point the sentiments of some of our greatest statesmen are at variance.

"It is a possible case, that the separation of the government and commerce of India may operate powerfully in creating that competition among purchasers, upon which the prosperity of the natives depends. If in trading the company shall not only keep separate accounts, but carry on their trade solely and exclusively on the capital allotted for commerce, and upon true mercantile principles, looking always to an ultimate profit, as the private trader must do, a new feature may probably be given to the trade and commerce of India. The attainment of this object, so intimately connected with the general prosperity of India, is certainly a powerful motive for throwing open its ports to British capital and British enterprise. Through this medium (a medium which would give wealth to the natives,) an extension of trade may be expected.

"The principles heretofore perhaps necessarily adopted, but not politically wise to continue, have given to the company the whole monopoly, not only of the productions of the agriculturist, but of the labour of the manufacturer. No freedom, no security, no real competition, can exist in a trade so conducted. At present, the sovereign is the exporting merchant. The capital he employs is not like the capital of a merchant. It is furnished only from the taxes which the people pay. It is this fund that sets them to work. Under such a system, the people must always remain poor, where the sovereign himself exports the produce of the labour of the people without any return. The evil arises from the connexion between the government and the commerce of the country. The principle of separation strictly adhered to would remedy the evil, and increase the resources of the people. In proportion as they acquired wealth, their wants would increase, while the means of supplying these wants would augment the demand for articles of luxury and commerce, which are now unattainable.

"In process of time, under a well-poised competition, it is a possible case that the manufacturers, instead of paying in kind at such prices as the monopoly fixes, might be able to pay their contribution in money. Such a state of things would be the first and the most solid proof of their advancing to a state of prosperity. The remittances to this country, public and private, check the prosperity of the people of India; but by such arrangements as would, by producing a fair competition, increase the wealth of the people, these drains would be less felt. The people would even be able to support heavier burthens, and while they enjoyed more comfort, the revenue, resources, power, and security, of the Indian empire would be augmented. This can never be expected, however, to take place in the pursuit of a policy which exacts a tribute, while it monopolizes the commerce. It is commercial freedom alone that can lead to the discovery of the real resources of British India. It is admitted, that under the present system these resources are narrow and limited, and must continue so until perfect freedom of trade can have full operation.



“ Having opened a trade to the merchants of the United Kingdom,—having given them, under certain limitations, a trade with India, in order to succeed, it must stand on the foundation of equal competition. Without this, it can never prosper. The company may trade as heretofore without gain, but the merchant must calculate not only on a profit, but he must actually realize it: if disappointed, without hopes of future success, he abandons the enterprise. But let the vigilance of self-interest, peculiar to merchants,—let their skill and enterprise be fairly opposed to the expensive system of management, which must pervade corporate establishments of such magnitude, and it is probable the result will be in favour of the private trader.

“ It is not reasonable to suppose that the trade and labour of India, possessing as it does so prolific a soil, and so vast a population, can remain stationary. The blessing of the improved government, and the great security the people enjoy beyond what they experienced under their native princes, must necessarily accelerate an advance towards wealth and independence. No barrier can be set to human industry when properly encouraged. The state of every well-governed country incontestably proves this. It may be traced in the progress made in the United Kingdom, more strongly than in most other countries: although all have been advancing in Europe, and perhaps still more in America. Why not, therefore, under the greatly improved government of British India, may not the same results be expected?

“ But it is not from the territories of the company alone that the enterprise of the British merchant must be rewarded,—not only the British colonies of Ceylon and the Mauritius, situated in the Asiatic seas, but the vast countries (China excepted) which are under the native princes of Asia, are now rendered accessible to private adventure. The eastern archipelago is opened to them. In these countries are to be found persons of opulence, who may desire to possess many of the luxuries of Europe, when introduced under favourable circumstances. Industry may be stimulated from a desire to possess new conveniences and new comforts. The wants of mankind increase in proportion to the power they possess of gratifying them. The extent of these wants also depends on the means which commerce affords of introducing hitherto unknown luxuries. The spices, tea, coffee, and other articles, which commerce brought to Europe from the eastern countries, were only rendered desirable when known.

“ The same reasoning, at least to a certain degree, applies to the opulent inhabitants of Asia, with respect to many articles of European produce and manufacture, which may find an advantageous sale as soon as enterprise, and perseverance, and industry shall enable the adventurers to discover those articles, which are most acceptable to the people resident in the various countries that are visited, and which will of course form the cargoes exported.

“ When the wide range, which is now opened to the private trader is considered, extending to every port or place within the company's charter, and to all intermediate places in North and South America, (the British colonies excepted,) it is impossible to say what may be the result of experiments on so extended a scale which heretofore had been shut against individual enterprise. It is impossible to anticipate either the advantages or disadvantages which would result from this as yet untrodden path of commerce; but to conclude, in the language of a great and enlightened

statesman, who has deeply reflected on the subject :—<sup>c</sup> If there were ever two countries destined and formed by nature for commercial intercourse, these countries are the southern provinces of Asia, and the western shores of South America. The precious metals in which the one abounds have always, from the remotest antiquity down to the present hour, been the staple article of import into the other ; the produce and manufactures of which are again peculiarly suited to the consumption of climates so congenial to their own. This copious—this inexhaustible source of trading enterprise must be available principally to the British people. To the merchants it would be invaluable ; and if in the consumption of South America the industry of the British manufacturer should establish, as we may justly hope, no unsuccessful competition even with that of his fellow subjects in Bengal, how much will the direct intercourse with that continent facilitate to him also the returns of such a trade ?

“ ‘ Those who understand commerce, and the true principles of its wise administration, well know that all its interests are interwoven, all its branches inseparably connected. It is the union not of commerce with government, but of commerce with commerce, that a provident legislature will respect. Numerous are the commercial enterprises, which would be of small benefit if limited to the direct intercourse between one country and another, but which, by intermediate or subsequent transactions in other markets and in distant regions, would become highly advantageous both to private and to national interests. It is in this view, that I feel an indescribable anxiety to secure to our merchants a full participation not of parts and portions only, but of the whole commerce of the East. I wish to grant and guarantee to them, not that alone which I can with limited views only discern and define ; but that also which shall be the ulterior and unforeseen effect of their own skill and enterprise, following up these advantages with ardour, and deriving from every successful operation both the spirit and the means of new exertion. To the encouragement of such hopes, no moment was ever yet more favourable. The barrier of prejudice is shaken. The spirit of monopoly is justly giving way to juster principles of trade ; and the change of public opinion, in this country, is seconded by the great revolutions in the world. What a scene does this present to the imagination ! We are told, that when the Spanish discoverers first overcame, with labour and peril almost unspeakable, the mighty range of mountains which divides the Western from the Atlantic shores of South America, they stood fixed in silent admiration, gazing on the vast expanse of the Southern ocean, which lay stretched before them in boundless prospect. They adored the gracious Providence, which, after the lapse of so many centuries, had opened to mankind so wonderful a field of unheard and unimagined enterprise. But theirs was the glory of conquest, the prey of unjust ambition. As vast as theirs ; infinitely more honourable ; far higher both in purpose and recompense, are the hopes with which the same prospects elevate our hearts. Over countries yet unknown to science, and in tracts which British navigation has scarcely yet explored, we hope to carry the tranquil arts—the social enjoyments—the friendly and benevolent intercourse of commerce. By the link of mutual interest—by the bond of reciprocal good will, we hope to connect together the remotest regions of the earth ; humble and weak, but not rejected instruments of that great purpose of our Creator which he has laid in the reciprocal necessities both of individuals and nations—the firmest ground-work of all human society. ”



Of course the agents of the company were extremely averse to the concessions thus extorted from them in favour of free trade; and they accordingly established various petty regulations, which, while they have in no respect promoted the interests of the company, have proved exceedingly injurious to those of the free traders. The following are the restrictions complained of: *1st.* The trade which is carried on with the territories of the East India company is confined to the presidencies of Bombay, Madras, and Calcutta, and the port of Penang; and it is necessary for each vessel to be provided with a license from the company, which is attended with inconvenience, delay, and expense. Vessels trading with the islands in the Indian ocean must be provided with a similar license from the Board of control. *2d.* The vessels engaged in the trade to the rear, and countries within the company's charter, must be of the burden of 350 tons; and *3d.* All access to China is interdicted to the vessels of British merchants. The great evil of all these restrictions is, that, without promoting any useful purpose, or benefitting a single individual, they hinder our trade from spreading, as it would do, over our own territories and throughout all the countries of the East. It is impossible indeed to conceive a more perverted policy than that by which British vessels are excluded from China. Its operation has just been to throw the lucrative commerce betwixt China and the continent of Europe into the hands of foreigners; and it is for their benefit, and not for that of the company, that British vessels are at this moment excluded from China. This is so crying a grievance, that we can scarcely doubt that, whatever be the ultimate result of the pending discussion respecting the renewal of the company's charter—which expires in 1833—the legislature will modify the restraints now complained of. Lord William Bentinck has already, on his own responsibility, granted a general permission to British-born subjects to hold lands in their own name,—a measure which, we trust, is but the forerunner of other steps of liberal and enlightened policy in this quarter of our empire.

*Imports.]* The value of all goods of the produce of the East Indies and China, together with the Mauritius, imported into Great Britain in 1826, 1827, and 1828, was as follows:

	1826.	1827.	1828.
Imported by the East India company,	£5,375,492	£5,076,360	£6,148,077
Free trade, including privileged trade,	5,178,925	5,612,509	4,514,661
	<u>£10,554,417</u>	<u>£10,688,869</u>	<u>£10,662,738</u>

The following table exhibits the nature and value of all goods, the produce of the East Indies and China, imported into Great Britain, for the year ending 5th January, 1829, whether by the company's vessels, or free-traders :

<i>Species of Merchandise.</i>	<i>By the East India Company.</i>	<i>Free Trade, including the Privilege Trade.</i>	<i>Total.</i>
	£	£	£
Borax refined . . . . .	.	315	315
— unrefined . . . . .	.	583	583
Camphire unrefined . . . . .	.	28,007	28,007
Canes, Rattans, not ground . . . . .	.	20,674	20,674
Cassia Lignea . . . . .	.	24,614	24,614
Cinnamon . . . . .	.	118,119	118,119
Cloves . . . . .	.	46,759	46,759
Coffee . . . . .	65	153,366	153,431
Cotton Wool . . . . .	20,587	585,774	606,361
Cotten Piece Goods, viz. White Calicoes and Muslins . . . . .	89,487	9,670	99,157
— Nankin Cloths . . . . .	.	92,680	92,680
— Dyed Cottons . . . . .	53,011	58,945	111,956
Ebony . . . . .	.	5,411	5,411
Elephant's Teeth . . . . .	.	16,398	16,398
Galls . . . . .	.	5,231	5,231
Ginger . . . . .	.	6,067	6,067
Gum, Animi, and Copal . . . . .	.	7,221	7,221
— Arabic . . . . .	.	3,060	3,060
— Lac-dye . . . . .	.	94,765	94,765
— Shell-lac . . . . .	.	17,528	17,528
Hemp . . . . .	.	13,473	13,473
Indigo . . . . .	629,689	2,194,702	2,824,391
Mace . . . . .	.	7,373	7,373
Mother-of-pearl Shells, rough . . . . .	.	7,738	7,738
Nutmegs . . . . .	.	10,897	10,897
Oil, Castor . . . . .	.	7,562	7,562
Olibanum . . . . .	.	5,522	5,522
Pepper . . . . .	.	80,376	80,376
Rhubarb . . . . .	.	13,183	13,183
Rice . . . . .	.	105,215	105,215
Rice in the husk, or Paddy . . . . .	.	5,213	5,213
Safflower . . . . .	.	8,388	8,388
Sago . . . . .	.	5,308	5,308
Saltpetre . . . . .	43,865	196,821	240,686
Silk, raw . . . . .	910,389	368,279	1,278,668
Silk Manufactures, viz. Bandannoes, Romals, and Handkerchiefs . . . . .	44,618	107,779	152,397
— Crape in pieces . . . . .	.	842	842
— Crape Shawls, Scarfs, Gown pieces, and Handkerchiefs . . . . .	.	13,041	13,041
— Taffeties, Damasks, and other Silks, in pieces . . . . .	6,812	14,896	21,708
Sugar unrefined . . . . .	131,582	718,787	850,369
Tea . . . . .	3,646,800	206,567	3,853,367
Tin . . . . .	.	6,866	6,866
Tortoisesshell, rough . . . . .	.	57,143	57,143
Turmeric . . . . .	.	11,406	11,406
Other articles . . . . .	.	181,107	181,107
Total . . . . .	£5,576,905	5,643,671	11,220,576

*Exports.]* The declared value of all goods exported from Great Britain to the East Indies and China, including the Mauritius, in the same periods, were as follow :

	1826.	1827.	1828.	1829.
By the East India company, . . . . .	L.1,343,411	L.1,842,994	L.1,298,593	L.1,126,926
Free-traders, . . . . .	2,574,660	2,625,888	3,903,006	4,085,426
Total, . . . . .	L.3,918,071	L.4,468,882	L.5,201,599	L.5,212,353



*Tonnage.*] The following is an account of the number of ships which cleared out for British India and China, in each year, from 1801 to 1829 inclusive :

In the Year	Total number of Ships cleared out.			Ships belonging to or chartered by the East India company.		
	Ships.	Tons.	Men.	Ships.	Tons.	Men.
1801 .	.	.	.	32	26,141	2,859
1802 .	.	.	.	43	34,736	3,852
1803 .	.	.	.	50	33,516	3,437
1804 .	.	.	.	44	35,403	4,111
1805 .	The Books containing the Accounts for these Years were destroyed in the Fire at the late Custom House.			42	32,216	3,462
1806 .				39	33,668	3,819
1807 .				39	28,476	3,062
1808 .				36	31,737	3,645
1809 .				41	32,408	3,800
1810 .	.	.	.	46	37,070	4,103
1811 .	.	.	.	43	35,311	3,823
1812 .	.	.	.	42	34,223	3,731
1813 .	.	.	.	29	28,001	2,975
1814 .	52	39,141	4,342	36	34,819	3,524
1815 .	121	79,980	8,610	26	29,177	2,603
1816 .	166	99,936	9,412	26	26,063	2,394
1817 .	195	106,847	8,543	22	22,326	2,305
1818 .	186	104,692	8,210	32	29,245	3,048
1819 .	106	66,525	5,606	35	27,419	2,546
1820 .	109	69,265	5,731	22	23,473	5,425
1821 .	96	68,155	5,811	25	29,468	2,859
1822 .	102	73,102	6,267	25	24,928	2,504
1823 .	111	68,468	5,951	24	26,484	2,699
1824 .	117	79,283	6,973	25	27,580	2,819
1825 .	139	81,103	7,095	32	33,205	3,188
1826 .	150	88,700	7,443	26	28,985	2,675
1827 .						
1828 .						
1829 .						

*Internal Commerce.*] Throughout the whole of Hindostan, the principal articles of internal commerce are grain and salt, together with betel-nut, tobacco, and sugar, and some few articles of lesser note, forming the list of what may be termed the necessities of life to the natives, and the traffic in which they have always enjoyed. Piece-goods, silk, saltpetre, opium, and indigo—which formerly passed entirely through the hands of the Company's servants—are now allowed to be dealt in by every description of merchant. The inland trade of Bengal is the most extensive, owing to its great facilities of transportation by water; here the internal navigation employs a great many vessels of various constructions adapted to the nature of the rivers they traverse: some are flat and clinker-built, others again heavy and lofty. In one navigation, wherein the vessels descend with the stream and return with the track-rope, their construction consults neither aptitude for the sail nor the oar; in others, where the passage is assisted by the stream of one river and opposed by the current of the next, the chief dependence is on the oar, for the winding narrow passage allows no use of the sail, and, as the shallows are frequent, the Bengalese vessels admit of no keels. These vessels are very cheaply constructed: a circular board tied to a bamboo forms the oar,—a wooden triangular frame loaded with some weighty substance, the anchor,—a few bamboos lashed together supply the mast,—a cane of the same species serves as a yard for the sail, which is made of coarse sackcloth,—the trees of the country afford resin to pitch the vessel,—and a platform of mats thatched with straw supplies the place of a deck

to shelter the merchandise. They are navigated, too, with equal frugality; the boatmen receive little more than their food, which is most commonly furnished in grain, together with an inconsiderable allowance of money for the purchase of salt, and the supply of other petty wants. In this trade it is calculated that upwards of 300,000 boatmen are employed, the greater part of whom are at the same time partly agriculturists or fishermen. The land-carriage is performed by oxen chiefly, sometimes by horses, but rarely by buffaloes, who, though more docile than the ox, are more sluggish, and are extremely addicted to lie down in the waters through which they have occasion to pass. The roads, excepting some made for military purposes, do not in general admit the use of wheeled carriages. There is a great deal of this carrying trade between the Deccan and Bengal, and generally between the countries below and above the Ghauts. The manner in which the internal commerce appears to have been originally carried on, and which, in a great measure, still continues, is at *hauts*, in open markets; these hauts are held on certain days only, and are resorted to by petty venders and traders who wish to buy and sell by retail. They are usually established in open plains, where a flag is erected, to the vicinity of which the farmer, the mechanic, and the fisherman, bring their various commodities. The ground is divided into several plots, or what is in Scotland called 'stands,' and each plot is occupied by one or more venders. The business is conducted in a manner similar to our fairs, only a police-officer attends to preserve the peace; formerly duties or customs were levied by the proprietors of the lands on which these fairs were held, but these are now pretty generally abolished. The principal fair held at Cooloo in Crissa, Nolucky Hant in Bengal, and Hurdwar in Delhi. The amount of the internal commerce of India must be immense, but it would be hazardous to risk even a supposition as to its extent.

*Price of Provisions.]* We subjoin a list of the prices of the principal articles of consumpt, as they stood in 1818, since which time they have exhibited little variation. In Bengal, among the natives, the Europeans pay higher.

Rice per maund, 80 lbs. . .	$\frac{1}{2}$ Rupee.	A milch cow, . . .	5 Rupees.
Barley, do. . .	$\frac{1}{2}$ do.	A good bullock, . . .	8 do.
Pease, do. . .	$\frac{1}{2}$ do.	A bull, . . .	4 do.
Salt, do. . .	3 do.	A milch buffalo, . . .	20 do.
Mustard, oil, do. . .	5 do.	A ram, . . .	$\frac{3}{4}$ do.
Ghee, i.e. boiled butter, do.	10 do.	A sheep, . . .	$\frac{1}{2}$ do.
Coarse sugar, do. . .	4 do.	A he goat, . . .	$\frac{1}{2}$ do.
Treacle, do. . .	1 $\frac{1}{2}$ do.	A milch goat, . . .	1 do.
Milk, do. . .	$\frac{3}{4}$ do.	A kid or lamb, . . .	$\frac{1}{2}$ do.
		Thirty fowls, . . .	1 do.
		Ten ducks, . . .	1 do.

The rates of labour are in proportion.

*Wages—Husbandry, 1814.*

An able servant from 6 to 8 rupees yearly.

Day labourers  $4\frac{1}{2}$  to 5 pons of cowries per day.

*Monies.]* In general all the transactions in India are made in *cowries*, rupees, pagodas, or Spanish dollars. In order to understand their calculations, we give the following table.

*Money used in Bengal as common Currency.*

4 Cowries = 1 Gunda,
20 Gundas = 1 Pon,
32 Pons = 1 current Rupee = 2s. = 2,560 Cowries.
A lack of Rupees, is 100,000.



The value of a Bombay rupee is 2s. 3d. ; of a dollar, 5s. ; of a Chinese tale 6s. 8d. ; and of a pagoda, 8s. To reduce a Sicca rupee to English money, 16 per cent. must be added, which brings it to the current rupee, an imaginary coin of 2s.

*Weights and Measures.*] There is no uniformity in weights and measures in British India ; they not only differ in different markets, but frequently in the same market ; there are even different weights for the same article—rice being often bought by one weight and sold by another. These weights in Bengal are merely bits of stone ; and the scales used are so clumsily formed, that the greatest deceptions may be easily practised upon the unwary ; they are never suspended from any fixed place, but usually held in the hand, which, besides occupying much time, limits the quantity weighed at once to a very inconsiderable amount. There is no denomination of weight greater than a *maund* which is divided into 40 *seers*, but this denomination likewise differs ;

A factory-maund being 74 lb. 10 ounces.

A factory-seer 1 lb. 13 ounces.

A bazar-maund 82 lb. 2 ounces.

Liquids are sold by the maund, a measure supposed to contain a quantity equal in weight to the solid, but one also extremely defective.

#### CHAP. VII.—TOPOGRAPHY OF NORTHERN INDIA.

THE territorial divisions of India are a most perplexing subject to the geographer. We have already adverted to the mutability of some of the natural features in this country ; but the confusion arising from this source is nothing to what has taken place in the territorial divisions, at least in so far as the native powers are concerned. In sketching the topography of India, we will adhere as nearly as possible to the arrangement already proposed in our table of geographical divisions ; and having, in a preceding article, described Afghanistan, or the region to the W. of the Indus, we will here commence with the adjacent district of Cashmere in Northern India.

1st. CASHMERE.] This country, like Caubul and Candahar, formed a part of the empire of Acbar. It consists of a beautiful valley of an elliptical form ; bounded on the N. by Little Tibet ; on the E. by Ladauk ; and on the S. and W. by Lahore. Its length is about 100 miles, and its greatest breadth 60. It is abundantly watered, and remarkably fertile, producing luxuriant crops of rice, wheat, and barley, besides the greater part of the flowers and fruits known in Europe. Saffron is a principal article of export ; and the celebrated shawls known by the name of Cashmeres. The latter, however, though manufactured in this country, are not a native product : the long-haired goat, of the hair or duvet of which they are made, being confined to the mountainous part of Tibet. Amritsir is the great entrepot of this commerce, and the number of shawls annually exported at present is about 100,000. A rival manufactory, however, has recently been set agoing in Delhi. The Cashmerians likewise fabricate the best paper known in the East, and various lacquered and cutlery articles.—Hamilton estimates the population of this valley at 600,000 souls. They are a handsome, active, enterprising race. Their language is derived from the Sanscrit, but they are extremely fond of Persian songs and poetry. The females are famed for their beauty and fine complexions. A few in-

sulated tribes maintain their independence in the mountainous districts of this country, and have very little intercourse with the rest of the population. Cashmere is generally regarded by the Hindoos as a kind of holy land, although its inhabitants are mostly Mahommedans. It was anciently divided into two parts; called *Meradj* and *Kamradj*; and ancient traditions assert—what is very probable—that it was at one time covered with water, and called *Sottysir*, or ‘the lake of Sotty.’ The wife of Siva, Abul Fazl, enumerates 150 kings of Cashmere, who flourished anteriorly to the 742d year of the Hegira, and under whom this country was renowned for its learned Brahmins, and magnificent temples. In 1323, it was ravaged by the Tatars, whose princes, of the race of Jaghatai, held sway here from that period till 1541, when it was conquered by Mirza Hayder, the general of the emperor Humayum. Akbar annexed this country to Hindostan in 1586; and the moguls of Delhi ruled here till 1754, when Ahmed Shah conquered the district. In 1809, its governor, Mohammed Azad Khan, profiting by a change of dynasty, set up the standard of independence; and in 1816, he defeated an army which had been sent against him. In 1819, the rajah, Runjeet Singh, sheik of Lahore, seized upon this territory; but he does not seem to have retained it long, and recently its people or rulers applied for the protection of the British power, but failed to obtain it.

*City of Cashmere.*] The city of Cashmere is the largest in the extreme north of India, containing, so late as 1809, a population of from 150,000 to 200,000 souls. It is situated in 33° 23' N. lat. and 74° 47' E. long., about 200 miles N. from Lahore. “The city—which, in the ancient annals of India,” says Forster, “was known by the name of *Siringnaghur*, but now by that of the province at large—extends about three miles on each side of the river Jalum, over which are four or five wooden bridges, and occupies in some parts of its breadth, which is irregular, about two miles. The houses, many of them two and three stories high, are slightly built of brick and mortar, with a slight intermixture of timber. On a standing roof of wood is laid a covering of fine earth, which shelters the building from the great quantity of snow that falls in the winter season. This fence communicates an equal warmth in winter as a refreshing coolness in the summer season, when the tops of the houses, which are planted with a variety of flowers, exhibit at a distance the spacious view of a beautiful chequered parterre. The streets are narrow, and choked with the filth of the inhabitants, who are proverbially unclean. No buildings are seen in this city worthy of remark; the Kasmirians boast much of a wooden mosque called the *Jumah-Mussid*, erected by one of the emperors of Hindostan; but its claim to distinction is very moderate.” Since the dismemberment of Cashmere from the Mogul empire it has suffered many disasters.

*Lake of Cashmere.*] The lake of Cashmere, provincially named the *Dall*, has long been celebrated for its beauties. It stretches from the N.E. quarter of the city in an oval circumference of five or six miles, and joins the Ihylum by a narrow channel near the suburbs. Its scenery is ornamented with numerous small islands.

2d. UPPER LAHORE.] The upper or hill-country of Lahore, sometimes called the *Kohistan*, is nearly equal in extent to the *Punjaub* or Lower Lahore, which, however, belongs to India Proper. The whole province of Lahore is bounded on the N. by Cashmere and the Indus; on the E. by the mountains of Northern Hindostan; on the S. by Delhi, Ajmeer, and



Moulton; and on the W. by the Indus; its length being computed at 340 miles, and its breadth at 200. The climate of the upper district resembles that of France; the soil is strong and productive. The inhabitants are Seiks, Singhs, Jauts, Rajpoots, Hindoos of lower castes, and Mahomedans. On the N.W. borders they are chiefly Afghans. Its present ruler is Runjeet Singh.

3d. DOAB OF THE SUTLEJE AND JUMNA.] This district, with the two following, belongs to the Bengal presidency. It remained wholly unexplored until the Gorkha war of 1815. To the N. it is separated from Little Tibet by the Himalayas; on the E. it is bounded by the Jumna; on the S. it adjoins the province of Delhi; and on the W. its limits are the Sutleje. Its length may be estimated at 90 miles; and its average breadth at 60. At an early period this country appears to have possessed as many independent states as it contained villages, and was ravaged by intestine warfare until the Gorkha invasion in 1803. In 1815, the British wrested this long-agitated country from the Gorkhas, and expelled them from the entire territory W. of the Kali branch of the Goggra. Our government then laid down a basis for its settlement founded on the restoration of the exiled or subdued chiefs, and the *statu quo* of this territory at the period of the Gorkha invasion in 1803. The only lands and military posts occupied by the British are *Jounsar, Bhawer, Subhatoo, Raaenghur, Sindook*, and *Poondur*; the unprofitable nature of the country, and the difficulty of governing such remote and insulated tracts, were objections to the retaining of territory in this quarter.

4th. GURWAL.] The province of Gurwal, or *Garhawal*, is bounded on the N. by the Himalayas, on the E. by the Dauli, Alacananda, and Ramgunga rivers; on the S. by the great plain of the Ganges; and on the W. by the Jumna. Its superficies may be estimated at 9,000 square miles. On the S. towards Loldeng, the whole face of this province is an assemblage of hills; but a small proportion of this extensive country is either populated or cultivated. The inhabitants are termed Khasyas. In 1803, Umneer Singh Thappa conquered this district; but the expelled rajah was restored by the British arms in 1815, and now rules at Barabaut under British protection.

5th. KUMAON.] This district, as regulated since the British conquest, comprehends the whole tract of country between the Ganges and the Cali, from the plains to the highest pinnacles of the Himalayas, forming a four-sided figure, extending about 90 miles in each direction. As a British possession it forms an integral part of the province of Delhi. It is important as commanding some of the best passes across the Himalaya; and it contains mines of copper and probably other metals. One of the greatest general advantages (besides that of putting an end to the feuds and squabbles of the mountain chiefs) which will result from the occupation of this part of the Himalaya by the British, must be the information that they must, in the course of time, obtain of the structure and appearance of the Himalaya in particular, and of the geography of the central parts of Asia generally. Already, more is known of this country than of any other on the same lofty ridge; and it may not be amiss to notice one or two particulars: From the Ganges at Hurdwar, or, eastward, but bending a little to the S. in the middle, to the Cali branch of the Goggra, a distance of about 100 miles, may be considered as the termination of the plains of the Rohilcund district of Delhi; and the ground begins to ascend, and is covered with thick brushwood, at first interspersed with marshes, as is very

common along the base of mountains. After a little ascent, the trees are of larger size, though still of the same species, or, at least, genera, with those that are found in the plain. As the ascent is continued, the tropical vegetation begins to disappear; rhododendron and its associates become the bushes; the oak and the pine the trees; the flowering plants and scandent epidendra give place to ferns, mosses, and lichens; and the brakes are filled with wild raspberries, barberries, brambles, thorns, and briars, intermixed with hollies, willows, wild pears, and mulberries, according to the nature of the soil. The larger annual plants are various kinds of nettles and thistles; and the whole has the character of a tangled wild in Europe. This begins to be the prominent character at an elevation of between 2,000 and 3,000 feet; and above 3,000 feet it is general for a limited height. Those trees at last become few, and the prevailing class is the pine, of which there are several species, some of them of great size; and with them we should expect the *vacciniums*, some of which have been mentioned. As the ascent continues, the pines become fewer, and are found only in straggling clumps, and of stunted dimensions; while, just as we would expect upon the mountains of Norway or Scotland, the birch, gradually changing to the dwarf species, is the last tree, and moss and lichen the only vegetation near the snow; and long before the 26,000 feet, which is about the elevation of the most lofty summit in Kumaon, is reached, (if reached it shall ever be by mortal foot,) there will, of course, be an end to all vegetation. The tiger is mentioned as being abundant in this upland country, and found even near the snow; but the probability is, that the animal taken for the tiger may have been some other of the feline race, better adapted to the rigour of the climate. Years of observation will be required before even an idea can be formed of the advantages that science may reap from the British occupation of Kumaon, if that occupation be turned to proper account. Nowhere has study so great a range of elevation: and that within a few days' march of the rich plain of the Ganges, and in a country of which the valleys could be rendered very productive.

6th. NEPAUL.] Nepal is still one of the largest and most compact independent sovereignties of India, though greatly curtailed in extent by the peace of 1815. To the N. it is separated from Tibet by the Himalayas; on the E. by the river Mitchee, and the rajah of Sikkim's territories; on the S. by the British territories of Delhi, Oude, Bahar, and Bengal, with the exception of about 60 miles belonging to the nabob of Oude; and on the W. by the Cali river and Kumaon. Its extreme length may be estimated at 460 miles; its average breadth at 115. The lowest belt of the Nepaulese dominions is part of the great plain of Hindostan; in a few spots the British districts reach to the base of the Himalayas, but in most parts the Gorkha possessions stretch about 20 miles into the plains. Bounding this low country on the N. is a region nearly of the same width, consisting of small hills, which rise gradually towards the N., and are watered by many streams springing from the southern faces of the first lofty mountains to which these hills imperceptibly unite. The lower portion of these hills, and some of the adjacent plains, are the grand site of the saul-forests. In several places these low hills are separated by fine *doons*, or what in Scotland would be called *straths*. Many of these are well-cultivated. On arriving at what may be called the mountains, the inhabited valleys are generally very narrow, and from 3000 to 6000 feet of perpendicular height above the plains of Bengal. Some



produce enormous rattans and bamboos,—others pine-apples and sugar-canes,—others only oats and barley. The orange, as it here ripens in winter, is nowhere finer. Cardamom and ginger are valuable productions; but transplanted rice forms one-half of the whole cultivation in this quarter. Considerable flocks of sheep are fed by the Gurung and Limboo tribes; horses are imported from Tibet. The frigid regions are the abode of two of the finest birds that are known: the marra, or *Meleagris satyra*,—and the damphiya, or *Phasianus impeyanus*. The mountains contain iron, lead, and copper; and a little gold is found in the channels of the rivers. The copper-mines are quite superficial; each mine has certain families attached to it, who appear to have some property in it, but the rajah shares with them. Corundum of the compact kind is also procured here. The valley of Nepaul Proper is the largest in the Gorkha dominions; yet in this elevated plain there is not naturally a single stone of any considerable size; the whole seems to consist of alluvial matter covered with soil. The ridge of the snowy Alps, although it here appears to wind considerably, has few interruptions, and in most places is altogether insuperable. Several rivers that rise in Tibet, pass through among its peaks, but amidst such enormous precipices, and through such narrow chasms, that their openings are in general quite impracticable. The widest break gives passage to the *Arun*, the chief branch of the *Cosi*. The northern valleys are inhabited by Tatar or Chinese tribes. The mountain Hindoos of pure birth are not numerous. Before the Gorkha predominance, the military force among the petty chiefs was always large, but undisciplined; it is now much improved. The most select portion of the Gorkha territory consists of two delightful valleys, called *Great* and *Little Nepaul*, separated by the mountain Chandragiri. These form *Nepaul Proper*, the northernmost boundary of which scarcely lies in a higher parallel than 27° 50' N. The whole lands here have been long partitioned into fields, each of which in ordinary seasons is calculated to produce 234 bushels of rice. The hoe is the grand instrument of cultivation; but the inhabitants have numerous water-mills for grinding corn. A considerable trade subsists between the Nepaul territories and the district of Purneah in Bengal. *Calmandao* the capital is but a small town.—The ancient history of Nepaul is very obscure. Runjeet Mull was the last prince of Newar blood who reigned here. He formed an alliance with Prithi Narrain, the rajah of Yorkha, which ended in the total subjugation of Nepaul by this ally in 1768. In 1769 the Gorkha dynasty first came into collision with the British, who penetrated as far as Sederoly, but did not prosecute the enterprise. In 1792 the emperor of China despatched an army of 70,000 men against the Nepaulese, to revenge certain indignities which they had offered to the Tibet Lama, and extorted a nominal submission from them. In 1814, a large body of Gorkhas attacked two British stations in Goruckpoor and Sarun, whereupon Sir David Ochterlony marched against the redoubtable Ameer Singh, and compelled him to accede to a treaty of peace; by which he renounced all the country lying W. of the *Cali*. The Nepaulese appear still to recognise some kind of connexion with China, as every fifth year a complimentary mission is sent from Catmandoo to Peking.

7th. SIKKIM.] The small state of Sikkim is situated on the S.E. of Nepaul, in absolute position, though the Nepaulese territory in part bounds it on the S. The other part of the southern boundary of this little state is the British frontier; and it extends thence to the Himalayas, a distance

of about 60 miles, while its extent from the Conki, on the frontiers of Nepal, to the Teesta, on those of the territories of the rajah of Bootan, is about 40 miles. This little state is of some consequence in the general politics of Asia, as the most easy communication between the rulers of India Proper and the Chinese authorities in Tibet, is through the passes of Sikkim.

8th. *BOOTAN.*] The term *Bhote* is applied by the Hindoos to the whole mountainous region from Cashmere to China. In the present article, however, the word is restricted to the dominions of the Deb rajah, extending 250 miles in length by 90 in average breadth, being divided on the N. from Tibet by the Himalayas, and bounded on the S. by Bengal. It has been called 'the land of extremes:' presenting summits clad with perennial snow,—huge cliffy rocks,—hills verdant with forests,—dells abounding in streams,—the most luxuriant vegetation in one place,—the wildest and rudest scenery in another. Along the margin of this singular inland country, there extends a belt of plain, more than 20 miles in breadth, which separates it from Bengal. Where the climate is temperate, almost every favourable aspect of the mountains, coated with the smallest quantity of soil, is cleared and adapted for cultivation by being cut into horizontal beds. The vegetation of the more elevated parts of the country has that European character so generally characteristic of the whole Himalaya range. Even the turnip is here met with, and is large and good. Wild animals are not numerous; but monkeys of a large size abound. The species of horse indigenous to Bootan is remarkable for its symmetry, and stands 13 hands high. It is generally piebald, short-bodied, and climbbed. A caravan is annually despatched by the Deb rajah to Rangoon; but the reciprocal privilege of sending a caravan into Bootan has not yet been conceded even to the Bengalese. The aggregate amount of the whole commerce seldom exceeds 30,000 rupees. In person there is a remarkable dissimilarity between the feeble and meek inhabitants of Bengal, and their active and Herculean neighbours, the mountaineers of Bootan, many of whom are 6 feet in height. A strong similarity of feature pervades the whole Bootan race; though of a dark complexion, they are more ruddy and robust than the Bengalese, and have more elevated cheek-bones; their eyes are small and black; their eye-lashes thin and scarcely perceptible; and most of them arrive at a very advanced age before they have even the rudiments of a beard. Their military weapons are a bow and arrows, a short straight sword, and a falchion reflected like a pruning-knife. Their matchlocks are very contemptible. Woollen cloth for raiment, flesh, spirits, and tea, are in use among the Bootanees, who are strangers to the subtle niceties of the Brahminical Hindoos. Their ministers of religion are of the Lama-Buddhist sect, and form a distinct class. The Deb rajah, who resides at Tassisuden, is usually considered the supreme head of the state, but in strictest sense he is only the secular governor, the legitimate sovereign being the Dharma rajah, a supposed incarnation of the Deity; but as this sacred personage never interferes in lay affairs, he is only known to foreigners through the transactions of his deputy the Deb rajah. In ancient Brahminical legends, the denomination of this country is *Andra*. The first intercourse of its government with the British happened in 1772, in which year the Deb rajah suddenly invaded the principality of Cooch Bahar. They were easily driven back, but no advantage was taken of the circumstance. In 1816 the advance of the British forces towards Nepal excited a considerable sensation at the:



Deb rajah, who expressed his hopes of assistance, in case he incurred the displeasure of the Chinese government, by refusing to act against the British. It would appear that this country is at present agitated by two parties, respectively attached to the Deb and Dharma rajahs.

9th. ASSAM.] Assam is the common name of the valley of the Brahmapootra, at least of the lower part of it. This remote country adjoins the province of Bengal at the N.E. corner, about the 91st degree of E. long., whence it stretches E. to the Langtang mountains in 97° E. long. which separate the eastern sources of the Brahmapootra from the valley of the Seree Serhit river, and the territory of the Borkhamptee rajah, a tributary of the Burman monarch.<sup>17</sup> The average breadth of the valley of the Brahmapootra in this quarter is 60 miles, although in a few places of Upper Assam, where the mountains recede farthest, the breadth is considerably more. In its greatest dimensions, Assam may be estimated at 350 miles in length, by 60 in average breadth; and it is divided into the three provinces of *Camroop* on the W., *Assam* in the centre, and *Seediya* at the eastern extremity. The low grounds of Assam, along the river, are woody, marshy, and, of course, highly miasmatic. On the mountains the air is healthy, and the climate mild. The number and magnitude of the rivers in Assam probably surpass those of any other country in the world of equal extent. They are, in general, of a sufficient depth at all seasons to admit of a commercial intercourse in shallow boats, and during the rainy season boats of the largest size find sufficient water. The total number of rivers within the Assamese territory has been estimated at 61; of which the principal are the eastern branch of the Brahmapootra or Lohit, the Dihong, the Dibong, the Dikho, and the Dikrong. On the N. Assam is bounded by the great Himalaya which separates it from Tibet. The animal and vegetable productions are nearly the same as those of Bengal, which country Assam much resembles in its physical appearance. Transplanted rice forms three-fourths of the whole crop; wheat, barley, and millet, are little used. The

<sup>17</sup> Assam is, like all other valleys, enclosed by mountains, except on the S.W., where the Brahmapootra escapes from its mountainous basin, and enters a comparatively level country. It is impossible, by a merely verbal description, to give a clear idea of its boundaries to the N.E. and S.; but it may serve to give some idea of the subject to say, that on the N. Assam is bounded by the subalpine ranges which flank the Great Himalaya; on the S. by the Garrow and Nagas mountains, which rise in their progress eastward till they join the Langtang mountains, and separate the upper basin of the Brahmapootra from the basin of the Keendweem, the N.W. branch of the Irrawaddy. On the E. the great snowy range of the Langtang shuts up the valley in 97° E. long. and near 2 deg. E. of Saddaya, in 27° 52' N. lat. and 95° 16' E. long. This range seems to be the Uddaya of the Puranas, or 'mountains of the rising sun.' Beyond these mountains is the valley of the Seree Serhit, a N.W. branch of the Irrawaddy which it is supposed to join at or near Bhan-mo-so. The most northern part of the Burman dominions, intervenes between these mountains and the province of Yunnan in China. Assam, of course, can have no connection with Yunnan. The pass by which Lieutenants Wilcox and Burlton returned over the Langtang mountains, was elevated 11,382 feet above the level of Saddaya, and the snow in several places 12 feet deep on the 4th of June, 1827. This range probably runs S. all the way between the Irrawaddy and Kuduim rivers, separating the basin of the latter from that of the former; progressively declining in height as it goes southward. The eastern branch of the Brahmapootra, mentioned in the text, comes from the Langtang mountains; whilst the Dihong, a branch three times larger than the former, comes from the N. and N.W., originating, in all probability, in the Great Himalaya. We have not yet been able to explore this branch like the eastern, on account of the hostility of the Abors. The highest point explored is the village of Pashee, in the country of the Simongs, in 28° 6' N. lat. and 95° 3' E. long. From this village is a most extensive prospect of the course of the Brahmapootra from the hills, as far as Sussee, its junction with the Dihong, the course of the Koondul, and other streams, and lofty ranges of mountains, including the snowy mountains behind the Saddaya Peak, and the snowy range to the S.E. (the Langtang) at least 150 miles distant.

most common pulse is the hairy-podded kidney-bean. Considerable quantities of black pepper, chilies, choyies, ginger, turmeric, capsicum, onions, and garlic, are raised, and English seeds have been found to thrive well. Cocoa-nuts are very rare, but oranges abound. Cotton is reared by most of the hill-tribes, but silk forms a great part of the native clothing. The most common silk-worm is reared on a species of *laurus*. Sheep are scarce; oxen form the common labouring cattle. In 1809 the total value of the exports from Bengal to Assam was only 228,000 rupees, of which salt alone amounted to 192,000. The imports from Assam amounted to 151,000 rupees, of which the value of lac amounted to 55,000, and of cotton to 35,000. The balance of commerce is usually paid in gold, which is found in all the small rivers of Assam. All the royal family of Assam have a right to ascend the throne, except such as have any personal blemish. The three great officers of state are hereditary in three families. By far the greater part of the land is granted to persons named *pykes*, each of whom in return is held bound to work gratuitously four months in the year, either for the king, or whatever person the royal pleasure substitutes. These serfs of the crown are placed under rajahs and farmers of the revenue. All the domestics are slaves. No accurate estimate of the population can be formed; but it must be very scanty in a country of which more than three-fourths of the surface are covered with jungle. The principal towns are *Jorhaut*, *Gerghong*, *Rungpoor*, and *Gohati*; but they are all mere collections of mud-hovels.—The earliest historical names connected with this country strongly resemble the Chinese. From the beginning of the 17th century the Brahminical doctrines appear to have gradually gained ground here, and since the middle of that century the governing party have entirely adopted the language of Bengal. Hitherto the Assamese had been a warlike and enterprising people; but after their conversion by the Brahmins, the nation sunk into the most abject state of pusillanimity, and a scene of internal turbulence and confusion ensued. In 1793 the British power restored the dethroned king of Assam to his government; but shortly afterwards Bura Gohaing, one of the hereditary counsellors of state, assumed the supreme authority. Chunder Khant, having been excluded from his succession to the throne, procured assistance from the Burmese, and expelled the usurper; but in June, 1822, the commander-in-chief of the Burmese forces was proclaimed rajah of Assam, subordinate to the king of Ava. A rupture speedily took place between the new power and the British authorities, relative to the possession of the island of Shapuree on the coast of Chittagong; whereupon a British detachment entered Assam, and in the course of 1825 expelled the Burmese usurpers, and attained complete possession of the country, which must henceforward be virtually considered as an integral portion of the British empire in India.

#### CHAP. VIII.—TOPOGRAPHY OF INDIA PROPER.

##### I. SINDETIC INDIA.

1st. THE PUNJAUB.] We have already described the general boundaries of Lahore, and that division of it known by the name of Upper Lahore; the most valuable portion of this province is known by the name of the *Punjaub*, or sometimes *Lower Lahore*, comprehending the doabs of *Sinde-Sagor Jinhut*, *Rechna*, *Barry*, and *Jallinder*. The general agricultural productions of the Punjaub, are: wheat, barley, rice, pulse, sugar-cane,



tobacco, and various fruits. The exports to the countries W. of the Indus are sugar, rice, indigo, wheat, and white cotton-goods. The fine streams of this country are little resorted to for the purpose of inland navigation. It is reckoned that one-third of the whole inhabitants are Singhs, or Seiks, a bold, active, robust race, who form, at present, friendly and peaceable neighbours to our government, and serve as a barrier against the more turbulent Moslems of Afghanistan.—*Lahore*, the ancient capital of the province and the modern one of rajah Runjeet Singh, is situated on the S. side of the Ravey, which is here about 300 yards wide. About 2 miles N. from the city, stands the celebrated Mausoleum of Jehangeer, which is still in very good condition, but far inferior to the Taj at Agra.

2d. MOOLTAN.] In its greatest dimensions this province extends from the sea to Lahore, and formerly comprehended the country on both sides of the Indus. To the N. it is bounded by Lahore, on the E. it has the great desert of Ajmeer; on the S. the Indian ocean, and on the W. the course of the Indus now separates it from the Beloochistan and Caubul dominions. When Abul Fazel wrote, Mooltan was one of the largest possessions of the Indian empire; its present limits do not exceed 110 miles in length by 70 in breadth. In 1809, the nabob of Mooltan was a feudatory to the Caubul sovereign; since the above date, the country has been subdued by Runjeet Singh of Lahore, to whom it still continues tributary.—*Mooltan* or *Multan*, the capital of this province, is noted for its silks and carpets. The inhabitants of this province are supposed to have been the *Malli* of Alexander's historians.

3d. SINDE.] The state of Sinde, or *Sindhu*, was formerly a principality in the ancient province of Mooltan. Including *Tatta*, its general boundaries are Mooltan and Afghanistan on the N.; the desert of Ajmeer, and Cutch on the E., the sea on the S., and the sea and the mountains of Beloochistan on the W. The eastern limits are ill-defined. In length the dominions of the Sinde Ameers may be loosely estimated at 300 miles, their average breadth is 80, and they are intersected diagonally by the Indus. The section to the W. of that river is mostly inhabited by Beloochies, and directly under the Caubul sovereign. A great part of the province lying to the westward of where the monsoon ceases, is a barren sterile soil. Easterly from the meridian of 67° 40' E., the land near the Indus appears capable of improvement; but to the northward of Tatta, it is mountainous, barren, and uninhabited. The Indus, from the city of Tatta to a branch called the Fulalee, has from 2 to 2½ fathoms of water. Its banks in the vicinity of Hyderabad are generally well-cultivated. During the swellings of the river, grains and other seeds are raised; the remainder of the year is employed in the cultivation of indigo, sugar-cane, huldee, &c. The principal articles of home-produce exported from Sinde, are: rice, ghee, hides, shark fins, potash, saltpetre, asafœtida, bdellium, madder, frankincense, Tatta cloths, horses, indigo, and oleaginous and other seeds. There are no established land-caravans from Sinde to Mooltan and Caubul; but an intercourse is carried on by travellers and merchants. The East India Company had formerly a factory in Sinde, but it has been withdrawn. The internal government of Sinde is a military despotism under the Talpoory family, belonging to the Mahommedan sect of Shiah. The Mahommedans compose the military strength of the country; but the great bulk of the population consists of Hindoos, Juts, and Baloochies. Sinde is now but scantily peopled; from Tatta to Hyderabad, the country is almost destitute of human beings, but the Ameers of Sinde, collectively, can bring into the

field an army of 36,000 men, composed of irregular cavalry, armed with matchlocks, swords, and shields. The Sindians are generally well-made, and stronger than the more southern natives of India. Their complexion is a dark tawny with black eyes and eye-brows, and uncommonly good teeth. Like the Seiks they allow their hair to grow, and wear such large turbans, that some of them contain 80 yards of muslin. The females are distinguished for beauty of face and symmetry of person. The language has a close resemblance to the Bengalese and Hindostanee.—Sinde was the first conquest in Hindostan, effected by the Mahomedans. About 1535, Shah Beg, one of sultan Baber's antagonists, conquered Sinde, and founded a dynasty. It afterwards became tributary to the Delhi emperors. In 1779, a tribe of Baloochy origin, named the *Talpories*, headed by some of the late Ameers, expelled the ruling prince, and assumed the government of the country. We have now a military station within 70 miles of the Sinde frontier, and 150 of its capital. *Tatta*, or the delta of the Indus, is a sterile tract of country; its capital of the same name, is situated in the Indus, about 130 miles from the sea, by the course of the river. Its inhabitants in 1809, were 15,000. It has greatly declined of late years. In its vicinity, are an astonishing number of Mahomedan tombs and mausolea.—*Hyderabad*, the present capital of Sinde, is a pretty strong fortress, on a rocky hill, the base of which is washed by the Falalee.

4th. Cutch.] This province consists of an immense salt-morass called the *Runn*, and an irregular hilly tract insulated by the Runn and the sea. It is bounded on the N. by the sandy desert, on the E. by the gulf of Cutch, on the S. by the Indian ocean, and on the W. by the easternmost branch of the Indus, and a barren waste which divides it from Sinde. In length from E. to W. it may be estimated at 160 miles, and in breadth including the Runn, at 95. The principal divisions are *Ulrassa* and *Gurrah* on the W., *Pawan* and *Puchum* on the N., *Kanthi* on the sea-coast, and *Wagur* on the E. Cutch may be described as almost destitute of wood; the general soil is a light clay. Date-trees are common, iron-ore is found everywhere, and wood-coal is said to exist about 20 feet below the surface. The total population of Cutch has been recently estimated at 500,000 souls. Taken in the aggregate, the Cutchies are a treacherous, vicious race; their language is a dialect of the Sanscrit, but the language of business is the Gujarati.—Cutch is mentioned by Abul Fazel, in 1582, as an independent state. In 1819, it was conquered by the British, who have a garrison in *Bhooj*. The present Row was elected under the patronage of the British government, and the political agent at Bhooj may be reckoned the first member of the regency. The most populous town in Cutch, is the sea-port of *Mandavee*, about 40 miles S. S.W. of Bhooj. It maintains a brisk trade with Arabia, Bombay, and the Malabar coast, and is said to contain 50,000 inhabitants. The government of Cutch is that of a pure aristocracy, the power being vested in the various chiefs on their respective territories, which bear a strong resemblance to the feudal baronies. These chiefs owe to the *Rao*, or *Row*, the duty of military service. When their services are required, an order is written out, and the seal attached, demanding their attendance with their armed followers on the day and at the place specified. "Men mounted on camels are despatched in every direction; and, as these animals travel from the centre to the boundaries of Cutch in one day, the whole are at the rendezvous on the third day after the summons has been issued. In times when the feudal spirit was high, and the country rich and populous, 30,000 cavalry have thus been collect-



ed; but, at the present day, if the whole body of Jharejas were unanimous and sincere in their object, about half that number could with difficulty be brought together, and perhaps only about half the number of mounted men. It is a pleasing and wild sight, to perceive parties of horse, of from five to fifty, flocking to the *trysting-place* from every quarter, while the whole country is animated and in a bustle. This gathering is called the *chupper*, from an express camel, which goes by that name in this country. The Rajpoots are almost exclusively armed with the sword and short spear. Fire-arms are generally confined to the attendants of other castes, and to mercenaries. The greater portion of the levies are horsemen; the infantry being supposed to be left in defence of the respective forts of the chiefs. The head Jhareja has a small and shabby tent, which, with all the necessaries of the party, is carried on a camel or two that accompany the party at a trot. The tent is open to all the followers. No bedstead is admitted in a Cutch camp, and even the Rao himself sleeps on the ground. The allowance to these levies is about the third of a rupee per day for every horseman, and something less for infantry. Some opium is also served out by the *darbar* to the chiefs, who defray all the expenses of travelling during their absence from home. In other respects, the Rao or the chiefs of different *bhyauds* or brotherhoods, have no power over their *Grassia* relations, nor can they legally interfere in their village concerns. There is, however, a general respect entertained for the *teelat*, or head of the clan, which frequently induces the *bhyaud* to submit their differences to his decision. In Kattywar, the *bhyaud* pays a *vera* or tribute to the *teelat*, to enable him to discharge the foreign tribute."

[5th. GUJERAT PENINSULA.] This territory is principally situated between the 21st and 22d degrees of N. lat. and occupies the S.W. extremity of the province, to the main land of which it is joined by an isthmus. To the N. it is bounded by the gulf of Cutch and the Runn, on the E. by the gulf of Cambay and the Indian ocean, and on the S. and W. by the Indian ocean. Its length from E. to W. may be estimated at 190 miles, and its average breadth at 110. The largest river is the *Bhadun*, which falls into the sea 15 miles S. of Poorbunder, after a course of above 100 miles. It receives 99 tributaries. The mountains here are few, and of no remarkable elevation. The inhabitants are chiefly Rajpoots, Catties, Coolies, and Koombres. A great majority of the petty chiefs are of the Jahrejah tribe, conjectured to have originally come from Persia, through Sinde, having been probably expelled by the early invasions of the caliphs. As it is the Jahrejahs, Catties, and many other tribes calling themselves Hindoos, are but very superficially instructed in the doctrines of their own faith. In 1818, after the fall of the Peshwa, the management of their territory devolved wholly on the British government.

[6th. PROVINCE OF GUJERAT.] The province of Gujerat is bounded on the N. and E. by steep craggy mountains, which divide it from Ajmeer, Malwa, and Candeish, on the S. by the province of Aurungabad and the sea, and on the W. by the sea, Cutch, and Mooltan. We have already described the peninsular portion or S.W. extremity of this country. The western boundary, along the Banass river, is in some parts a level arid country, and in others a low salt swamp resembling the Runn. The province is traversed by several noble rivers, such as the *Nerbudda*, *Tuptee*, *Wahy*, *Wahindey*, and *Sabermatty*, but in particular tracts a great scarcity of water is experienced. The country, notwithstanding its apparent smoothness to the eye, is much intersected by ravines, and by ground

which has been broken up by the rains. The districts directly subordinate to the British, are susceptible of great improvements. Gujerat exhibits a wonderfully strange assemblage of sects and castes. Bishop Heber relates a very interesting interview which he had with a very singular and famous religious reformer in this country, the pundit Swaamee Narain, who had above 50,000 followers in Gujerat. His doctrines presented a strange mixture of a pure theism and Hindooism. The Jains are a numerous sect, and a few Parsees, or fire-worshippers, the feeble remains of the once-predominant sect of the Magi, are still found here. In some parts of the province, the *Grassia* are a numerous class of landholders, but belong to different tribes. The *Coolies* are a fierce and savage race. The *Bhattis* or *Bharotts* are regarded as a sacred tribe, and exercise considerable influence over the natives. The *Dheras* of this province are a caste similar to the *Mhars* of the Deccan, and the *Parias* of Malabar. The *Boras* are a remarkable class of men, who, although Mahommedans in religion, are Jews in features, manners, and genius. Boorhanpoor in Candeish, is the head-quarters of this singular sect.—It is a common belief that this province was originally peopled by the rude castes which still exist under the name of *Coolies* and *Bheels*. At a more recent period, the Rajpoots acquired the ascendancy. Abul Fazel informs us that Gujerat was first invaded by sultan Mahmood of Ghizni, about A.D. 1025. In 1295, it is mentioned by Marco Polo. After the establishment of the Delhi sovereignty, this province remained for many years subordinate to the Patan emperors, but in the 15th it became again independent, under a Rajpoot dynasty. In 1572, during the reign of Acher, this line of princes was overthrown. From 1724 till 1818, the Maharatta Peshwa was the principal ruler in this district, but it has now devolved to the British.—The principal towns are *Surat*, *Ahmedabad*, *Broach*, *Baroda*, *Cambay*, and *Kairah*.

*Surat.*] Bishop Heber describes *Surat*, or *Soorat*, as a 'large and ugly city.' Narrow, winding streets, and high houses of timber frames filled up with bricks, the upper stories projecting over each other, describe this famous mart and emporium. A wall with semi-circular bastions surrounds it, which is still in good repair. "The circuit of the city," says the bishop, "is about six miles, in a semicircle of which the river Taptee or Tâpee forms the chord. Near the centre of this chord, and washed by the river, stands a small castle, with round bastions, glacis, and covered way, in which a few Sepoys and European artillerymen are stationed: it is distinguished by the singularity of two flagstuffs, on one of which is displayed a union-jack, on the other a plain red flag, the ancient ensign of the emperors of Delhi. This arrangement was adopted, I believe, in courtesy, at the time when the East India Company conquered the fort from the nawab of *Surat*, and has never since been discontinued, though the nawab, like the emperor himself, is now only a pensioner on the bounty or justice of the government. In the neighbourhood of this fort are most of the English houses, of a good size, and surrounded with extensive compounds, but not well contrived to resist heat, and arranged with a strange neglect both of tatties and punkabs. Without the walls are a French factory, containing some handsome and convenient buildings, but now quite deserted by their proper owners, and occupied by different English officers, who pay a rent to some country-born people, who pretend to have an interest in them; and a Dutch factory, also empty, the chief of which is only waiting the orders of his government to surrender



this, like the other Dutch settlements, to the English. The French factory had been restored to that nation at the peace, and a governor and several officers came to take possession. The diseases of the climate, however, attacked them with unusual severity. The governor died, and his suite was so thinned, that the few survivors returned to the Isle of Bourbon, whence nobody has been sent to supply their place. The trade of Surat, indeed, is now of very trifling consequence, consisting of little but raw cotton, which is shipped in boats for Bombay. All the manufactured goods of the country are undersold by the English, except kincob and shawls, for which there is very little demand. A dismal decay has consequently taken place in the circumstances of the native merchants; and an instance fell under my knowledge, in which an ancient Mussulman family, formerly of great wealth and magnificence, were attempting to dispose of their library, a very valuable one, for subsistence. There is a small congregation of Armenians in a state of decay and general poverty. But the most thriving people are the *Boras* (who drive a trade all through this part of India as banyans and money-lenders) and the Parsees. These last are proprietors of half the houses in Surat, and seem to thrive where nobody else but the *Boras* can glean even a scanty maintenance. The boats which lie in Surat river, are of thirty or forty tons, half-decked, with two masts and two very large lateen sails. Vessels of greater draught must lie about fifteen miles off, below the bar at the mouth of the Taptée; but, except the ketches in the Company's service, few larger vessels ever come here. The English society is unusually numerous and agreeable, as this city is the station not only of a considerable military force, but of a collector, a board of custom, a circuit court, and the *Sudder Adawlut* for the whole presidency of Bombay, which, for the greater conveniency of the people, and on account of its central situation, Mr Elphinstone has wisely removed hither." Surat is considered as one of the most ancient cities in Hindostan, being mentioned in the *Ramayuna*; but it contains no Hindoo edifice of any consequence. The most remarkable is a Banian hospital similar to the one at Broach, which, at the time of Mr Forbes's visit (1778), contained "horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and a variety of birds, with an aged tortoise who was known to have been there for seventy-five years, together with a ward appropriated to rats, mice, bugs, and other noxious vermin." The English factory at Surat, founded in 1615, was the first mercantile establishment of the Company within the Mogul dominions; and it continued to be the chief station till, in 1687, Bombay was made the seat of a regency with supreme authority over the rest of the Company's settlements. In 1807, the city contained 1200 of the *Mobud* or sacerdotal class, and about 12,000 of the laity or *Behdeen* Parsees. The total population does not appear to have been accurately ascertained; but it is supposed to exceed 600,000 persons: if so, it is the most populous city in India. The travelling distance from Bombay is 177 miles; from Poonah, 243; from Oojein, 309; from Delhi, 756; and from Calcutta, by Nagpoor, 1,238.

*Cambay.*] Of this celebrated port we have the following account in Forbes' Oriental Memoir: "Cambay, or *Cambaut*, once famous in oriental history, is now entirely changed, and its grandeur mingled with poverty and desolation. Uninhabited streets, falling mosques, and mouldering palaces, indicate its ancient magnificence and the instability of human structures. Formerly, every street was fortified and defended by gates: a few in the principal streets remain, but the greater part have shared the

common fate of the city. The *darbar*, or nabob's palace, is almost the only large edifice in good repair. Its exterior appearance is far from elegant: within, it abounds with small rooms and porticoes, surrounding open squares embellished with gardens and fountains in the Mogal taste. Adjoining the *darbar* is a handsome mosque called the *Jumma Mesched*: it was anciently a Hindoo pagoda, converted into a mosque when the Moguls conquered Gujerat." In the suburbs of Cambay are some large mausoleums and Mohammedan tombs in the form of octagon and circular temples, many in a beautiful style of architecture, and the sculpture of some is exquisitely fine. Cambay was formerly celebrated for manufactures of chintz, silk, and gold stuffs; the weavers are now few and poor. The population and opulence of this city must have been considerable, when the duties on tamarinds alone amounted annually to 20,000 rupees. Two principal causes for its decline assigned by Forbes, were, the oppressive government of the nabob, and the retreat of the sea, which once washed the city walls, but now flows no nearer than a mile and a half from the south gate. Indigo was always a staple commodity at Cambay, where a large quantity is still manufactured. Carnelions, agates, and the beautifully varied stones improperly called mocha-stones, form a valuable part of the trade. When the English troops landed at Cambay, although fallen from its ancient importance, it was the residence of many *shah-zadas*, descendants of the Persian kings and nobles who left that unfortunate country the beginning of the eighteenth century, when Shah Hussein was murdered, and the Afghans usurped the sovereign authority: these were followed by many more, who abandoned Persia when Nadir Shah seized the throne, and destroyed the royal line of Suffees. Ahmedabad, then under the Mogul government, and Cambay, were the favourite asylum of these unfortunate emigrants, and of many Persians who accompanied Nadir Shah in his memorable expedition to India, and remained there with their plunder. Cambay has also been the retreat of others who have quitted Persia during subsequent distractions. The Persian language was spoken in great purity there, and there was as much etiquette at the *darbar*, as in the most refined courts of Europe." The trees which shade the houses of Cambay, are filled with monkeys, squirrels, doves, and parrots. The oxen are esteemed the finest in India: "they are perfectly white, with black horns, a skin delicately soft, and eyes rivalling those of the antelope in brilliant lustre." Some of those reared in the northern part of the province are noble animals, and will travel, yoked to a hackery, from thirty to forty miles a day.

*Ahmedabad.*] "The imperial city of Ahmedabad," says Forbes, "is built on the banks of the Sabermatty, which washes its western walls. From being formerly one of the largest capitals in the east, it is now only five miles and three quarters in circumference, surrounded by a high wall with irregular towers every 50 yards: there are twelve principal gates and several smaller sally-ports. Ahmedabad was built in the year 1426, by Sultan Ahmed Shah, on the site of a more ancient town. In its greatest splendour, it extended, with the suburbs, 27 miles in circumference. Thevenot, who visited it in the 17th century, says, it was then seven leagues; and the Ayeen Akbery thus describes it:—'There are two forts, on the outside of which is the town: it formerly consisted of 360 *pooras* or quarters; but only eighty-four are now in a flourishing condition. In these are a thousand mosques, each having two large minarets, and many wonderful inscriptions. On every side, nodding minarets, de-



caying palaces, and mouldering aqueducts, indicate the former magnificence of the city. Much of the space even within the walls is now covered with ruins, or appropriated to corn-fields and fruit-gardens. Some of the streets are broad, but not planted with rows of trees, as mentioned by Mandelsloe and other travellers, neither are they paved. The triumphal arches, or three united gates, in the three principal streets, with the grand entrance to the *darbar*, still remain. The mosques and palaces of the Patans still give evidence of their original magnificence. The streets were spacious and regular; the temples, aqueducts, fountains, caravanserais, and courts of justice, well-arranged. You now behold the most heterogeneous mixture of Mogul splendour and Mahratta barbarism; a noble cupola, overshadowing hovels of mud; small windows, ill-fashioned doors, and dirty cells, introduced under a superb portico; a marble corridor, filled up with *choolas* or cooking-places, composed of mud, cow-dung, and unburned bricks. Sultan Ahmed enriched the city with a variety of public structures, especially a magnificent *Jumma Mesjed*. It stands in the centre of the city, adorned with two lofty minarets, elegantly proportioned and richly decorated.<sup>19</sup> The former consequence of Ahmedabad may be ascertained from its being one of the four cities where the emperor Akbar permitted gold to be coined; the other three allowed that distinguished privilege, were Agra, Caubul, and the capital of Bengal. Ten cities were indulged with a royal mint for silver; and in twenty-eight, they coined a copper currency. Not far from the city wall is a beautiful lake, called *Kokarea*, about a mile in circumference, lined with hewn stone and a flight of steps all round. The four entrances, which were, probably, formerly approached through avenues of the red tamarind-tree, are adorned with cupolas supported by pillars. In the centre is an island with a summer palace and gardens, shaded by the red tamarind. A bridge

<sup>19</sup> From the summit, you command an extensive view of Ahmedabad and the Sabermatty, winding through a wide campaign. The domes are supported by lofty columns, regularly disposed, but too much crowded: the concave of these cupolas is richly ornamented with mosaic and fretwork. The portal corresponds to the rest of this stupendous fabric, and the pavement is of the finest marble. This mosque occupies the western side of a large square, in the centre of which is a marble basin and fountain; the other sides are surrounded with a corridor of elegant columns, forming a cloister, the interior walls and cornices of which are ornamented with sentences from the koran, emblazoned in a beautiful manner. An uncommon degree of solemnity characterises this *jumma mesjed*. Grandeur and simplicity unite, and fill the mind with reverential awe. The most remarkable circumstance attaching to this mosque, is the vibration produced in the minarets rising from the centre of the building, by a slight exertion of force at the arch of the upper gallery. Many theories have been suggested to account for this, but they all fail of affording a satisfactory explanation of this architectural phenomenon; which is still further involved in doubt by the circumstance of one minaret partaking of the motion of the other, although there is no perceptible agitation of the part connecting the two on the roof of the building. This beautiful building has been much injured by a recent earthquake. Near it is a grand mausoleum in memory of Sultan Ahmed and two of his sons. Beyond it is the cemetery of the sultanas, princesses, and favourite officers of the haram. No domes or temples cover their marble tombs; they are shaded by cypresses and pomegranates, surrounded with flowering shrubs. The mosque built by Sujaat Khan, though less

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of forty-eight arches formed a communication with the island, which, like all the surrounding ornaments, is in a state of dilapidation. At Sercaze, a sacred place five miles from Ahmedabad, is a very grand *musjed*, said to be an exact imitation of the temple at Mecca: it also contains a complete model of the Kaaba. Among other excursions, says Forbes, whose description we are abridging, we spent a delightful day at *Shah Baug*, the royal garden, a summer-place two miles from the city, pleasantly situated on the banks of the Sabermatty. Although built nearly 200 years before, by the emperor Shah Jehan when viceroy of Gujerat, it was still in excellent repair. The saloon was a fine room, the wall covered with shell *chunam*, a white stucco polished like the finest alabaster, and the ceiling painted in small compartments with much taste. The angular recesses lead to eight small octagon rooms, four below, and as many above, with separate stairs to each; they are finished in the same style as the saloon, the walls like alabaster, and the ceiling neatly embossed. The flat roof commands an extensive prospect; the substructions form a cool retreat under the saloon and a surrounding platform, ornamented with small canals and fountains; they are on a level with the flower-garden, which reached to the river. The park and pleasure-grounds extended from the palace to the city gates: they were enclosed by a high wall, now in ruins. Little of the gardens remains, except broken fountains, aqueducts, and a few trees; some of foreign appearance. The zenana, or sultana's palace, was situated at a little distance from the royal mansion, on the bank of the Sabermatty, with separate gardens, baths, and fountains. The apartments for the officers and attendants of the court were still further detached. It now exhibits a scene of solitude and ruin, except the palace itself. The princely gardens still boast of some noble cypresses, cedars, palmetos, sandal, and cassia-trees, with mango, tamarind, and spreading fruit-trees. Ahmedabad continued to be the residence of the Mogul governors till about the year 1732, when the province was conquered by the Mahrattas. The nabob fled to Cambay, and was permitted to retain a small territory on payment of the *chout* or tribute. Ahmedabad remained in possession of the Mahrattas till 1779, when it was taken by storm by the British force under general Goddard. At the peace of 1783, it was, however, restored to the peishwa with the reservation of the Guikowar's privileges; an arrangement productive of an endless series of disputes and disorders, which terminated only with the destruction of the peishwa's power. In 1812, Ahmedabad was visited by a pestilence, which completed its misfortunes by carrying off nearly half the population, estimated by the Baroda resident at 200,000 persons. Its distance from Bombay is (by the dâk road) 321 miles; from Poona, 389; from Delhi 610; from Calcutta by Oojein, 1234.

## II. THE CENTRAL PART OF INDIA PROPER.

7th. MULWAH.] The large province of Malwah, *Malwa*, or *Malava*, is situated principally between the 22d and 25th parallels of N. lat., and bounded on the N. by Ajmeer and Agra; on the E. by Allahabad and Gundwana; on the S. by Candeish and Berar; and on the W. by Gujerat and Ajmeer. Its length may be estimated at 220 miles, and average breadth 150. *Malwah Proper* is a central elevated plateau of more restricted boundaries. The soil is a loose, rich, black loam. Its most important production is opium, which is particularly esteemed by the Chinese. The Malwah grapes are likewise of superior quality. Provisions have always been plentiful here, notwithstanding the destructive ravages of the



Pindaries. The *Bheels* of Malwah are quite a distinct race from any other Indian tribe. They are of diminutive stature, but active habits. The proportion of Mahommedans to Hindoos is as 1 to 21. The Malwa language is related to the Bengalese and Sanscrit; Persian is taught in some parts.—Malwa was rendered tributary to Delhi in the 13th century. In the 14th and 15th centuries, it seems to have had independent rulers, whose capital was Mandhoo. In 1732, it fell into the hands of the Mahrattas; but the ancient grassias or landholders still retained strongholds over the province. The banditti, afterwards so well known under the name of *Pindaries*, originated in this province. The head-quarters of the British resident is *Indore*, a small city, of modern date.

8th. RAJPOOTANA or AJMEER.] The limits of this vast province are extremely indeterminate. On the N. it is bounded by Mooltan, Lahore, and Delhi; on the E. by Delhi and Agra; on the S. by Malwah and Gujerat; and on the W. by Sind and Mooltan. Its length from N. to S. may be estimated at 350 miles, by 200 in average breadth. It is occasionally named *Marwar*. Its general appearance is desert and sterile. The last 100 miles, betwixt Bahawelpoor and the western frontier of the Shekawutty country, is wholly destitute of water, vegetation, and inhabitants. In some parts this desert tract is 400 miles in breadth; on the N. it reaches to the frontier of Chinaub; on the E. to the cultivated plains of Delhi and Agra; on the S. it extends to the Runn. A few wretched villages here and there occur throughout this dreary tract. The soil of the whole province is remarkably saline. Towards the S. large mountainous tracts occur. The three grand divisions of Rajpootana are: 1. *Odeypoor* or *Newar*, its princes in history being the ranas of Chitore; 2. *Joudpoor* or *Marwar*, governed by the Rhatore rajah; 3. *Jeypoor*, *Jyenagur*, or *Ambher*. The rajahs of Ajmeer are mentioned so early as A. D. 1008. In 1193, their country was conquered by Mahommed, the first Gauride sovereign in India. In 1748, its chiefs threw off their allegiance to the Delhi emperors. The rajah of Bicanere is probably the least important of the five princes of Rajpootana. These Rajpoot chiefs unceasingly harassed and devastated this province by their broils, till 1818, when the British regime was introduced into this country. The principal towns are *Jeypoor*, *Joudpoor*, *Odeypoor*, *Ajmeer*, *Neemutch*, *Kotah*, *Boondee*, *Chilore*, *Shapoorah*, *Bicanere*, and *Jesselmere*.

*Chitore*.] Chitore would be called in England a tolerably large market town. The population are chiefly weavers, and dealers in grain. It has declined since the transfer of the seat of government to Odeypoor.

*Odeypoor*.] This town, on its emancipation from the yoke of the Maharattas, received an immediate accession of several thousand inhabitants, and is now rising rapidly under the protection of the British government.

### III. THE GANGETIC PART OF INDIA PROPER.

9th. DELHI.] This extensive province occupies the whole breadth of the northern part of Hindostan, from the central desert to the hilly countries on the E. From N. to S. it may be considered as extending from 28° to 31° N. lat.; and its extreme dimensions are about 240 by 200 miles. On the N. the Sutledge separates it from Lahore, and the hills from the mountain states. On the N.E. the Cali branch of the Gogra separates it from Nepaul, and the Oude forms the remainder of the eastern boundary. Agra and Ajmeer bound it on the S.; and Ajmeer and Lahore on the W.

The general slope of the province of Delhi is to the S., being that of the beds of the Ganges and Jumnah, by which it is traversed. Aridity is the character of the whole province; and the importance of water-conduits is so obvious here, that the British government has expended large sums in restoring the ancient water-lines and constructing new ones. The restoration of the canal of Ali Merdan Khan is the most magnificent undertaking of this kind. It extends from the Jumnah, opposite Kurnalu, to Delhi a direct distance of 100, and an actual distance by water of 180 miles, and was completed in May, 1820, at an expense of 222,805 rupees. The restoration of another canal separating from that of Delhi, a little below Kurnalu, to the frontiers of Bicanere, and of the great Doab canal, which separates from the Jumnah a few miles below where that river issues from the northern mountains, and, after a course of about 150 miles, again joins it nearly opposite to Delhi, has been likewise effected. The population of Delhi is a mixture of Hindoos, Mahommedans, and Seiks. The principal towns are *Delhi*, *Bareilly*, *Pillibet*, *Shadjehanpoor*, *Rampoor*, *Meradabad*, *Merut*, *Amballah*, *Sirhind*.

*City of Delhi.*] The ancient capital of the Patan and Mogul empires is situated upon a rocky ridge, above 120 feet in height, close to the river Jumnah, in 28° 41' N. lat. and 77° 5' E. long. "The inhabited part of Delhi—for the ruins," says Bishop Heber, "extend over a surface as large as London, Westminster, and Southwark—is about 7 miles in circuit, seated on a rocky range of hills, and surrounded with an embattled wall, which the English government have put into repair, and are now engaged in strengthening with bastions, a moat, and a regular glacis. The houses within are, many of them, large and high. There are a great number of mosques with high minarets and gilded domes, and, above all, are seen the palace, a very high and extensive cluster of gothic towers and battlements, and the *Jumma-Musjeed*, the largest and handsomest place of Mussulman worship in India. The chief material of all these fine buildings is red granite, of a very agreeable though solemn colour, inlaid, in some of the ornamental parts, with white marble; and the general style of building is of a simple and impressive character, which reminded me in many respects of Carnarvon. It far exceeds any thing at Moscow. The Jumna, like the other great rivers of this country, overflows, during the rains, a wide extent; but, unlike the Ganges, does not confer fertility. In this part of its course, it is so strongly impregnated with natron, extensive beds of which abound in all the neighbourhood, that its waters destroy, instead of promoting vegetation; and the whole space between the high banks and the river, in its present low state, is a loose and perfectly barren sand, like that of the sea-shore. From the gate of Agra to Humaioun's tomb, is a very awful scene of desolation; ruins after ruins, tombs after tombs, fragments of brick-work, free-stone, granite, and marble, scattered every where over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. I was reminded of Caffa in the Crimea; but this was Caffa on the scale of London, with the wretched fragments of a magnificence such as London itself cannot boast. The ruins really extended as far as the eye could reach, and our track wound among them all the way. This was the seat of old Delhi, as founded by the Patan kings on the ruins of the still larger Hindoo city of *Indraput*, which lay chiefly in a western direction. When the present city, which is certainly in a more advantageous situation, was founded by the emperor Shahjehan, he removed many of its inhabitants thither; most of the rest



followed, to be near the palace and the principal markets; and as, during the Mahratta government, there was no sleeping in a safe skin without the walls, old Delhi was soon entirely abandoned. The official name of the present city is *Shahjehan-poor*, 'city of the king of the world!' but the name of *Delhi* is always used in conversation, and in every writing but those which are immediately offered to the emperor's eye." Within the modern city, the *Jumma-Musjeed*, or great Mohammedan cathedral, was begun by Shahjehan in the fourth year of his reign, and completed in the tenth, at an expense of 10 *laks* of rupees. The site judiciously chosen for it, is a small rocky eminence, which has been scarped on purpose. The ascent to it is by a flight of thirty-five stone steps, through a handsome gateway of red stone, the doors of which are covered with plates of wrought brass. The terrace on which the mosque is built, is a square of about 1,400 yards, paved with red stone, and surrounded with an arched colonnade of the same materials, with octagon pavilions at convenient distances. In the centre is a large marble reservoir, with some small fountains, supplied by machinery from the canal. From this court is obtained a commanding view of the whole city. On its western side, and rising another flight of steps, is the mosque itself, which is entered by three noble gothic arches, surmounted with three magnificent domes of white marble, intersected by black stripes, and crowned with *cullises*, richly gilt. At the flanks, are two minarets, of black marble and red stone alternately, rising to the height of 130 feet. Each of these minarets has three projecting galleries of white marble, and their summits are crowned with light octagon pavilions of the same. The mosque is of an oblong form, 261 feet in length. The whole front is coated with large slabs of beautiful white marble; and along the cornice are ten compartments, (4 feet long by  $2\frac{1}{2}$ ,) which are inlaid with Arabic inscriptions in black marble. The interior is paved throughout with large flags of white marble, decorated with a black border, and is wonderfully beautiful and delicate. The walls and roof are also lined with plain white marble. Near the *kibla* is a handsome niche adorned with a profusion of frieze-work. Close to this is a *mimber* or pulpit of marble, having an ascent of four steps. The ascent to the minarets is by a winding staircase of 130 steps of red stone. Bishop Heber thought the ornamental architecture of this mosque less florid, and the general effect less picturesque, than the splendid groupe of the Imambaurah and its accompaniments at Lucknow; but its situation is far more commanding, and the size, solidity, and rich materials of the edifice impressed him more than any thing of the sort he had seen in India. It is in excellent repair, the British government having made a grant for this purpose. The modern city contains many good houses, chiefly brick. The streets are in general narrow, as in other Eastern cities; but the principal ones, Bishop Heber says, are really wide, handsome, and, for an Asiatic city, remarkably cleanly, and the bazars have a good appearance. The imperial palace, built by Shahjehan, is of red granite, and surrounded with a deep moat. The wall on one side is nearly 60 feet high, embattled and machicolated, with small round towers and two noble gateways. It is a place of no strength, the walls being adapted only for bows and arrows, or musketry; "but, as a kingly residence," Bishop Heber says, "it is one of the noblest that I have seen. It far surpasses the Kremlin, but I do not think that, except in the durability of its materials, it equals Windsor. Sentries in red coats (sepoys of the Company's regular army) appear at its exterior; but the internal duties, and, indeed, most of the police duties are

Delhi, are performed by the two provincial battalions raised in the emperor's name, and nominally under his orders. These are disciplined pretty much like Europeans, but have matchlock-guns and the Oriental dress; and their commanding-officer, captain Grant, of the Company's service, is considered as one of the domestics of the Mogul, and has apartments in his palace." At the S.W. extremity of the city stands the famous observatory, built in the third year of Mahommed Shah by Jye Singh, rajah of Jyepoor. But the object which has excited the most admiration is the *Cuttub minar*, which stands in a village about 10 miles S.W. of Delhi. It is a round tower rising from a polygon of 27 sides, in five stages, gradually diminishing in circumference, to the height of 242 feet. The lowest stage, (90 feet in height,) is fluted into 27 semi-cylindrical and angular divisions, inscribed, in a very ancient Arabic character, with sentences from the koran. The second stage is composed simply of semi-cylindrical fluting, and rises 50 feet. The third of 40 feet, consists of only angular divisions. Thus far, the pillar is of an exceedingly fine red granite. The fourth stage, rising 23 feet, as well as the last, is of very fine white marble, the blocks being rounded to an even surface. Between each of the stages, a balcony runs round the pillar, supported upon large stone brackets; these appear to have been designed chiefly for ornament, but battlements have been erected upon them, as if to prevent those who might go into them from falling. A majestic cupola crowns the whole, springing from four arcades of red granite. A spiral staircase of 384 steps leads to the summit. "It is really," says Bishop Heber, "the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. The remaining great arches of the principal mosque, with their granite pillars, covered with inscriptions in the florid Cufic character, are as fine, in their way, as any of the details of York Minster. In front of the principal of these great arches is a metal pillar, like that in Firoze Shah's castle, and several other remains of a Hindoo palace and temple, more ancient than the foundation of the *minar*, and which I should have thought striking, if they had not been in such a neighbourhood. A multitude of ruined mosques, tombs, serais, &c. are packed close round, mostly in the Patan style of architecture, and some of them very fine. One, more particularly, on a hill, and surrounded by a wall with battlements and towers, struck me as peculiarly suited, by its solid and simple architecture, to its blended character, in itself very appropriate to the religion of Islam, of fortress, tomb, and temple. These Patans built like giants, and finished their work like jewellers; yet, the ornaments, florid as they are in their proper places, are never thrown away, or allowed to interfere with the general severe and solemn character of their edifices. The palace of the present imperial family is at some little distance behind these remains. It is a large but paltry building, in a bad style of Italian architecture, and with a public road actually leading through its court-yard. The staircase within the great *minar*, is very good, except the uppermost story of all, which is ruinous and difficult of access. I went up, however, and was rewarded by a very extensive view, from a height of 240 feet, of Delhi, the course of the Jumna for many miles, and the ruins of Toghlikabad, another giantly Patan foundation, which lay to the S.W." The population of Delhi, which, in the time of Arungzebe, is said to have amounted to 2,000,000, is now supposed to be below a tenth of that number.

10th. AGRA.] Agra is bounded on the N. by Delhi; on the E. by Oude and Allahabad; on the S. by Malwah; and on the W. by Ajmeer.



There are three natural divisions of this province: viz. 1st, a sort of table-land lying to the E. of Ajmeer, and having the Jumnah on the E., and the Chumbul on the S.,—2d, a hilly country lying to the S. of the Chumbul,—3d, the Doab between the Jumnah and the Ganges. This province holds a sort of middle place between the arid sterility of Ajmeer and the extreme fertility of the Gangetic plain. It exports indigo, cotton, and sugar. The chief places are *Agra*, *Alwar*, the capital of the Macherry rajah, *Bhurtpoor*, the capital of the Jauts, *Deeg*, *Mathura*, *Gualior*, and *Narwar*. The natives are, in general, a handsome robust race, a mixture of Hindoos and Mahomedans. The language of common intercourse is the Hindostany. After the Mahomedan invasion, Agra followed the fates of Delhi.

*City of Agra.*] The city of Agra stands on the S.W. bank of the Jumna, about 137 miles' travelling distance from Delhi. By far the greater part of it is now a heap of ruins, and the population does not exceed 60,000 souls. Of its present appearance Bishop Heber gives the following description: "The city is large, old, and ruinous, with little to attract attention, beyond that picturesque mixture of houses, balconies, projecting roofs, and groupes of people in the Eastern dress, which is common to all Indian towns. The fort is very large and ancient, surrounded with high walls and towers of red stone, which command some noble views of the city, its neighbourhood, and the windings of the Jumna. The principal sights, however, which it contains, are, the *Motee-Musjeed*, a beautiful mosque of white marble, carved with exquisite simplicity and elegance; and the palace built by Acbar, in a great degree of the same material, and containing some noble rooms, now sadly disfigured and destroyed by neglect, and by being used as warehouses, armories, offices, and lodging-rooms for the garrison. The hall, now used as the *dewanny-aum*, or public court of justice, is a splendid edifice, supported by pillars and arches of white marble, as large and more nobly simple than that of Delhi. The ornaments, carving, and mosaic of the smaller apartments, in which was formerly the zennanah, are equal or superior to any thing which is described as found in the Alhambra. The view from these rooms is very fine, at the same time that there are some, adapted for the hot winds, from which light is carefully excluded. This suite is lined with small mirrors in fantastic frames; a cascade of water, also surrounded with mirrors, has been made to gush from a recess at the upper end, and marble channels, beautifully inlaid with carnelions, agates, and jasper, convey the stream to every side of the apartment." But the most remarkable edifice in Agra is the celebrated mausoleum called the *Tai*, or *Tauje-Mahal*, erected by Shah Jehan, grandson of Acbar, in honour of his favourite queen. "The pyramids of Egypt"—says a recent writer in the Calcutta Gazette—"may overwhelm the mind with their stupendous magnitude and mysterious antiquity,—the caves of Ellora, with their unbuilt temple of Kylas, carved from the solid mountain-block where it stands, may well astonish us with the proof of what mighty undertakings human labour and art are capable of effecting, when propelled by the impulse of religious enthusiasm,—and the glorious St Peter's may overawe and delight with its magnificent and harmonious combination of sublimity and beauty;—but the marble tomb of the lovely *Taj-Muhul*, different from all, and incomparable with any, lifts its snowy domes and stately minarets in 'eloquent proportions,' into the blue sky, the unparalleled tomb of an unparalleled princess. To attempt a description would be to 'describe the indescribable.' There are

and Madras, and capable of being fortified so as to become almost impregnable. But though occasionally the residence of royalty, though generally inhabited by one of the Shah-zadehs, and still containing two or three fine ruins, it never appears to have been a great or magnificent city, and is now even more desolate and ruinous than Dacca, having obtained, among the natives, the name of *Fakeerabad*, or the 'beggar-abode.' It may, however, revive to some greater prosperity, from the increase of the civil establishment attached to it. It is now the permanent station of the Sudder Mofussil commission, a body of judges, whose office is the same with regard to these provinces, as that of the Sudder Dewannee Udawlut is for the eastern parts of the empire. The necessity for such a special court had become very great. The only considerable buildings or ruins in Allahabad are, the fort, the Jumna Musjeed, and the serai and garden of Sultan Khosroo. The population, exclusive of the garrison, is about 20,000 souls.

*City of Benares.*] Benares—in Sanscrit *Varanashi*—is situated upon the northern bank of the Ganges, 460 miles from Calcutta; in 25° 30' N. lat., and 83° 1' E. long. This city was the most ancient seminary of the Brahmins, and contains a fine observatory which has been already described. It has many magnificent Indian temples and Mahomedan mosques. In 1803, the permanent inhabitants, by enumeration, exceeded 582,000; and although its trade seems to be inconsiderable, its wealth is said to be great; it is certainly, says Heber, the richest, as well as probably the most populous city in India. It is also the best governed in respect to its police, which is carried on by a sort of national guard chosen by the inhabitants themselves.<sup>19</sup> "The very first aspect of

<sup>19</sup> "Only one instance of the military being called in," says the Bishop, "has occurred at Benares during the last twenty-five years, which was on occasion of the quarrel I have already noticed between the Mussulmans and Hindoos. At that time Mr Bird was magistrate, and he gave me a far more formidable idea of the tumult than I had previously formed. One half of the population was literally armed against the other, and the fury which actuated both was more like that of demons than rational enemies. It began by the Mussulmans breaking down a famous pillar, named Siva's walking staff, held in high veneration by the Hindoos. These latter in revenge burnt and broke down a mosque; and the retort of the first aggressors was, to kill a cow and pour her blood into the sacred well. In consequence, every Hindoo able to bear arms, and many who had no other fitness for the employment than rage supplied, procured weapons, and attacked their enemies with frantic fury wherever they met them. Being the most numerous party, they put the Mussulmans in danger of actual extermination, and would certainly have, at least, burnt every mosque in the place before twenty-four hours were over, if the Sepoys had not been called in. Of these last the temper was extremely doubtful. By far the greater number of them were Hindoos, and perhaps one-half Brahmins; any one of them, if he had been his own master, would have rejoiced in an opportunity of shedding his life's blood in a quarrel with the Mussulmans; and of the mob who attacked them, the Brahmins, yoguees, gossains, and other religious mendicants, formed the front rank, their bodies and faces covered with chalk and ashes, their long hair untied, as devoted to death, showing their strings, and yelling out to them all the bitterest curses of their religion, if they persisted in urging an unnatural war against their brethren and their gods. The Sepoys, however, were immovable. Regarding their military oath as the most sacred of all obligations, they fired at a Brahmin as readily as at any one else, and kept guard at the gate of a mosque as faithfully and fearlessly as if it had been the gate of one of their own temples. Their courage and steadiness preserved Benares from ruin.—One observation of some of the Hindoo Sepoys was remarkable. The pillar, the destruction of which led to all the tumult, had originally stood in one of the Hindoo temples which were destroyed by Aurungzebe, and had mosques built over them. In the mosque, however, it still was suffered to exist, and pilgrimages were made to it by the Hindoos through the connivance of the Mussulmans, in consequence of their being allowed to receive half of all the offerings made there a very beautiful shaft of one stone, forty feet high, and covered with exquisite carving gave offence to several zealous Mohammedans; but the quarrel which ended its destruction, arose, as I have stated, from the unfortunate rencounter of rival processions. Respecting the pillar, a tradition had long prevailed among the Hindoos, that it was gradually sinking in the ground; that it had been twice



Benares is fine, and when, says the author of the Sketches, "you come opposite to one of its central ghauts, very striking. It extends about four miles along the northern bank of the river, which makes here a bold, sweeping curve. Its buildings which are crowded, built of stone or brick, and uniquely lofty; its large ghauts, with long and handsome flights of steps; here and there the sculptured pyramidal tops of small pagodas; one mosque, with its gilded dome glittering in the sunbeam, and two minarets towering one above the other, form a grand and imposing *coup d'œil*. The city is only to be visited on horseback, or in a palanquin or *tonjon* (a sort of open sedan chair); as thus only can you leisurely survey every thing, from the extreme narrowness of the streets, and the crowds in them, through whom your way must be cleared by a police trooper in your front. In the heart of this strange city you are borne through a labyrinth of lanes, with houses of six or seven stories high on each side, communicating with each other above, in some places, by small bridges thrown across the street. These houses are of stone or brick, and many of them are painted either in plain colours or stripes, or with representations of the Hindoo deities. Every bazaar or street containing shops, you find a little, and but a little, wider than the others. Shops here stand in distinct and separate streets, according to their goods and trades. In one, all are embroiderers in muslin, which they work here in gold and silver most beautifully; in another, silk merchants; in the next, mere lapidaries. Several contiguous streets are filled entirely with the workmen in brass, who make the small brazen idols; also the various urns, dishes, lamps, which the Hindoos require either for domestic or sacred purposes. These shops make a very bright and showy display; and from the ancient forms, various sizes, and patterns of their vessels, attract your attention strongly. You meet numbers of the naked officiating Brahmins, indeed, but you also see here a distinct class of wealthy Brahmins, most richly dressed in fine muslin turbans, vests of the most beautiful silks, and valuable shawls. Their conveyances out of the city are the open native palanquins, with crimson canopies, or hakrees, sometimes

height it then showed, and that, when its summit was level with the earth, all nations were to be of one caste, and the religion of Brahma to have an end. Two Brahmin Sepoys were keeping guard in the mosque, where the defaced and prostrate pillar lay. 'Ah,' said one of them, 'we have seen that which we never thought to see: Siva's shaft has its head even with the ground; we shall all be of one caste shortly. What will be our religion then?' 'I suppose the Christian,' answered the other. 'I suppose so too,' rejoined the first, 'for, after all that has passed, I am sure we shall never turn Mussulmans.'—After the tumult was quelled a very curious and impressive scene succeeded. The holy city had been profaned; the blood of a cow had been mixed with the purest water of Gunga, and salvation was to be obtained at Benares no longer. All the Brahmins in the city, amounting to many thousands, went down in melancholy procession, with ashes on their heads, naked and fasting, to the principal ghauts leading to the river, and sat there with their hands folded, their heads hanging down, to all appearance inconsolable and refusing to enter a house, or to taste food. Two or three days of this abstinence, however, began to tire them; and a hint was given to the magistrates and other public men, that a visit of condolence and an expression of sympathy with these holy mourners, would sufficiently comfort them, and give them an ostensible reason for returning to their usual employment. Accordingly all the British functionaries went to the principal ghaut, expressed their sorrow for the distress in which they saw them, but reasoned with them on the absurdity of punishing themselves for an act in which they had no share, and which they had done their utmost to prevent or to avenge. This prevailed. Then, it was resolved that Ganges was Ganges still; that the law of the land was the law of the land; and that the British judges were the best and wisest that could be had. On this occasion, told me, that the squalid figures of the day, the screams and cries thus assembled, were thus assembled, and that the British judges could supply."

some things whose perfections are only to be felt, as there are some feelings which are only to be imagined. Language is poor, and art too imperfect here; the painter's skill and the poet's pen have alike been foiled before this lovely and inimitable monument, where all that the imagination conceives of pure and chaste, of delicate and beautiful, is concentrated and embodied. Its situation on the banks of the Jumna is peculiarly striking,—commanding a fine view of the massive and majestic fort, and overlooking on every side, the innumerable ruins of palaces, tombs, and mosques, which were yet in their splendour when the Taj was built. Even at Rome there cannot be more numerous remains than there are at Agra. The deep ravines which intersect the city and neighbourhood, and several low hills which are here and there distinguishable, all appear to have been formed by the ruins of successive cities; but while all has crumbled or is passing away,—while empires, like palaces, have been overthrown,—the Taj still stands in all its pristine beauty and brightness, looking down upon the decayed skeleton of the city around it, like some spirit watching over the mouldering body it had loved." Of this surpassing structure Bishop Heber says: "After hearing its praises ever since I had been in India, its beauty exceeded, rather than fell short of my expectations. There was much, indeed, which I was not prepared for. The surrounding garden, which, as well as the Taj itself, is kept in excellent order by government, with its marble fountains, beautiful cypresses, and other trees, and profusion of flowering shrubs, contrasts very finely with the white marble of which the tomb itself is composed, and takes off, by partially concealing it, from that stiffness which belongs, more or less, to every highly-finished building. The building itself is raised on an elevated terrace of white and yellow marble, having at its angles four tall minarets of the same material. The Taj contains, as usual, a central hall, about as large as the interior of the Ratcliffe library, in which, enclosed within a carved screen of elaborate tracery, are the tombs of the Begum Noorjehan, Shah Jehan's beloved wife, to whom it was erected, and by her side, but a little raised above her, of the unfortunate emperor himself. Round this hall are a number of small apartments, corridors, &c.; and the windows are carved in lattices of the same white marble with the rest of the building and the screen. The pavement is in alternate squares of white and, what is called in Europe, sienna marble; the walls, screens, and tombs are covered with flowers and inscriptions, executed in beautiful mosaic of carnelions, lazulite, and jasper; and yet, though every thing is finished like an ornament for a drawing-room chimney-piece, the general effect produced is rather solemn and impressive than gaudy. The parts which I like least, are the great dome and the minarets. The bulbous swell of the former, I think clumsy; and the minarets have nothing to recommend them but their height and the beauty of their materials. But the man must have more criticism than taste or feeling about him, who could allow such imperfections to weigh against the beauties of the Taj-mahal."—"On the tombs within the great chamber," says a recent visiter, "are inlaid the most beautiful flowers, formed of the most precious gems; in one anemone I counted above 100. The flowers and leaves are exquisitely shaded. There is another noble chamber below this, and equally beautifully inlaid, in which the bodies are placed in tombs fully as magnificent as those above; the light here is dim; the descent is by a flight of marble stairs (but the whole and every part is polished white marble); while here, an officer in *the room above*, sung, every note of which came to our ears with the truest



precision ; never was such an echo heard, it seemed as if the organs of St Paul, Westminster, Yorkminster, and 20 others, were breathing their softest strains, slowly stealing on us, then swelling, and becoming louder, till the glorious building rebounded and resounded the divine sounds. It was all magic. The whole is raised on a high platform of white marble, in the centre of a garden, with walks, and reservoirs for the purest water, all of marble, with fountains, and jets-d'eau sparkling through trees and flowers of all kinds, as lofty and ancient cypress, weeping willows, myrtles, above 20 feet geraniums, rose-trees, and trees with blossoms, as beautiful and as sweet ; finely contrasted with the date, cocoa-nut and areca-trees."

11th. OUDE.] Though small, compared with some other of the Indian provinces, Oude is a very valuable and delightful country. Agra and Delhi bound it on the W. and protect it from any deleterious influence of the desert ; the fine Rohilcund district of Delhi extends along the N.W., the hills of Nepaul shelter it on the N.E., Bahar forms the S.E. boundary, and Allahabad extends along the S. Its extreme length is 250, and extreme breadth 150 miles. Where cultivated, Oude furnishes in abundance all the vegetable productions of India. The Hindoo Rajpoot inhabitants of Oude, are a strong, muscular, and tall race, of martial habits, and form excellent sepoys. The princes of Oude are very wealthy, and protected as they are by their alliance with our government from all external alarms, have it in their power to amass immense treasures. The ancient city of Oude is little more than a mass of ruins.

12th. ALLAHABAD.] The province of Allahabad extends about 260 miles from E. to W., and 120 from N. to S. On the N. it has Agra and Oude ; on the E. Bahar and Gundwana ; on the S. Gundwana ; and on the W. Malwah and Agra. The surface of the province adjacent to the Ganges and Jumnah is flat and very productive ; but to the S.W., in the Bundelcund district, the country forms an elevated table-land, diversified with high hills, containing the diamond-mines of Pannah. Upon the whole, Allahabad may be reckoned one of the richest and most productive provinces of Hindostan. Its exports are sugar, cotton, indigo, opium, saltpetre, and diamonds, which are often found here of large size, and so pure and free from roughness or opacity on the surface, that they hardly require to be cut or polished. They are found, from 3 to 12 feet deep in a gravelly soil around Pannah. The pits are not kept open during the whole year, but are filled up carefully before the rains, and opened again about a month after these are over. During the dry season they remove and carefully examine the gravel ; and when the search is completed, they carefully return it into the same pits from which it was taken, to be again examined at a future period. The native miners assert that the production of diamonds is constantly going on, and that on opening again a gravel pit which has lain undisturbed for fifteen or sixteen years, they have precisely the same chance of success as if they had opened a portion that had never before been touched. The population of the province is in the proportion of seven Hindoos to one Mahomedan. Within the limits of Allahabad are many large ancient and celebrated towns, such as *Benares, Allahabad, Chatterpoor, Chunar, and Ghagepoor.*

*Allahabad.*] The ancient name of the city of Allahabad was *Prijaug* ; the emperor Acbar gave it its present name. It stands, says Heber, "in, perhaps, the most favourable situation which India affords for a great city, in a dry and healthy soil, on a triangle, at the junction of the two mighty streams, Gunga and Jumna, with an easy communication with Ben

some things whose perfections are only to be felt, as there are some feelings which are only to be imagined. Language is poor, and art too imperfect here; the painter's skill and the poet's pen have alike been foiled before this lovely and inimitable monument, where all that the imagination conceives of pure and chaste, of delicate and beautiful, is concentrated and embodied. Its situation on the banks of the Jumna is peculiarly striking,—commanding a fine view of the massive and majestic fort, and overlooking on every side, the innumerable ruins of palaces, tombs, and mosques, which were yet in their splendour when the Taj was built. Even at Rome there cannot be more numerous remains than there are at Agra. The deep ravines which intersect the city and neighbourhood, and several low hills which are here and there distinguishable, all appear to have been formed by the ruins of successive cities; but while all has crumbled or is passing away,—while empires, like palaces, have been overthrown,—the Taj still stands in all its pristine beauty and brightness, looking down upon the decayed skeleton of the city around it, like some spirit watching over the mouldering body it had loved." Of this surpassing structure Bishop Heber says: "After hearing its praises ever since I had been in India, its beauty exceeded, rather than fell short of my expectations. There was much, indeed, which I was not prepared for. The surrounding garden, which, as well as the Taj itself, is kept in excellent order by government, with its marble fountains, beautiful cypresses, and other trees, and profusion of flowering shrubs, contrasts very finely with the white marble of which the tomb itself is composed, and takes off, by partially concealing it, from that stiffness which belongs, more or less, to every highly-finished building. The building itself is raised on an elevated terrace of white and yellow marble, having at its angles four tall minarets of the same material. The Taj contains, as usual, a central hall, about as large as the interior of the Ratcliffe library, in which, enclosed within a carved screen of elaborate tracery, are the tombs of the Begum Noorjehan, Shah Jehan's beloved wife, to whom it was erected, and by her side, but a little raised above her, of the unfortunate emperor himself. Round this hall are a number of small apartments, corridors, &c.; and the windows are carved in lattices of the same white marble with the rest of the building and the screen. The pavement is in alternate squares of white and, what is called in Europe, sienna marble; the walls, screens, and tombs are covered with flowers and inscriptions, executed in beautiful mosaic of carnelions, lazulite, and jasper; and yet, though every thing is finished like an ornament for a drawing-room chimney-piece, the general effect produced is rather solemn and impressive than gaudy. The parts which I like least, are the great dome and the minarets. The bulbous swell of the former, I think clumsy; and the minarets have nothing to recommend them but their height and the beauty of their materials. But the man must have more criticism than taste or feeling about him, who could allow such imperfections to weigh against the beauties of the Taj-mahal."—"On the tombs within the great chamber," says a recent visiter, "are inlaid the most beautiful flowers, formed of the most precious gems; in one anemone I counted above 100. The flowers and leaves are exquisitely shaded. There is another noble chamber below this, and equally beautifully inlaid, in which the bodies are placed in tombs fully as magnificent as those above; the light here is dim; the descent is by a flight of marble stairs (but the whole and every part is polished white marble); while here, an officer in the room above, sung, every note of which came to our ears with the truest



precision ; never was such an echo heard, it seemed as if the organs of St Paul, Westminster, Yorkminster, and 20 others, were breathing their softest strains, slowly stealing on us, then swelling, and becoming louder, till the glorious building rebounded and resounded the divine sounds. It was all magic. The whole is raised on a high platform of white marble, in the centre of a garden, with walks, and reservoirs for the purest water, all of marble, with fountains, and jets-d'eau sparkling through trees and flowers of all kinds, as lofty and ancient cypress, weeping willows, myrtles, above 20 feet geraniums, rose-trees, and trees with blossoms, as beautiful and as sweet ; finely contrasted with the date, cocoa-nut and areca-trees."

11th. OUDE.] Though small, compared with some other of the Indian provinces, Oude is a very valuable and delightful country. Agra and Delhi bound it on the W. and protect it from any deleterious influence of the desert ; the fine Rohilcund district of Delhi extends along the N.W., the hills of Nepal shelter it on the N.E., Bahar forms the S.E. boundary, and Allahabad extends along the S. Its extreme length is 250, and extreme breadth 150 miles. Where cultivated, Oude furnishes in abundance all the vegetable productions of India. The Hindoo Rajpoot inhabitants of Oude, are a strong, muscular, and tall race, of martial habits, and form excellent sepoys. The princes of Oude are very wealthy, and protected as they are by their alliance with our government from all external alarms, have it in their power to amass immense treasures. The ancient city of Oude is little more than a mass of ruins.

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and Madras, and capable of being fortified so as to become almost impregnable. But though occasionally the residence of royalty, though generally inhabited by one of the Shah-zadehs, and still containing two or three fine ruins, it never appears to have been a great or magnificent city, and is now even more desolate and ruinous than Dacca, having obtained, among the natives, the name of *Fakeerabad*, or the 'beggar-abode.' It may, however, revive to some greater prosperity, from the increase of the civil establishment attached to it. It is now the permanent station of the *Sudder Mofussil* commission, a body of judges, whose office is the same with regard to these provinces, as that of the *Sudder Dewannee Udawlut* is for the eastern parts of the empire. The necessity for such a special court had become very great. The only considerable buildings or ruins in Allahabad are, the fort, the *Jumna Musjeed*, and the *serai* and garden of *Sultan Khosroo*. The population, exclusive of the garrison, is about 20,000 souls.

*City of Benares.*] Benares—in Sanscrit *Varanashi*—is situated upon the northern bank of the Ganges, 460 miles from Calcutta; in 25° 30' N. lat., and 83° 1' E. long. This city was the most ancient seminary of the Brahmins, and contains a fine observatory which has been already described. It has many magnificent Indian temples and Mahomedan mosques. In 1803, the permanent inhabitants, by enumeration, exceeded 582,000; and although its trade seems to be inconsiderable, its wealth is said to be great; it is certainly, says Heber, the richest, as well as probably the most populous city in India. It is also the best governed in respect to its police, which is carried on by a sort of national guard chosen by the inhabitants themselves.<sup>19</sup> "The very first aspect of

<sup>19</sup> "Only one instance of the military being called in," says the Bishop, "has occurred at Benares during the last twenty-five years, which was on occasion of the quarrel I have already noticed between the Mussulmans and Hindoos. At that time Mr Bird was magistrate, and he gave me a far more formidable idea of the tumult than I had previously formed. One half of the population was literally armed against the other, and the fury which actuated both was more like that of demoniacs than rational enemies. It began by the Mussulmans breaking down a famous pillar, named *Siva's walking staff*, held in high veneration by the Hindoos. These latter in revenge burnt and broke down a mosque; and the retort of the first aggressors was, to kill a cow and pour her blood into the sacred well. In consequence, every Hindoo able to bear arms, and many who had no other fitness for the employment than rage supplied, procured weapons, and attacked their enemies with frantic fury wherever they met them. Being the most numerous party, they put the Mussulmans in danger of actual extermination, and would certainly have, at least, burnt every mosque in the place before twenty-four hours were over, if the Sepoys had not been called in. Of these last the temper was extremely doubtful. By far the greater number of them were Hindoos, and perhaps one-half Brahmins; any one of them, if he had been his own master, would have rejoiced in an opportunity of shedding his life's blood in a quarrel with the Mussulmans; and of the mob who attacked them, the Brahmins, yoguees, gossains, and other religious mendicants, formed the front rank, their bodies and faces covered with chalk and ashes, their long hair untied, as devoted to death, showing their strings, and yelling out to them all the bitterest curses of their religion, if they persisted in urging an unnatural war against their brethren and their gods. The Sepoys, however, were immovable. Regarding their military oath as the most sacred of all obligations, they fired at a Brahmin as readily as at any one else, and kept guard at the gate of a mosque as faithfully and fearlessly as if it had been the gate of one of their own temples. Their courage and steadiness preserved Benares from ruin.—One observation of some of the Hindoo Sepoys was remarkable. The pillar, the destruction of which led to all the tumult, had originally stood in one of the Hindoo temples which were destroyed by Aurungzebe, and had mosques built over them. In the mosque, however, it still was suffered to exist, and pilgrimages were made to it by the Hindoos through the connivance of the Mussulmans, in consequence of their being allowed to receive half of all the offerings made there. It was a very beautiful shaft of one stone, forty feet high, and covered with exquisite carving. This carving gave offence to several zealous Mohammedans; but the quarrel which hastened its destruction, arose, as I have stated, from the unfortunate rencontre of the rival processions. Respecting the pillar, a tradition had long prevailed among the Hindoos, that it was gradually sinking in the ground; that it had been twice the visible



Benares is fine, and when, says the author of the Sketches, "you come opposite to one of its central ghauts, very striking. It extends about four miles along the northern bank of the river, which makes here a bold, sweeping curve. Its buildings which are crowded, built of stone or brick, and uniquely lofty; its large ghauts, with long and handsome flights of steps; here and there the sculptured pyramidal tops of small pagodas; one mosque, with its gilded dome glittering in the sunbeam, and two minarets towering one above the other, form a grand and imposing *coup d'œil*. The city is only to be visited on horseback, or in a palanquin or *tonjon* (a sort of open sedan chair); as thus only can you leisurely survey every thing, from the extreme narrowness of the streets, and the crowds in them, through whom your way must be cleared by a police trooper in your front. In the heart of this strange city you are borne through a labyrinth of lanes, with houses of six or seven stories high on each side, communicating with each other above, in some places, by small bridges thrown across the street. These houses are of stone or brick, and many of them are painted either in plain colours or stripes, or with representations of the Hindoo deities. Every bazaar or street containing shops, you find a little, and but a little, wider than the others. Shops here stand in distinct and separate streets, according to their goods and trades. In one, all are embroiderers in muslin, which they work here in gold and silver most beautifully; in another, silk merchants; in the next, mere lapidaries. Several contiguous streets are filled entirely with the workmen in brass, who make the small brazen idols; also the various urns, dishes, lamps, which the Hindoos require either for domestic or sacred purposes. These shops make a very bright and showy display; and from the ancient forms, various sizes, and patterns of their vessels, attract your attention strongly. You meet numbers of the naked officiating Brahmins, indeed, but you also see here a distinct class of wealthy Brahmins, most richly dressed in fine muslin turbans, vests of the most beautiful silks, and valuable shawls. Their conveyances out of the city are the open native palanquins, with crimson canopies, or hakrees, sometimes

height it then showed, and that, when its summit was level with the earth, all nations were to be of one caste, and the religion of Brahma to have an end. Two Brahmin Sepoys were keeping guard in the mosque, where the defaced and prostrate pillar lay. 'Ah,' said one of them, 'we have seen that which we never thought to see: Siva's shaft has its head even with the ground; we shall all be of one caste shortly. What will be our religion then?' 'I suppose the Christian,' answered the other. 'I suppose so too,' rejoined the first, 'for, after all that has passed, I am sure we shall never turn Mussulmans.'—After the tumult was quelled a very curious and impressive scene succeeded. The holy city had been profaned; the blood of a cow had been mixed with the purest water of Gunga, and salvation was to be obtained at Benares no longer. All the Brahmins in the city, amounting to many thousands, went down in melancholy procession, with ashes on their heads, naked and fasting, to the principal ghauts leading to the river, and sat there with their hands folded, their heads hanging down, to all appearance inconsolable and refusing to enter a house, or to taste food. Two or three days of this abstinence, however, began to tire them; and a hint was given to the magistrates and other public men, that a visit of condolence and an expression of sympathy with these holy mourners, would sufficiently comfort them, and give them an ostensible reason for returning to their usual employment. Accordingly all the British functionaries went to the principal ghaut, expressed their sorrow for the distress in which they saw them, but reasoned with them on the absurdity of punishing themselves for an act in which they had no share, and which they had done their utmost to prevent or to avenge. This prevailed, and after much bitter weeping, it was resolved that Ganges was Ganges still; that a succession of costly offerings from the laity of Benares might wipe out the stain which their religion had received, and that the advice of the judges was the best and most reasonable. Mr Bird, who was one of the ambassadors on this occasion, told me, that the scene was very impressive and even awful. The gaunt, squalid figures of the devotees, their visible and apparently unaffected anguish and dismay, the screams and outcries of the women who surrounded them, and the great numbers thus assembled, altogether constituted a spectacle of woe, such as few cities but Benares could supply.

very handsome, and drawn by two showy horses, with long flowing manes. He who has looked upon the pagodas of the S. of India, is quite surprised to find those of Benares so few in number, so small and inconsiderable. The principal one is covered with much beautiful sculpture, representing fancy flower and wreath borderings. I went into it. During the whole time I remained, there was a constant succession of worshippers; for except on festivals, they visit the temples at any time they please or find convenient. This temple is dedicated to Mahadeva, and has several altars, with lingams of large size and beautiful black marble. It has two fine statues of the bull of Siva *couchant*; and small as the temple was, three or four Brahminy bulls were walking about it, stopping in the most inconvenient places. All the floor was one slop, from the water used at the offerings; and the altars, shrines, &c. were quite covered with flowers, glistening with the waters of the Ganges." For a still more minute description of this extraordinary capital we are indebted to Bishop Heber: "Benares," remarks his lordship, "is a very remarkable city, more entirely and characteristically Eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. Mr Fraser's gig was stopped short almost in its entrance, and the rest of the way was passed in *tonjons*, through alleys so crowded, so narrow, and so winding, that even a *tonjon* sometimes passed with difficulty. The houses are mostly lofty; none, I think, less than two stories, most of three, and several of five or six, a sight which I now for the first time saw in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandahs, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small, and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful; and many of them are entirely covered over with beautiful and elaborate carvings of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar; but the Hindoos here seem fond of painting them a deep red colour, and, indeed, of covering the more conspicuous parts of their houses with paintings in gaudy colours, of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up, (any blows, indeed, given them, must be of the gentlest kind, or would be to the profane wretch who braves the prejudices of this fanatic population,) in order to make way for the *tonjon*. Monkeys sacred to Hunimaun, the divine ape who conquered Ceylon for Rama, are, in some parts of the town, equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Fakeer's houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of *vinas*, *biyals*, and other discordant instruments; while religious mendicants of every Hindoo sect, offering every



conceivable deformity which chalk, cow-dung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can show, literally line the principal streets on both sides. The number of blind persons is very great; I was going to say, of lepers also, but I am not sure whether the appearance on the skin may not have been filth and chalk; and here I saw repeated instances of that penance of which I had heard much in Europe, of men with their legs or arms voluntarily distorted by keeping them in one position, and their hands clenched, till the nails grew out at their backs. Their pitiful exclamations as we passed, '*Agha Sahib*,' '*Topee Sahib*,' (the usual names in Hindostan for a European,) '*khana ke waste kooch cheez do*,' (give me something to eat,) soon drew from me what few pice I had; but it was a drop of water in the ocean, and the importunities of the rest, as we advanced into the city, were almost drowned in the hubbub which surrounded us. Such are the sights and sounds which greet a stranger on entering this 'the most Holy City' of Hindostan, 'the Lotus of the World, not founded on common earth, but on the point of Siva's trident;' a place so blessed, that whoever dies here, of whatever sect, even though he should be an eater of beef, *so he will but be charitable to the poor Brahmins*, is sure of salvation. It is, in fact, this very holiness which makes it the common resort of beggars; since, besides the number of pilgrims, which is enormous, from every part of India, as well as from Tibet and the Birman empire, a great multitude of rich individuals in the decline of life, and almost all the great men who are, from time to time, disgraced, or banished from home by the revolutions which are continually occurring in the Hindoo states,—come hither to wash away their sins, or to fill up their vacant hours with the gaudy ceremonies of their religion, and really give away great sums in profuse and indiscriminate charity."

[*Futtehpur Sikri*.] Of the city of Futtehpur Sikri, which was built by Akber, and appears never to have been of very great extent, little now exists except a mass of ruins, enclosed within walls equally decayed. The northern portion, formed of a series of low hills, is covered by the relics of Akber's palace, and of the *Dergah*, or shrine, of Sheikh Sellim Chishti, the saint, whose prayers and surpassing piety procured the monarch the much-coveted blessing of a son and successor. The palace of the emperor consists of a succession of buildings, scattered over a considerable extent of ground, and presents nothing grand or striking. The different structures are all on a very small scale, and apparently little adapted to an imperial residence. Many of them, however, are of peculiar construction, and the ornamental architecture is elaborate and curious. They are especially worthy of notice, as marking an era in the arts in India, and indicating the transition about to take place from the genuine Hindu to the Indo-Persic or Saracenic style of building. Indian architecture combines rudeness and delicacy in a peculiar manner. The edifices are built in square massive blocks, where strength depends upon the quantity of matter less than upon its disposition. Some of the roofs at Futtehpur Sikri are formed of immense slabs of stone, laid, without beams, from wall to wall; others are formed of similar slabs laid aslope, and meeting in the centre as in a pitched roof. The door and window frames are all square, the buildings angular, and such columns as occur are short and ponderous, combined with this Cyclopean style, if it may be so termed; there is extreme delicacy and minuteness in detail, and the walls and cornices are covered with scrolls and flowers of an almost microscopic deli-

neation, and most complex and aborious execution. In the building immediately adjoining, a wholly different style prevails, and the shrine of the saint, with its carved arches, corridors, cupolas, and minarets, corresponds with the general character of Mohammedan architecture, as it occurs throughout Persia, whence it seems to have been imported, in full perfection, into Hindostan by the Mogul princes, and especially Akber's predecessor, Hoomayoon. The Dergah of Sheikh Chishti is perhaps the finest specimen of Mohammedan architecture in Indian. It is situated on the summit of a hill, from the brow of which a lofty gateway, to which a long flight of steps ascends, commands a distant view of the Taj on one side, and Bhurtpore on the other. Like all buildings of this description, it is a quadrangular enclosure, but it is much more than the usual extent, measuring about 500 feet from wall to wall. The court within the enclosure is paved with stone; an arcaded viranda extends round three sides, whilst that opposite to the main entrance is occupied by the tombs of the family and descendants of the saint. His own tomb is a low building of white marble projecting into the centre of the square; the walls and windows of the shrine are carved with the greatest delicacy, like net-work or lace, and a screen, curiously wrought with mother-of-pearl, protects the marble sarcophagus within from profane approach. The memory of the Sheikh is still held in great veneration, and many persons come daily in pilgrimage to his shrine. They tie small threads or offer flowers on the tomb, making, at the same time, presents to the khadims, or servants, of the establishment, and they anticipate that the saint's intercession will procure them health, or longevity, or children, or whatever may be the object of their desires. Hindoos form a full proportion of the pilgrims, and it is a curious circumstance, that a similar superstition invests the sepulchral monuments of the Taj with imaginary sanctity, offerings of a like character, and with similar objects, being presented, especially by Hindoos, at the tombs of Shah Jehan, and the lovely light of his Haram.

13th. *BAHAR.*] The province of Bahar lies across the whole valley of the Ganges, between the table land of Omerkuntuc and the hills of Nepaul. Taking it in its widest sense, it is bounded on the W. by Gundwana, Allahabad, and Oude; on the N. by the Nepaul hills; on the E. by Bengal; and on the S. by Orissa and Gundwana. It is a large province, being at least 250 miles long by 200 broad. The greater part of it is a plain, watered by the Ganges, which has here a breadth of about a mile, and highly productive. Its chief exports are opium and saltpetre.

*City of Patna.*] On the south bank of the Ganges, 400 miles N.W. of Calcutta, stands Patna, the capital of the province of Bahar. The streets are narrow, and the buildings high. Patna has a considerable trade; and from the surrounding district is procured the greater part of the saltpetre which is brought to Britain. According to Buchanan, this city in 1811 contained 52,000 houses, which, counting 6 persons to each house, would give a population of 312,000 souls, of whom about one-fourth might be Mahomedans.

14th. *BENGAL.*] This is the largest, and from its vicinity to the sea, and being the place through which communication with the others is chiefly made, the most important province of India. Its boundaries are: Bahar on the W.; Nepaul, Sikkim and Bootan on the N.; Assam and the Burmese territories on the E.; and Orissa on the S.W. Its length from N. to S. is from 350 to 400 miles, and its average breadth is not less than 300. Its boundaries in many parts are natural, and nearly impassable.







GOVERNMENT HOUSE CALCUTTA.

Engraved for the Rev. W. G. Gifford by J. G. Gifford and J. Gifford, A. G. Gifford.



On the W. nature has thrown up a rampart of trees and augeah grass, which is impenetrable even to heavy masses of elephants and rhinoceroses; while on the E. the mountains of Cachar present an approach equally difficult. On the S. the country is protected by its sunderbunds, and there is no channel for vessels except the intricate Hooghly. Bengal probably got its name from the great extent of it that is flooded during the inundations,—*beng*, in the language of the country, signifying ‘a flooded land.’ The whole province is flat, and, generally speaking, fertile; and all the flooded lands produce vast crops of rice; the staple productions are sugar, tobacco, silk, cotton, and indigo. Bengal comprehends within its geographical limits the three large cities of *Calcutta*, *Dacca*, and *Moorshe-dabad*, besides many prosperous inland trading-towns, and an astonishing number of villages of from 100 to 500 inhabitants. The East India company’s old territory, commonly known in Europe by the name of Bengal, but including Bahar and Benares, occupying the space of 162,000 square British miles, contained, in 1820, 39,679,000 souls, exhibiting a denser population than any equal portion of the globe, China not excepted.

*Calcutta.*] Calcutta, the capital of the kingdom of Bengal, and of all the British possessions in India, is a large commercial city of the first rank. It is situated in 22° 33' N. lat., 88° 28' E. long., in an almost perfect level of alluvial and marshy ground, which a century ago was covered with jungle and stagnant pools, upon the western branch of the Ganges called the Hooghly, and about 100 miles from the sea. It is 340 miles distant from Patna, 1,356 from Lahore, 1,470 from Moulton, 1,030 from Madras, 1,130 from Pondicherry, 1,170 from Seringapatam, and 1,238 from Surat. “Generally speaking,” says Rennel, “the description of one Indian city is the description of all; they being built all on one plan, with exceeding narrow, confined, and crooked streets; with an incredible number of reservoirs and ponds, and a great many gardens interspersed. A few of the streets are paved with brick. The houses are variously built, some of brick, others with mud, and a still greater proportion with bamboos and mats: and these different kinds of fabrics, standing intermixed with each other, form a motley appearance; those of the latter kind are invariably of one story, and covered with thatch. Those of brick seldom exceed two floors, and have flat terraced roofs. The two former classes far outnumber the last, which are often so thinly scattered, that fires, which often happen, do not sometimes meet with the obstruction of a brick house through a whole street. Calcutta is, in part, an exception to this rule of building, for there the quarter inhabited by the English is composed entirely of brick buildings, many of which have more the appearance of palaces than of private houses: but the remainder of the city, and by much the greatest part, is built as I have described the cities in general to be. Within these 20 or 25 years, Calcutta has been wonderfully improved, both in appearance and in the salubrity of its air; for the streets have been properly drained, and the ponds filled up; thereby removing a vast surface of stagnant water, the exhalations from which were particularly hurtful. Calcutta is well known to be the emporium of Bengal, and the seat of the governor-general of India. It is a very extensive and populous city, being supposed to contain at least 500,000 inhabitants. Its local situation is not fortunate, for it has some extensive muddy lakes and a vast forest close to it. It is remarkable that the English have been more inattentive than other European nations to the natural advantages of situation in their foreign settlements. Calcutta is situated on the western arm

of the Ganges, at about 100 miles from the sea; and the river is navigable up to the town for the largest ships that visit India. It is a modern city, having risen on the site of the village *Govindpoor* about 90 years ago. It has a citadel, superior in every point, as it regards strength and correctness of design, to any fortress in India; but on too extensive a scale to answer the useful purpose intended, that of holding a post in case of extremity; since the number of troops required for a proper garrison for it could keep the field. It was begun immediately after the victory at Plassey, which insured to the British an unlimited influence in Bengal; and the intention of Lord Clive was to render it as permanent as possible, by securing a tenable post at all times. Clive, however, had no foresight of the vast expense attending it, which perhaps may have been equal to two millions sterling."

The interior of Calcutta by no means corresponds to the imposing effect of its first appearance. When seen from the S., occupying two sides of a great open plain, it must be acknowledged to be a very noble city. "The churches," Heber says, "are not large, but very neat and even elegant buildings, and the government-house is, to say the least of it, a more showy palace than London has to produce. These are, however, the front lines; behind them ranges the native town, deep, black, and dingy, with narrow, crooked streets, huts of earth baked in the sun, or of twisted bamboos, interspersed here and there with ruinous brick bazars, pools of dirty water, cocoa-trees, and little gardens, and a few very large, very fine, and generally very dirty houses of Grecian architecture, the residence of wealthy natives. There are some mosques of pretty architecture and very neatly kept, and some pagodas, but mostly ruinous and decayed; the religion of the people being chiefly conspicuous in their worship of the Ganges, and in some ugly painted wooden or plaster idols, with all manner of heads and arms, which are set up in different parts of the city. Fill up this outline with a crowd of people in the streets, beyond any thing to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all black and naked, except a scanty covering round the waist; besides figures of religious mendicants with no clothing but their long hair and beards in elf locks, their faces painted white or yellow, their beads in one ghastly lean hand, and the other stretched out like a bird's claw, to receive donations; marriage processions with the bride in a covered chair, and the bridegroom on horseback, so swathed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities; and old men, lookers-on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild-looking men with thick sticks, so unmercifully used as to undeceive perfectly all our notions of Brahminical humanity; attendants with silver maces, pressing through the crowd before the carriage of some great man or other; no women seen, except of the lowest class, and even these with heavy silver ornaments on their dusky arms and ankles; while coaches, covered up close with red cloth, are seen conveying the inmates of the neighbouring seraglios to take what is called 'the air;' a constant creaking of cart-wheels, which are never greased in India, a constant clamour of voices, and an almost constant thumping and jingling of drums, cymbals, &c., in honour of some of their deities; and add to all this, a villanous smell of garlic, rancid cocoa-nut oil, sour butter, and stagnant ditches; and you will understand the sounds, sights, and smells of what is called the black



town of Calcutta. The external meanness of all the shops, depositories, and warehouses in this great city, is surprising. The bazars are wretchedness itself, without any approach to those covered walks which are the chief glory of the cities of Turkey, Russia, and Persia, and which, in a climate like this, where both the sun and the rains are intolerable, would be more than any where else desirable. There is absolutely not a single minaret in Calcutta. None of the mosques are seen in any general view of Calcutta, being too small, too low, and built in too obscure corners to be visible, till one is close upon them. They rather indeed resemble the tombs of saints, than places for public worship, such as are seen in Turkey, Persia, and the south of Russia. Though diminutive, however, many of them are pretty; and the sort of eastern-gothic style in which they are built, is to my eye, though trained up to the reverence of the pure English style, extremely pleasing."

It is in Calcutta chiefly that the effect of the intercourse between Europeans and natives is distinctly visible in a separate class, forming an indistinct link between the rulers and the people. "The lowest and the poorest Europeans and the native-born Christians and Portuguese," Hamilton says, "do in some degree mix with the natives in their ordinary concerns and amusements, just sufficient to produce a very inconsiderable change in their manners and character." Of this increasingly numerous and important class of the community, no correct census appears ever to have been taken. Their numbers at present, Sir John Malcolm says, are not considerable, (that is, in reference to the country at large,) and many causes combine to prevent their rapid increase. "A great proportion being illegitimate, they seldom possess much property; and this circumstance, with the difficulty they have in providing for their children, prevents their early marriages. The male part rarely marry with European women; and their connexions with their own class, or with the native females of India, produce a race still darker than themselves. Many of these, when the parents are poor, mix with the lower orders of the native Christian population (descendants of the Portuguese and native converts,) and lose in the next generation all trace of the distinctive body from which they sprang; while, on the other hand, the children of females of this class who have intermarried with Europeans, from being fairer, and belonging to another society, become, in one or two generations, altogether separated from that race of natives from whom they are maternally descended. With the exception of a few, who have acquired fame and fortune as military adventurers, the superior as well as the most industrious branches of this community are found at the capitals of the three presidencies, and at the principal civil and military stations; and they may be said almost to monopolize the situations of clerks and accountants in the offices of government, as well as in those of public servants and private European merchants. The whole of this class speak English, as well as the provincial dialect of the country in which they were born. With a few distinguished exceptions, however, they have no political influence with the natives. It has not hitherto been their interest to attain such influence, and many obstacles would oppose their success, if they made it their object. The date at which this part of our Indian population can arrive at any numerical strength as a separate body, is very remote; but they are almost all well educated, and have from this a consequence beyond what they derive from their numbers. Though placed under circumstances of depression and discouragement, this body of men have lost

few opportunities of becoming useful and respected in the different walks of life to which their pursuits have been directed. The real consequence of the Anglo-Indians, in the eyes of the natives and their own, arises chiefly from their connexion with Europeans. They cling to an origin which seems to exalt them, and are driven only by the rebuffs of slight or contempt, to take measures by themselves as a detached body with separate and opposite interests. The very pride they have in placing themselves in the rank of Europeans, while it makes them feel with peculiar sensibility every instance of scornful repulse, which, from their anomalous situation, they must often be doomed to experience, affords the means of making them useful allies. The policy of extending every consideration we can to this class, is greatly increased by their recognised rights of holding lands and of sitting upon juries, which latter has been given them recently. These privileges must gradually augment the influence of this class, and, by giving them importance with the English community and themselves, will tend to improve their condition, and confirm their attachment to the state to which they owe allegiance. The half-caste ladies in Bengal are called *checchees*, from a Hindostanee word much used by them in Calcutta, equivalent to *fié ! fié !* Many of them, Mr Wallace says, "are most amiable companions, possess an affectionate heart, and perform all the duties of good wives with tenderness and alacrity ; but very few of them can enjoy European society ; for a consciousness of being so different in appearance impresses them with a feeling of inferiority, under which they are ill at ease with our fair countrywomen : hence they shun their acquaintance, and, it is said, envy them. Their real happiness would consist in being connected by marriage with persons of the same caste ; but it is a strange truth, that these girls look upon the young men of their own colour as beneath them ; and at all the schools in Calcutta, where these charming nymphs are exhibited, their admirers are generally youthful Europeans. Some idea of their number may be formed from the seminaries and asylums in Calcutta, where upwards of 500 half-caste girls, illegitimate daughters by native mothers of the higher ranks, are genteelly educated."

"Great state of a certain kind," says Heber, "is still kept up, not only by the governor-general (who has most of the usual appendages of a sovereign—such as body-guards, gold sticks, spear-men, peacocks' plumes, state-carriages, state-bergs, and elephants), but by all the principal persons in authority. You would laugh to see me carried by four men in a palanquin, two more following as a relay, two silver maces carried before me, and another man with a huge painted umbrella at my side ; or to see Emily returning from a party, with the aforesaid silver maces, or sometimes four of them behind the carriage ; a groom at each horse's head, and four men running before with glass-lanterns. Yet our establishment is as modest and humble as the habits of the place will allow. After all, this state has nothing very dazzling in it ; a crowd of half-naked followers is no splendid show, and the horses, the equipage, and the furniture of Calcutta, are all as far from magnificence as any that I am acquainted with. Our way of life in other respects is sensible, and suited to the climate. The general custom is to rise at six in the cold season, and at half-past four in the morning during the hot weather ; and to take exercise on horseback till the sun is hot, then follow a cold bath, prayers, and breakfast. This last is a sort of public meal, when my clergy and other friends drop in ; after which I am



generally engaged in business till two, when we either dine or eat our tiffin; we then go out again at five or six, till darkness drives us home to dress for dinner, or pass a tranquil evening. Our rooms are large and lofty, with very little furniture; the beds have no drapery but a mosquito net; and now the climate is so cool as even to require a blanket."

The commerce of this city is very extensive. It possesses an excellent inland navigation, foreign goods being transported with great facility, on the Ganges and its tributary streams, to the northern provinces of India, and the productions of the interior received in return. The capital belonging to the commercial and monied interests, in 1811, was calculated to exceed, £16,000,000 sterling: which is employed in the government funds, discounts, and loans to individuals, and in the internal and external trade. The formerly cautious and timid Hindoo, finding that property is respected and protected by the government, now lends money on respondentia, on distant voyages, insures as an underwriter, and engages in speculations to all parts of the world."<sup>20</sup> The principle articles of trade are salt, sugar, opium, silks, and muslins. A considerable commerce was formerly carried on with Tibet; but it has been interrupted by Chinese jealousy.

Calcutta is the seat of the governor-general, and of the supreme court of judicature, in which justice is distributed according to the laws of England. This court consists of a chief justice, and two puisne judges who are nominated by the king. Criminal offences are tried by jury. Besides this court, there is a court for the district of Calcutta, and a number of

<sup>20</sup> "Calcutta," remarks a writer in the 'Friend of India,' "is, in every point of view, a new city; almost as much so with regard to its native gentry, as to its European population. The great native families who contribute to its splendour, are of very recent origin. We scarcely think ten families could be named in Calcutta, who possessed wealth before the rise of the English power. Its vast opulence is the growth of a little more than half a century. It has been accumulated under our sovereignty, chiefly in our service, entirely through our protection. The wealth possessed by the natives in Calcutta is immense. The Rothschilds and the Barings of India are not to be found in the circle of European banking houses, but among the natives. But the great natives of Calcutta not only regulate the money-market; they possess immense estates in the country. During the progress of our government, the lands, more particularly in Bengal, have changed hands almost as extensively as they did after the Norman conquest in England. But this change has been produced without any degree of political forfeiture, simply by the introduction of system and regularity in the collection of the revenue, and the exclusion, as far as practicable, of bribery and corruption. The more ancient families, unwilling to reduce their expenditure within their income, and obliged to pay their rents periodically, have gradually fallen to decay. Whether the sale of land for the recovery of arrears or revenue be popular or not, or how far a greater degree of lenity would have been compatible with the collection of the revenues, it is not our business here to inquire. It is sufficient for our purpose to notice, that these estates have passed from the possession of one native to that of another, not from the Saxon to the Norman. They have been purchased chiefly by the new men who have recently risen to opulence, either through trade or in the service of government, a very great proportion of whom reside in Calcutta. This transfer of property from the old to the new aristocracy, however individually distressing, may probably prove in the end a national benefit. The new gentry, by residing in Calcutta, are acquiring more civilized habits. Their houses are better built and more commodiously furnished; the loop-holes have been exchanged for spacious windows; the narrow, low, dreary chambers have been supplanted by ample rooms; comforts have been multiplied; a taste for articles of foreign growth has been introduced, which assists commerce, as much as it improves the condition of society. The old aristocracy, residing in the country, apart from the influence of European society, would have been less susceptible of improvement, more averse to innovation, and they might have remained for a much longer period buried in antiquated habits. From Calcutta, which, through the great assemblage of wealthy families, is become the theatre of display, the habits and comforts acquired from the influence of European example, are gradually diffused over the country; for the natives in Bengal entertain the same partiality for their splendid metropolis, as the Neapolitans for theirs.—*Vedere Napoli e poi morire.*"

magistrates to superintend the police of the town. We have already noticed some of the more important seminaries of education in Calcutta. The garrison is usually composed of two or three European regiments and one of artillery. The native corps, amounting to about 4000 men, are generally cantoned at *Barrackpoor*, 15 miles higher up the river.—*Scram-pore* is a handsome place, kept beautifully clean, and looking more like a European town than any of the neighbouring places. It is situated on the W. side of the Hooghly, about 12 miles above Calcutta. It is peculiarly interesting, and celebrated as the residence of those associate missionaries, whose literary achievements as oriental translators have excited the admiration of all Europe, and insured them the eternal gratitude of unborn millions.

*Dacca.*] Dacca is about 100 miles above the mouth of the Ganges, and 180 by road from Calcutta; by water, however, the distance is supposed to be 400 miles, and the journey occupies from one to two weeks. Like other native towns it is a mixture of black and thatch houses, with very narrow and crooked streets. The population is rated at 300,000. It is reckoned one of the healthiest stations in Bengal. Under the Moguls, a naval establishment consisting of 768 armed cruisers, was maintained here to guard the southern coast against the ravages of the Arracanese pirates; and during the late war with the Burmese, Dacca was thrown into great alarm.

*Moorshedabad.*] This city, including Cossimbazar, extends about 8 miles along both sides of the river, 120 miles above Calcutta. It is reputed very unhealthy, and the thick jungle which is here intermixed with the huts and houses, and is yearly increasing, threatens to absorb the whole. In 1814 it contained about 30,000 houses. The population is supposed to be about 165,000. The neighbourhood is the chief seat of the manufacture of taffetas and other silks.

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#### CHAP. IX.—THE DECCAN.

THE term *Deccan* is of Sanscrit origin. It means ‘the south,’ and was formerly applied by Hindoo geographers to the whole of the countries situated to the S. of the Nerbuddah river; but the fixed possessions of the Mahommedans having, for many centuries after their invasion of the Deccan, extended no farther S. than the river Krishna, the name came to signify the countries between these two rivers only. The most modern division of the Deccan provinces is the following: *Candeish*, *Gundwana*, *Orissa*, the *Northern Circars*, *Berar*, *Arungabad*, *Beedar*, *Hyderabad*, and *Bejapoor*.

1st. CANDEISH.] This is the first province upon entering the Deccan on the N.W. On the N. it is separated from Malwah by the course of the Nerbuddah; on the E. are the provinces of Gundwana and Berar; on the S. it has Berar and Arungabad, and on the W. the province of Gujerat. Its limits have never been accurately defined, but it may be roughly estimated at 210 miles in length by 80 in average breadth. It is a picturesque and beautiful province, interspersed with low hills, and watered by copious streams. A large proportion, however, of the surface is covered with jungle, inhabited only by tigers, and very unhealthy. The population is very small in proportion to the surface. The interior is inhabited chiefly by Bheel and Gond tribes, the coasts by Coolies. Early in the



15th century, Candeish was governed by independent sovereigns, but towards the close of that century, it was annexed to the Mogul empire. In 1802, it was ravaged by Holkar, and its ruin was afterwards consummated by the Peshwa's people. All of Holkar's possessions were ceded to the British in 1818.

2d. GUNDWANA.] Gundwana extends from the 18th to the 25th parallel of northern latitude. On the N. it is bounded by Allahabad and Bahar, on the E. it has Orissa and Berar, on the S. its limits are Berar, Hyderabad, and Orissa, and on the W. Allahabad, Malwah, Candeish, Berar, and Hyderabad.

In length it may be estimated at 400 miles, its average breadth is about 280. This large province may be accounted one of the wildest and least known parts of India. It receives its name from the people called *Gonds* or *Gonds*, but its population comprehends a great variety of tribes. It is altogether an elevated region, though the rise is nowhere very great. It contains the sources of the Gundwana and Sone rivers, and is bounded by the Wurda and Godavery, but is on the whole but indifferently supplied with water, and very partially cultivated. *Nagpoor* is the modern capital of Gundwana. According to a census of 1825, the population of this city and its suburbs amounted to 115,228 persons. It is 673 miles from Madras, and 733 from Calcutta.

3d. ORISSA.] Orissa is a long and narrow province, lying on the S.E. of Gundwana, bordering with Bengal on the N., and the Circars to the Chilcha lake, but extending indefinitely S.W. upon the mountainous tract within the Circars, till it be confounded with the forests and wilds of the Gonds nearly as far S. as the Godavery. Bengal forms the eastern boundary. Its probable length is about 500 miles, its breadth 100. The western part is so wild as to be almost impassable and even impenetrable. Towards the N. the inland country clears up a little. A very considerable portion of the shore of Orissa consists of salt-marshes which are flooded during the rains. This marshy tract reaches about 20 miles inland, then there is a slip of elevated dry soil which produces rice and other vegetables, and behind this are the woods and impervious jungle. The Ooreas are a dull and stupid race of people. Their language is a dialect of the Sanscrit, closely resembling the Bengalese. On the W. the Oorea and Gond languages blend into each other. The mountain tribes are Coles, Khands, and Sours. Rajah Anang Bheem Deo of the Ganga Van's line, ascended the throne of Orissa, A.D. 1174. He erected the great temple at Juggernaut. In A.D. 1558, the Afghauns overthrew the independent sovereignty of Orissa, and 20 years afterwards they were in their turn attacked and subdued by Acbar. In 1803, this province was conquered by the British arms. The principal towns are *Cuttack*, *Juggernaut*, and *Balasore*.

4th. THE CIRCARS.] The Circars occupy the remainder of the eastern shore of the Deccan to the Chilcha lake southward, and several miles to the S. even of the Krishna, till they join the Carnatic. The whole length of this district is nearly 500 miles, but its breadth is inconsiderable. That part of the country which lies near the mouths of the Godavery and Krishna is the most fertile in the Deccan.

5th. BERAR.] This province is an elevated valley, occupying nearly the centre of the Deccan. It has Aurungabad and Candeish on the W., Candeish and Malwah on the N., Gundwana on the E., and Beeder and Aurungabad on the S. It consists of several valleys, though the entrances to it are generally through ghauts or passes in ridges of hills more or less

covered with wood and jungle. The principal of these valleys are the upper part of the valley of the Tuptee in the N., that of the Pyne Gonga in the S., and part of that of the Wurda in the S.E. They have in general rich and fertile soil, the cultivated tracts are in general rather too much elevated for rice, but produce very fine wheat.

6th. **AURUNGABAD.**] This province occupies the west coast, and a portion of the country to the E. of the western Ghauts. It has the Surat district of Gujerat; and Candeish, and Berar on the N., Berar and Hyderabad on the E., Beeder and Bejapoor on the S., and the Arabian sea on the W. It may be estimated at about 300 miles in length, and 150 in breadth. Its general level is not less than 2000 feet above the level of the sea, and here and there insulated summits of a very singular shape rise to a great height. Upon the whole, this country is fertile, and the scenery is often very beautiful. The population is thin. The Maharatta language is principally used, but Hindostany and Persian are current among the higher classes. Until 1818, three-fourths of this province were subject to the Peishwa, and the remainder to the Nizam, but since that eventful year, the whole has become directly or indirectly subordinate to the British sceptre.

*City of Arungabad.* Aurungabad, the capital of the province, is still an extensive though decayed city. "At a distance," says captain Seely, "the view of Aurungabad has an imposing effect;—lofty minarets peeping out from among groves of trees, the large white domes of mosques with their gilded points shining in the sun; a number of large terraced houses rising above the walls of the city, and the whole covering a great extent of ground. But, as we approach, a different scene presents itself. After passing a large gateway, we at once enter the city, nearly half of which is in a state of decay and ruin, with a scanty population. It has the signs in every street of fallen greatness, and shows that its prosperity perished with its founder, Aurungzebe. The wall which surrounds the city, is not at all calculated to sustain a regular attack: it is lower than such walls usually are, with round towers at intervals, but is sufficient for resisting the onset of a predatory body either of horse or foot. The streets are broad, and some few are paved. There are many large and good houses in different parts. The public buildings, mosques, and caravanserais are of a superior construction to those which we generally find in native cities. Gardens and groves, court-yards and fountains, diversify the scene. The shops present to view many costly articles of Indian produce. But there is an air of dejection about the whole, that tells you, the glory of the regal city has fled. A few groupes of grave and fine-looking Mussulmans, unoccupied by any thing but idle talk, are seen lounging at different quarters; or, here and there, one of the better order, clad in his flowing robe, passes you with stately and measured step. These and a few solitary fakeers are the principal persons met with, except in the immediate neighbourhood of the markets, where some little bustle prevails. Otherwise, there is nothing to remind us of an Indian city,—no pomp, no crowded streets, no horsemen or cavalcades; none of the bustling motions or noisy sounds that proclaim industry, occupation, or prosperity. Partly deserted and partly in ruins, Aurungabad presents a cheerless view to a stranger."

*Fortress of Dowlatabad.*] Dowlatabad is one of those singular insulated rocks already noticed. The fortress of Dowlatabad is about 7 miles N.W. of Aurungabad. It stands upon an insulated mass of granite, distant



about 3000 yards from the range of hills to the northward and westward, and rising to the height of about 500 feet above the plain. For nearly one third of the height, the rock has been scarpèd like a wall, and presents all round a perpendicular cliff. Above this it assumes a pyramidal form, or that of a compressed bee-hive. An outer wall of no strength surrounds the *pettah*; but four lines of walls and gates must be passed before reaching the ditch, over which is a very narrow causey, that will not admit more than two persons abreast. "The scarpèd rock, appearing to cut off all communications with those below, and the towers, buildings, and trees above, impressed me most forcibly," says Colonel Fitzclarence, "with the idea of the flying island of Laputa in Gulliver's Travels. Had I not been informed how I was to ascend the summit of the perpendicular cliff, I should have despaired of ever reaching it, as no visible means presents itself, and all is alike steep and forbidding; though one may, with an attentive eye, discover a small window, about half way up, in the face of the rock. The governor led the way through an excavation into the heart of the rock, so low that I was obliged to stoop nearly double. But after a few paces, a number of torches showed me I was in a high vault, and we began to ascend on a winding passage, cut through the interior of the body of the hill. This is described by Dow as a staircase; instead of which, it is only a gradual slope. This passage was about twelve feet high and the same broad, and the rise regular. At certain distances from this dismal gallery are trap-doors, with flights of small, steep steps, leading to the ditch below, only wide enough to admit a man to pass, also cut through the solid rock, to the water's edge, and unexposed to the fire of the assailants, unless they were on the very crest of the glacis. I suppose we were four or five minutes in reaching the window I had seen from below; and after resting, we continued to climb. As I observed a passage leading off from the one in which we were, I followed it, and, to my surprise, found that it led back, forming a retrogressive simicircle, to our road: and on the sides of it were many recesses with shelves for depositing stores. We might have been in all ten minutes mounting by torch-light, and came out in a sort of hollow in the rock, about 20 feet square. On one side, leaning against the cliff, was a large iron plate, nearly of the same size as the bottom of the hollow, with an immense iron poker. On the besiegers having gained the subterraneous passage, this iron is intended to be laid down over the outlet, and a fire placed upon it. I observed a hole about three feet in diameter perforating the rock. This is meant to act as a bellows to the fire; and the current of air which came through it, was so strong that I could hardly stand against it. From its strength and these various precautions, this fortress is deemed impregnable. There are some small houses, towers, and gates on the road to the summit, which is very steep, and in some places covered with brush-wood. But the house of the governor is a most excellent habitation, surrounded with a large veranda, with twelve arches; hence called the *doasdo-durwaseh*, or twelve doors. The road (and the only one) to the top passes through this house. Above this, the ridge is very narrow; and on the peak, on which flies his Highness the Nizam's flag, on a stone bed, not many feet broad, stands a large brass twenty-four pounder. From the flag-staff, the view is most extensive and beautiful. About 100 yards from the summit, we saw a tank cut out of the rock, containing, I should think, forty hogsheads of water."

[*Ellora.*] The village of Ellora, near to Dowlatabad, is celebrated for its excavated Hindoo temples, which, in magnitude and perfection of ex-

ecution, surpass any thing of the kind elsewhere known. The whole excavations bear the title of *Kailasa*, or 'Paradise'; and are not less than a mile and a quarter in length. There are 16 caves, wrought out of the solid granite, many of them of two stories, and some three, and most of them are not less than from 100 to 150 feet in depth. "The first view of this desolate religious city," says Mr Erskine, "is grand and striking, but melancholy. The number and magnificence of the subterraneous temples, the extent and loftiness of some, the endless diversity of sculpture in others, the variety of curious foliage, of minute tracery, highly wrought pillars, rich mythological designs, sacred shrines, and colossal statues, astonish but distract the mind. From their number and diversity, it is impossible to form any idea of the whole; and the first impressions only give way to a wonder not less natural, that such prodigious efforts of labour and skill should remain, from times certainly not barbarous, without a trace to tell us the hand by which they were designed, or the populous and powerful nation by which they were completed. The empire, whose pride they must have been, has passed away, and left not a memorial behind it. The religion to which we owe one part of them, indeed, continues to exist; but that which called into existence the other, like the beings by whose toil it was wrought, has been swept from the land." The excavations are divided by Mr Erskine into three classes: the northern, which are Boodhist, or rather Jain,—the central, which are Brahminical,—and the southern, which are certainly Boodhist. The names given to the caves are modern, and have been invented by the Brahmin guides with a total ignorance of the mythology of the sculptures. All the Brahminical caves are sacred to Siva, under one form or other; whereas the names they now bear, as well as those given to the Boodhist caves, are borrowed from the legends relating to the avatars of Vishnoo, which are more familiarly known to the great mass of the people, notwithstanding that Siva has almost every where obtained the ascendancy. It is impossible to convey any adequate idea of these astonishing structures without the aid of plates; but we subjoin in a note a pretty clear and detailed account of the whole by the Eclectic reviewer of 'Seely's Wonders of Elora.'<sup>21</sup> The traditions of the Hindoos ascribe all

<sup>21</sup> Beginning from the north, the first of these celebrated caves is named the *Jagannath Sabha*, or 'Lord of the Universe': it has a viranda and an upper and lower apartment, all elaborately sculptured with figures of Hindoo mythology, and among others, one of Budha. The pillars and recesses are richly sculptured, and the principal apartment is 78 feet in depth, by 66 in breadth. The next excavation is named *Paraswa Rama*, a sanguinary avatar of Vishnoo, which had for its object to exterminate the Kshatru tribe or warriors; a legend which favours the supposition, that a violent change in the faith of India substituted the rites of Vishnoo and the Brahminical institution of castes for the older and more simple Budhic faith. The story is, that Paraswa Rama, after having inundated with rivers of blood the whole earth, (that is India,) was desirous of offering a sacrifice, but could find no Brahmin willing to join with a murderer. Mounting the hills of Concan, he perceived fourteen dead bodies cast up by the sea on the banks of a river, upon which, although in a state of putrefaction, he performed the act of resuscitation, and then conferred on them the order of Brahmin; they aided him, in return, in his sacrifice, and these fourteen formed the stock of the Mahratta tribe of *Koken Natha*. Whatever connects the history of the caves with the details of the Mahabarat and the origin of the castes of India, tends to throw a ray of light upon the question of their origin. The third cave is that of *Indra Sabha*, 'the Lord of the Sky.' These three temples have communication with each other, and may be considered as a distinct cluster. No part of these extraordinary caves presents a finer specimen of the state of Hindoo sculpture, than the rich decorations, the fluted pillars, and elaborate sculptures of *Indra Sabha*. A temple adjoining to this excavation is dedicated to *Adinatha*, a species of intercessory deity among the Djatty or Jains, the most numerous sect in the Guzerat. The fourth cave, the *Dharma Linga*, is approached by a cut or avenue of 100 feet in length, and is itself a chamber about 60 feet in length by 25 feet



these excavations to the earliest period of their history, and the most probable epoch which can be fixed upon is that of the conquest of the peninsula by the founder of the Magadha dynasty, an event supposed to have taken place about 1900 years before the Christian era. The models of these caves, M. Laryles thinks, were the tombs of the kings at Thebes.

*Bombay.*] Bombay, the principal British settlement on the western coast of India, is situated upon a small island formerly comprehended in the province of Aurungabad, in  $18^{\circ} 56'$  N. lat., and  $72^{\circ} 57'$  E. long., 1,300 miles' travelling distance from Calcutta, and 770 from Madras. It derives its name and all its importance from its excellent har-

bour, where the object of Hindoo worship appears as the god of justice, and as such, the god of death,—the same allegorical personage that appears in the Egyptian pantheon, in the character of Osiris or Serapis, which answers to the Grecian Minos and Rhadamanthus. In this cave, the male figures are represented in *chulnas*, or 'short drawers,' as in the Egyptian sculptures. The fifth cave, *Junwassa*, or 'the Nuptials,' has a rich display of sculpture, and is above 80 feet in length. The cave of *Ramaswara*, with the smaller excavations, called *Nilakanta* and *Durvasa Rishi*, complete the series. Each of these caves is filled with an immense number of symbols, exhibiting the leading personifications of Hindoo mythology. The *Nilakanta* is a title of Siva or Maha-deo, described in the diluvian avatar of churning the ocean, wherein he is feigned to have acquired the colour of blue, after swallowing the poison produced by the Suras and Asuras. *Durvasa Rishi* is also an incarnation of Maha-deo, or 'the great sexual deity,' alike the destroyer and re-producer of existence. Many parts of the legends bear evident traces of patriarchal history, distorted and warped by their transmission into other regions, and their mixture with other facts.

But the grand central excavation of *Kailasa*, with its pantheon of Hindoo deities displayed in the lateral and terminating virandas,—its immense arch, and the three central temples, represented resting on the backs of elephants, carries our astonishment to the highest pitch. This stupendous mass of sculpture, embracing an area of 250 feet in depth, about 150 feet in breadth, and 100 feet in height, may challenge comparison with any wonder of antiquity. The description occupies so prominent a part of Capt. Seely's narrative, and he has taken such pains to give all its multifarious details, that we shall simply refer our readers to his pages for further formation. The succeeding cave is called *Das Avatara*, or 'the Ten Incarnations of Vishnoo,' which are arranged in niches between pilasters in the upper story. Among these, is one group of Mahadeva and Parvati, and at the feet of the former lie the five heads of the sons of Pandu. Here also is Rama Chandra, the subject of the Ramayana. This figure is remarkable for the fineness of its execution. The hero is seated in a car drawn by four coursers abreast on a gallop, a conductor guiding them; he is drawing his bow, and in an attitude of great strength. The subject forms another coincidence between the numerous bas-reliefs of the Indian and Egyptian temples.

The fine excavation which follows, 'the ashes of Ravana,' bears a manifest allusion to the celebrated contest between the tyrant of Ceylon and Rama in pursuit of revenge for the violence offered to his spouse Sita. No cave presents a richer profusion of sculptured and pillared decoration, although captain Seely does not mention it. *Teen Tali*, or 'the Three Stories,' is an excavation of extraordinary extent, with many interesting pillars: the recess has a gigantic sitting statue of Rama, on the scale of 20 feet if standing. *Dan Tali*, or 'the Two Stories,' is dedicated to Bharata, son of the ancient king Yayuchautana and his loved spouse Sacontala, who succeeded his father on the throne of Ayoda (Oude): he is asserted to have conquered the whole earth, and to have instituted the rites to the gods. His reign is placed 1200 years before the Christian era. The fifteenth cave of the series is perhaps the most remarkable of all, both in form and workmanship. It is a vaulted temple, 35 feet in height, is called the *Viswakarma*, or 'Workman': the same personage as the Egyptian Pthah, the artificer and maker of all things, whose plastic energy communicates existence and form to the universe; in fact, the artist of the gods. The semicircular form of the ceiling, and the boldness and simplicity of the design, render this cave one of the most extraordinary of the whole range; and its position as the last but one, marks a coincidence with the order of the chambers in the royal tomb discovered by Belzoni, in which a long suite of symbolic apartments terminates in a covered dome of a higher character, and beyond it, a rough excavation. Thus the sixteenth, or last cave, that of *Dahr Wana*, bears a name implying that it is not worthy to be seen after the preceding ones. A figure at the entrance is manifestly *Gaudama Budha*, as depicted in Pegu and Ava. *Gautama* or *Gaudama* means Sakia, or the first Budha. Although of so inferior a class, it is a prodigious and wonderful work, and over its entrance the river, Mr Daniel says, in the rainy season, rushes into the plain below, forming a cascade that covers the front of the cave as with a curtain of crystal. The prospect from this entrance, of the great tomb, the town, and the valley of Elora, is highly beautiful.

hour. "The island, as well as most of those in its neighbourhood," says bishop Heber, "is apparently little more than a cluster of small detached rocks, which have been joined together by the gradual progress of coral reefs, aided by sand thrown up by the sea, and covered with the vegetable mould occasioned by the falling leaves of the sea-loving coco. The interior consists of a long but narrow tract of low ground, which has evidently been, in the first instance, a salt lagoon, gradually filled up by the progress which I have mentioned, and from which the high tides are still excluded, only by artificial embankments. This tract is a perfect marsh during the rainy season, and in a state of high rice cultivation. The higher ground is mere rock and sand, but covered with coco and toddy-palms where they can grow. There is scarcely any open or grass-land in the island, except the esplanade before the fort, and the exercising ground at Matoonga, which last is the head-quarters of the artillery. The fort, or rather the fortified town, has many large and handsome houses, but few European residents, being hot, close-built, with narrow streets, projecting upper stories and rows, in the style which is common all over this side of India, and of which the old houses in Chester give a sufficiently exact idea. The Bombay houses are, externally, less beautiful than those of Calcutta, having no pillared verandahs, and being disfigured by huge and high pitched roofs of red tiles. They are, generally speaking, however, larger, and on the whole better adapted to the climate. There are three government residences in the island of Bombay." Howison draws a less favourable picture of this place. "I entered Bombay," he says, "with the impression that it was the seat of wealth, splendour, fashion, and extravagance; but a stroll upon its esplanade removed the delusion. I believe there are few English watering-places of the third class, that could not produce a better evening turn-out than this Scotch factory. Every thing had an air of dinginess, age, and economy, that seemed miserably out of place beneath the ardent clime and radiant skies of Asia. In traversing the town of Bombay, one sees nothing indicative of eastern magnificence. Its streets are narrow and unpaved, and the buildings are more like merchants' ware-rooms than dwelling-houses. The European parts of Calcutta consist of a succession of palaces, and Madras abounds with elegant structures; but the best streets in Bombay, I should suppose, scarcely equal the suburbs of its sister presidencies. Bombay is, upon the whole, a very disappointing place. A man, on arriving there, will find fewer of his Asiatic anticipations realized, than in either of the other capitals; and the simple fact of its being an island, and a very small one, excites disagreeable ideas of narrowness, confinement, and want of scope, which depress the energies of a stranger, uncertain about his fortunes, and newly exiled to a foreign land." In 1716 the population of Bombay was estimated at 16,000 souls; in 1828 it amounted to 167,370 souls, according to the Bombay Courant, of whom 82,592 were Hindoos, 25,920 Mahomedans, Parsees 10,738, Malabars 3,005, Jews 1,270, Portuguese 8,020, Armenians 39, Chinese 48, British 938, British Asiatics born in the island 5,000, floating population about 20,000, military about 10,000; grand total 167,370; total of houses 20,195.

*Elephanta*]. When speaking of Bombay, it would be unpardonable to forget *Shaporee* or *Elephanta*, a small island in the neighbourhood, remarkable for its stupendous excavations which have afforded some exercise to the ingenuity of antiquarians. *Elephanta* is a small island, about 7 miles from Bombay. Of this island, and its curiosities, Grose, who visited it,



gives the following account : " It can at most be but about three miles in compass, and consists of almost all hill : at the foot of which, as you land, you see, just above the shore on your right, an elephant coarsely cut out in stone, of the natural bigness, and at some little distance not impossible to be taken for a real elephant, from the stone being naturally of the colour of that beast. It stands on a platform of stones of the same colour. On the back of this elephant was placed, standing, another young one, appearing to have been all of the same stone, but has been long broken down. Of the meaning, or history, of this image, there is no tradition old enough to give any account. Returning then to the foot of the hill, you ascend an easy slant, which, about half way up the hill, brings you to the opening or portal of a large cavern, hewn out of a solid rock into a magnificent temple ; for such surely it may be termed, considering the immense workmanship of such an excavation ; and seems to me a far more bold attempt than that of the pyramids of Egypt. There is a fair entrance into this subterraneous temple, which is an oblong square, in length about 80 or 90 feet, by 40 broad. The roof is nothing but the rock cut flat at top, and in which I could not discern any thing that did not show it to be all of one piece. It is about ten feet high, and supported towards the middle, at equidistance from the sides, and from one another, with two rows of pillars of a singular order. They are very massive, short in proportion to their thickness, and their capital bears some resemblance to a round cushion pressed by the superincumbent mountain, with which they are also of one piece. At the further end of this temple, are three gigantic figures ; the face of one of them is at least five feet in length, and of a proportionable breadth. But these representations have no reference or connexion either to any known history or the mythology of the Gentoos. They had continued in a tolerable state of preservation and wholeness, considering the remoteness of their antiquity, until the arrival of the Portuguese, who made themselves masters of the place ; and in the blind fury of their bigotry, not suffering any idols but their own, they must have been at some pains to maim and deface them as they now remain, considering the hardness of the stone. It is said they even brought fieldpieces to the demolition of images, which so greatly deserved to be spared for the unequalled curiosity of them. Of this, queen Catherine of Portugal was, it seems, so sensible, that she could not conceive that any traveller would return from that side of India without visiting the wonders of this cavern, of which, too, the sight appeared to me to exceed all the descriptions I had heard of them. About two-thirds of the way up this temple, on each side, and fronting each other, are two doors or outlets, into smaller grotts or excavations, and freely open to the air. Near and about the door-way, on the right hand, are several mutilated images, single and in groups. In one of the last, I remarked a kind of resemblance to the story of Solomon dividing the child, there standing a figure with a drawn sword, holding in one hand an infant with the head downwards, which it appears in act to cleft through the middle. The outlet of the other on the left hand, is into an area of about 20 feet in length, and 12 in breadth ; at the upper end of which, as you turn to the right, presents itself a colonnade covered at top, of 10 or 12 feet deep, and in length answering to the breadth of the area ; this joins to an apartment of the most regular architecture, an oblong square, with a door in perfect symmetry ; and the whole executed in quite a contrary taste and manner from any of the oldest or best Gentoo buildings any where extant. I took particular notice of some paintings round

the cornices, not for any thing curious in the design, but for the beauty and freshness of the colouring, which must have lasted some thousands of years, on supposing it, as there is all reason to suppose it, contemporary with the building itself. The floor of the apartment is generally full of water; its pavement or ground-work, not permitting it to be drawn off or to be soaked up. For it is to be observed, that even the cavern itself is not visitable after the rains, until the ground of it has had time to dry into competent hardness." Different writers, according to their general notions on the subject of Indian antiquities, have adopted very different opinions relative to the age of this magnificent excavation: some referring it to the most remote ages,—others attributing it to a much more recent period. The discussion of this question is perhaps more curious than useful; and neither of the opinions seems to be founded on any certain evidence.

*Salsette.*] On Salsette, a small neighbouring island, are a number of the same singular curiosities, equally ingenious in their construction, and equally unknown in their origin and mysterious as to their application. An immense number of caves have been formed in the middle of a range of hills which divide the island into two nearly equal parts. Most of them, bishop Heber says, appear to have been habitations of monks or hermits. Many have deep and well-carved cisterns attached to them, which, notwithstanding the dry season, were well supplied with water. One very beautiful apartment, of a square form, its walls covered with sculpture, with a broad stone bench running round it, is called the *darbar*: the bishop supposes it to have been a school. The largest and most remarkable is a Buddhic temple of great beauty and majesty, which, even in its present state, he remarks, would make a very stately and convenient place of worship. "It is entered through a fine and lofty portico, having on its front, but a little to the left hand, a high, detached, octagonal pillar, surmounted by three lions seated back to back. On each side of the portico is a colossal statue of Boodh with his hands raised in the attitude of benediction; and the screen which separates the vestibule from the temple, is covered, immediately above the dodo, with a row of male and female figures, carved with considerable spirit, and apparently representing dancers. In the centre is a large door, and, above it, three windows contained in a semicircular arch; so like those which are seen over the entrance of Italian churches, that I fully supposed them to be an addition to the original plan by the Portuguese, (who are said, I know not on what ground, to have used this cave as a church,) till I found a similar and still more striking window of the same kind in the great cave of Carlee. Within, the apartment is, I should conceive, 50 feet long by 20; an oblong square terminated by a semicircle, and surrounded, on every side but that of the entrance, with a colonnade of octagonal pillars. Of these, the 12 on each side nearest the entrance, are ornamented with carved bases and capitals in the style usual in Indian temples: the rest are unfinished. In the centre of the semicircle, and with a free walk all round, is a mass of rock left solid, but carved externally like a dome, so as to bear a strong general likeness to our Saviour's sepulchre as it is now chiseled away and enclosed in St Helen's church at Jerusalem. On the top of the dome is a spreading ornament like the capital of a column, apparently intended to support something; and I was afterwards told at Carlee, where such an ornament, but of greater size, is also found, that a large gilt umbrella used to spring from it. This solid dome appears to be the usual symbol of Buddhist adoration, and, with its umbrella ornament, may be traced in the Shoo-



madoo of Pegu, and other more remote structures of the same faith. The ceiling of this cave is arched (coved) semicircularly, and ornamented, in a very singular manner, with slender ribs of teak wood, of the same curve with the roof, and disposed as if supporting it; which, however, it does not require. Their use may have been to hang lamps or flowers from, in solemn rejoicings. They cannot be very old. On one of the pillars of the portico is an inscription in a character different both from the Nagree and the popular running hand which prevails with the Mahrattas." The innumerable caves formed in every part of the hill, are square and flat-roofed. "The whole appearance of this excavated mountain," says Mr Forbes, "indicates it to have had a city hewn in its rocky sides, capable of containing many thousand inhabitants: the largest temple was doubtless their principal place of worship." "It is not only the numerous caves," says lord Valentia, "that give an idea of what the population of this barren rock must once have been, but the tanks, the terraces, and the flights of steps which lead from one part to another. Yet now, not a human footstep is to be heard, except when the curiosity of a traveller leads him to pay a hasty visit to the ruined habitations of those whose very name has passed away, and whose cultivated fields are become an almost impassable jungle, the haunt of tigers and the seat of pestilence and desolation."

7th. BEEDAR.] This province is about 140 miles in length and 70 in breadth. Its boundaries are Bejapoor and Arungabad on the W.; Arungabad and Berar on the N.; Gundwana and Hyderabad on the E.; and Hyderabad on the S. The Godavery, and its branch, the Manjera, are the principal rivers. It is represented as being a very fertile country; but the recent state of it is not much known. Since 1717 it has belonged entirely to the nizam of Hyderabad.

8th. HYDERABAD.] Hyderabad occupies a table-land of considerable elevation between the Godavery and Krishna, to both of which rivers it extends. It has Arungabad and Beedar on the W., and Gundwana on the E. The most remarkable feature of Hyderabad is the want of rivers. Those that rise in the province are seasonal torrents rather than rivers. The soil, however, is said to be fertile; and the proofs of its former population and productiveness are found in the remains of villages and tanks now hid in extensive jungles. The most dreary district of the country is that which stretches from the city of Hyderabad southward to the Krishna; and yet it is there that the vestiges of a former population are the most numerous. The city of Hyderabad has a population of about 120,000 souls; but contains nothing remarkable. The Golconda district of this province has been much famed, at least by poets, for its diamonds; and the strong fort of Golconda was once the principal diamond-mart in Southern India; but the country itself does not possess a single diamond-mine. Its geological structure is granite and syenite, which never contain diamonds.

9th. BEJAPPOOR.] This is a large province, occupying the S.W. of the Deccan, and extending eastwards from the shore of the Arabian sea to nearly the centre of the peninsula. The Beemah separates it from Arungabad and Hyderabad on the N. and N.E., for almost its whole length from the Western Ghauts to its junction with the Krishna. The Toombudra branch of the Krishna, and its western branch, the Wurda, form its S.E. boundary. Between the summits of the Ghauts and the Arabian sea it is bounded by the coast-district of Canara, while its northern boundary on the coast is Coucan. The western part of Bejapoor is remarkably hilly,

and presents a number of those insulated rock-forts called *droogs*. The noblest remains of Mahomedan art in the S. of India are the ruins of the city of *Bejapoor*, styled by Sir James Macintosh 'the Palmyra of the Deccan.' "As the traveller approaches the city from the north,"—says a writer in the 'Bombay Transactions,'—"the great dome of Mahomed Shah's tomb is discerned from the village of Kunnoor, 14 miles distant. A nearer view gives the idea of a splendid and populous metropolis, from the innumerable domes, and spires, and buildings, which meet the eye; and though the road up to the wall leads through ruins, the illusion of a tolerably well-inhabited capital is still preserved by the state of the walls, the guns mounted on the works, and the guards stationed at the gates. On entering, the illusion vanishes, and the most melancholy contrast is exhibited between the number and admirable state of repair of the buildings to the memory of the dead, and the total destruction of those formerly inhabited by a swarming population. Jungle has shot up and partly obliterated streets which were once thronged with a busy people in pursuit of their various avocations; and the visiter may now lose himself in the solitude of ruins, where crowds were formerly the only impediments to a free passage. The foundation of the Adil Shah dynasty dates from the first year of the 16th century; and the last of the Bejapoor sovereigns was subjugated by Aurangzebe, A.D. 1685. Within these 200 years, therefore, were finished the costly and stupendous structures which cover many miles of country. The city walls extend between six and seven miles, and, though decayed in many places, there does not appear a complete breach in any part. The most conspicuous object within the fort, is the *Makbara* or mausoleum of Sultan Mahommed Shah, which was 42 years in building. It is a large quadrangular structure of brick and chunam, 150 feet square, and, including the dome, 150 feet high. The dome itself is only 10 feet less in diameter than the cupola of St Peter's, and its perpendicular height is 65 feet. A circular ledge projects from the bottom of the inner circumference, which is so ingeniously laid upon supports inclining inwards to the side walls in graceful curves, that it does not apparently diminish the width of the room, but is rather an ornament to it. "It cannot be called a cornice, but affords the same relief and effect." The echo here, as in the whispering-gallery at St Paul's, is so perfect, that the visiter is ready to fancy it the voice of another person mimicking him. At the four corners of the tomb are octagonal minarets, about 140 feet in height. The general style of the tomb is grandeur and simplicity, and its construction does equal credit to the taste of the architect and the munificence of its projector. The style of the adjoining mosque corresponds to that of the mausoleum. The *Jumma-Mesjeed* consists of a large but light dome, rising to the height of 140 feet, resting upon parallel rows of lofty arches. The unfinished mausoleum of Ali Adil Shah is also a grand object, resembling, at a distance, a splendid gothic structure in ruins. All the buildings within the citadel are in ruins, except a beautiful little mosque, the interior of which is of finely polished black granite. Outside of the fort, the *Makbara* of Sultan Ibrahim II. is the most conspicuous building. "On the outside of the body of the mausoleum, the walls are carved into Arabic inscriptions, sculptured with great skill, and disposed in every variety of ornament. The gilding and enamel are, however, entirely defaced, excepting in a small part of one of the sides, where its remains give a faint idea of its former lustre. A person looking at the illuminated page of a beautiful oriental manuscript, magnifying this, and fancying it to be repre-



sented by sculpture, painting, and gilding on the face of a wall of black granite, will have some conception of the labour, skill, and brilliancy of this work. The whole of the koran is said to be carved on the four sides of this elegant structure, in which the utmost art and taste of the architect and the sculptor have combined to produce the richest effect."

*Goa.*] A small sea-port, called *New Goa*, is the present capital of the Portuguese possessions in India. It is situated in the province of Bejapoor, 250 miles S.S.E. of Bombay. The old city, now deserted, except by priests, is about eight miles up the river. It is a "city of churches; and the wealth of provinces," Dr Buchanan says, "seems to have been expended in their erection. The ancient specimens of architecture at this place, far excel anything that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St Dominick is decorated with paintings of Italian masters. St Francis Xavier lies enshrined in a monument of exquisite art; and his coffin is enchased with silver and precious stones. The cathedral is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar." "I went down to the cathedral," says the author of *Sketches of India*; "there were ten canons in their stalls; the dean officiated; the sacristans, the vergers, and the choristers, all in their appointed places. As for congregation, there was only one person present, an elderly Portuguese gentleman, besides four stout African slaves, the bearers of the dean's *mancheela* (litter). You may enter seven large churches within a two miles' walk. The black robe, the white robe, the brown; the cowl and the scull-cap; the silk cassock, the laced surplice, the red scarf, the glittering vestments; you may see them all. Pastors abound; but where are the flocks? I found in one, about fifty Indian-born Portuguese: in another, a few common black Christians, with beads and crosses. Goa the golden exists no more. Goa, where the aged De Gama closed his glorious life; where the immortal Camoens sung and suffered. It is now but a vast and grassy tomb. And it seems as if its thin and gloomy population of priests and friars were spared only to chaunt requiems for its departed souls." Goa was taken from the Hindoo rajahs of Bijanagur by the Bhamanee Mahommedan sovereign of the Deccan, about A.D. 1469; and in 1510, was captured by Albuquerque. Including the islands, the Portuguese still possess territory in the neighbourhood of Goa, 40 miles in length by 20 in breadth.

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#### CHAP. X.—THE PENINSULA.

As the Krishna, with its branches, the Toombudra and the Wurda, form a complete line reaching from the eastern shore to nearly the western, they form a very clear and convenient division between the Deccan and the S. of India. This line, however, being taken directly along the Krishna, includes the southern part of the province of Bejapoor. The length of this part of India along the W. coast, which is its largest side, is about 600 miles, and its greatest breadth 500. The surface of the table-land, or *Balaghaut*, is diversified with hills, valleys, and plains; but the greater part of it is about one mile above the level of the sea. The shores, on

the other hand, are very low. The divisions are : the Carnatic, the principalities of Travancore and Cochin, the districts of Malabar and Canara, and the Balaghaut and Mysore. The rajahs of Mysore, Travancore, and Cochin, collect their own revenues, and exercise a certain degree of sovereign power ; but they are subordinate to British power, and furnish large annual contributions. The rest of this extensive region is under the immediate jurisdiction of the governor and council at Madras.

1st. THE CARNATIC.] This large province, comprehending the former dominions and dependencies of the Arcot nabobs, extends from the 8th to the 16th northern parallel. From the small river Gundegama, at the southern frontier of the Circars, to Cape Comorin, it has an extent of about 560 miles, with an average breadth of 75. It is divided into *North-ern*, *Central*, and *Southern Carnatic*. The northern division extends from the Gundigama to the Pennar river ; the central from the Pennar to the Coleroon river ; and the southern from the Coleroon to Cape Comorin. The vast height and extent of the Ghauts also occasion the division of this country into the Upper and Lower Carnatic. The soil of the Carnatic near the sea is composed of sand and loam ; the inland parts present hills of syenite, and the whole soil of the province appears to consist of the debris of disintegrated syenite mountains. Salt abounds in all the districts near the sea. The country on the E. side of the mountains towards Cape Comorin is peculiar, both in its climate and scenery. The former is mild, and to Europeans exceedingly agreeable ; and the latter is highly picturesque and beautiful. Few districts can exhibit so many large temples and other public monuments of former wealth and civilization as the Carnatic. The great mass of the population profess the Hindoo Brahminical religion. The first eruption of the Mahommedans into the Carnatic was in 1310, but actual possession was not taken until Aurungzebe's reign. The subsequent fortunes of this province are connected with the history of the French and English East India companies. In 1801, the whole of the possessions of the nabob of the Carnatic, with the exception of a small portion reserved by him as household lands, were transferred to the British government by treaty. In this treaty the nabob reserved to himself a clear annual revenue of between two and three lacks of pagodas, the British undertaking to support an efficient civil and military establishment, and to investigate and adjust the real and fictitious claims against his estate, for the liquidation of which a fund, amounting to 340,000 pagodas annually, was appropriated. Commissioners at home and abroad, with adequate establishments, were in consequence appointed ; and the Carnatic debts have been under scrutiny ever since 1805. The principal towns are *Tanjore*, *Trichinopoly*, *Madura*, *Tranquebar*, *Negapatam*, and *Nagore*, in the Southern Carnatic ; *Vellore*, *Pulicat*, *Pondicherry*, *Arcot*, and *Madras*, in the Central Carnatic ; and *Angole* and *Saumgaun*, in the Northern Carnatic.

*Tanjore*.] Tanjore, the capital of the principality of the same name, is situated in 10° 42' N. lat. and 79° 11' E. long., 205 miles S.S.W. from Madras. Its present rajah was educated by the venerable Schwartz, and has proved himself in many respects the worthy pupil of such a tutor. He has put up a colossal marble statue of himself by Flaxman in one of his halls of audience ; and has raised another monument, from the same distinguished chisel, in the mission church, to the memory of his tutor. The Brahmins are the chief landholders and cultivators in this district ; and the company's government, with that spurious liberality, which has too



often distinguished it, not only indulges and protects their idolatry, while it discourages to the utmost the propagation of Christianity, but even makes an annual grant of 45,000 pagodas for the support of the poorer temples! "Will it be believed," says bishop Heber, "that, while the rajah kept his dominions, Christians were eligible to all the offices of the state; while now, there is an order of government against their being admitted to any employment!! Surely," adds the bishop, with well-founded astonishment, "we are, in matters of religion, the most lukewarm and cowardly people on the face of the earth!"

*Madura.*] Madura is an ancient city, 130 miles N.E. from Cape Comorin. Its population in 1812 amounted to 20,069 souls. Its principal remains have been delineated by Daniell, and comprise some of the most extraordinary specimens of Hindoo architecture now extant.

*Tranquebar.*] The town of Tranquebar is 145 miles S.W. from Madras. The territory attached to this Danish settlement is about five miles long, by three broad; and the population in 1809 amounted to 19,679 souls. It was taken by the British during the war, but restored in 1814; and has since greatly improved in commerce and population.

*Madras.*] Madras, or Fort St. George, the principal settlement of the British on the coast of Coromandel, is situated in 13° 5' N. lat., and 80° 21' E. long., 770 miles from Bombay, and 1,030 miles S.W. of Calcutta. It first came into the power of the British in 1639. The fortress is regular, and of great strength, but the sea in the neighbourhood has no harbour. A high surf on every part of the coast renders landing extremely dangerous. The town, included within the fortress, has many spacious streets, and presents, from the sea, an elegant prospect; the houses being built of a kind of stucco, called *chunam*, capable of a polish little inferior to that of marble. "The approach to Madras, from the sea," says Hodges, "offers to the eye an appearance similar to what we may conceive of a Grecian city in the age of Alexander. The clear, blue, cloudless sky, the polished, white buildings, the bright, sandy beach, and the dark green sea, present a combination totally new to the eye of an Englishman just arrived from London, who, accustomed to the sight of rolling masses of clouds floating in a damp atmosphere, cannot but contemplate the difference with delight: and the eye being thus gratified, the mind soon assumes a gay and tranquil habit, analogous to the pleasing objects with which it is surrounded. Some time before the ship arrives at her anchoring ground, she is hailed by the boats of the country, filled with people of business, who come in crowds on board. This is the moment in which an European feels the great distinction between Asia and his own country. The rustling of fine linen, and the general hum of unusual conversation, presents to his mind, for a moment, the idea of an assembly of females. When he ascends upon the deck, he is struck with the long muslin dresses, and black faces adorned with very large gold ear-rings, and white turbans. The first salutation he receives from these strangers, is by bending their bodies very low, touching the deck with the back of their hand, and the forehead three times. The natives first seen in India by the European voyager are Hindoos, the original inhabitants of the Peninsula. In this part of India they are delicately framed; their hands, in particular, are more like those of tender females, and do not appear to be what is considered a proper proportion to the rest of the person, which is usually above the middle size. Correspondent to this delicacy of appearance, are their manners; mild, tranquil, and sedulously attentive; in this last respect they are indeed remarkable, as they

never interrupt any person who is speaking, but wait patiently till he has concluded, and then answer with the greatest respect and composure. From the ship the stranger is conveyed on shore in a boat of the country, called a Massoolah boat; a work of curious construction, and well calculated to elude the violent shocks of the surf, that breaks here with great violence: they are formed without a keel, flat-bottomed, with the sides raised high, sewed together with the fibres of the cocoa-nut-tree, and caulked with the same material; they are remarkably light, and are managed with great dexterity by the natives; they are usually attended with two *kattamarans* (rafts), paddled by one man each, the intention of which is, that should the boat be overset by the violence of the surf, the persons in it may be preserved. The boat is driven, as the sailors say, high and dry; and the passengers are landed on a fine sandy beach, and immediately enter the fort of Madras. The appearance of the natives is exceedingly varied; some are wholly naked, and others so clothed, that nothing but the face and neck is to be discovered; besides this, the European is struck with many other objects, such as women carried on men's shoulders, on palanquins; and men riding on horseback, clothed in linen dresses like women; which, with the very different face of the country from all he had ever seen, or conceived of, excite the strongest emotions of surprise." The population, in 1794, was vaguely estimated at 300,000 souls, and it does not appear that any attempt at a more accurate computation has since been made. Owing to the want of a secure port, the commerce of Madras is much inferior to that of Bombay and Calcutta. The style of living among the English at Madras, Mrs Graham says, has a great deal more of external elegance than at Bombay; but the society she found "neither better nor worse." Mr Howison states, that the Madras and Bengal officers "have not a single trait of character in common. They are so unlike each other, that a person who had seen very little of either party, could easily distinguish them under almost any circumstances. The Madras people are indifferent to the luxuries of the table, to elegant conveniences, and sometimes even to personal comfort. They are neither indolent nor effeminate, and have so little dandyism among them, that they often neglect their dress, and look rather unmilitary. In elegance of manners, they are thought to be inferior to the Bengal and Bombay officers; and they patronise some unpleasant customs that are unknown in the other Presidencies. They are said to love money more than other Anglo-Indians do; but this assertion seems to be ill founded, most of them being very poor and very much in debt. They combine cleverness, bravery, and activity, in their military character, and are supposed, when in the field, to be the most efficient part of the Indian army."

*Pondicherry.*] Pondicherry, the principal French settlement in India, was formerly one of the most beautiful cities in the Carnatic. It is 85 miles S. of Madras, and about 20 or 25 days' sail from the Isle of France. It has no ports properly so called, but good roads. It was strongly fortified, but is now much declined. The streets are regularly built, and the Moorish and Malabar quarter planted with trees. It has frequently been taken by the British. Its station is important, as affording an easy communication with the Dutch ports, and commanding access to Madras and Bengal. The population, in 1802, was 25,000. By treaty, the French are debarred from restoring the fortifications of Pondicherry, or retaining any force here.

2d. TRAVANCORE.] "The instant," says the author of the *Picture of India*, "that Cape Comorin is doubled towards the W., the appearance of the



coast and the country undergoes a remarkable change for the better. There is no more a long dull line of beach, with the eternal roll and roar of its surf; no more a soil of rotting rocks and saline impregnations; no more an atmosphere caustic with muriatic gas; no more the beds of the rivers appearing like the highways of England during a hot and dry summer; no more plains of thirsty sand, and mountains formed of naked and crumbling rock; all is fresh, and green, and smiling, and fragrant. The mountains are crowned with forests, producing spices and aromatic gums. The woods in the hollows abound with elephants, tigers, and buffaloes; and they swarm with apes and monkeys, many of which congregate in herds made up of smaller divisions. The open part of the country is finely diversified with hill and dale; and water is so abundant at all seasons, that there is no need of tanks and artificial courses. Travancore is the southmost portion of this delightful country, and probably among the best parts of it; and there are few districts, of the same extent, that have so many natural advantages combined. It is, however, a very small country, being only about 140 miles in length, and 40 on an average from the mountains to the sea. The dry and wet cultivation are pursued with equal advantage upon the soils that are adapted to them.

3d. COCHIN.] This small principality has the Malabar province on the N.; Dindigul on the E.; Travancore on the S.; and the sea on the W. A section of it is attached to the district of Malabar, and governed by the British code of Indian laws; the residue is under the independent jurisdiction of the rajah. The name of this district signifies 'a morass,' and is derived from the nature of the coast, the greater part of which is occupied by small islands, sandbanks, lagoons, and salt marshes; but the country within these is fertile.

4th. MALABAR.] The term Malabar is often applied to the whole tract of country extending along the western coast from Bombay to Cape Comorin—a tract which in Hindoo geographical systems is denominated *Kerala*. "In the British province of Malabar," says the author of the *Picture of India*, "the character of the country changes a little; and narrow as the district is, from the summit of the Ghauts to the sea, there are three distinct kinds of soil—the coast, the hills, and the slope of the Ghauts. The coast which extends, in all, about 200 miles from S. to N., consists of a sandy and barren margin, very much broken by lagoons and inlets of the sea, but having in general a width of about three miles. In most places this sandy soil rises into hillocks or downs; and the inner one are remarkably productive in cocoa palms. The second district consists of low hills, of which the tops are in general flat, the sides rather steep, and the valleys by which they are separated are deep and narrow. Small streams, of which the courses are in general very short, run through these deep valleys, from the Ghauts. At some places these fall into the inlets; but the course of others is interrupted by the sandy shores, and, during the rain they are thus dammed up, and flood all the lower parts of the valleys. The bottoms of the valleys, among those low hills, are remarkably fertile, and so are some of the slopes, which are cultivated in terraces, after the Chinese method. Rice is the principle produce of the low and flooded lands, and two or sometimes three crops are obtained in the year; but the crops are not nearly so heavy as in many parts of India, as the soil though sharp and fertile, contains too much sand for being strong or rich. On the drier parts pepper is cultivated to a great extent; and though the productions be very varied, rice, cocoa-nuts, and pepper, may

be considered as the prevailing ones. The slopes of the Ghauts are of a bolder character; and are chiefly valuable for their forests—the teak of Malabar being of peculiar excellence.” In Malabar and Canara, except on the sea-coast, the inhabitants seldom reside together in any considerable numbers. The villages are the neatest in India, and much embellished by the beauty and elegant dress of the Brahminy girls. Almost the whole land of Malabar, cultivated and uncultivated, is private property, and held by a tenure clearly conveying the real property of the lands to individual landlords, with the exclusive right of selling, mortgaging, leasing, bequeathing, or otherwise disposing of them. The existence of private property in the soil, perfectly independent of control and interference on the part of the sovereign, was first discovered in this province by the British authorities shortly after its cession by Tippoo, in 1792. The same or similar rights were afterwards traced in Tanjore, Tinnevely, Canara, and other provinces where the Mussulman power had not wholly obscured or extinguished them. This right is denominated in the Sanscrit language *svastrum* or *bhogam*: and in the Persian or Arabic, *meeras*.

5th. CANARA.] Canara lies to the N. of Malabar, and is the last division of the W. coast of India south of the Krishna. It is bounded on the N. towards the sea by the small decayed Portuguese settlement of Goa, and beyond that by Bejapoor. The mountains and Malabar form its other land-boundaries. It is a rugged and but partially cultivated district.

6th. BALAGHAUT.] Though this name, as already mentioned, be descriptive of the whole country above the passes of the mountains, it is generally applied only to that which occupies the northern portion, extending across the whole country from the eastern to the western Ghauts, and having the Krishna and the Toombudra on the N., and the Mysore country on the S. The general slope is towards the N.; about the centre of the country, where the Pennar turns towards the E., there is a plain of very considerable extent, reaching from that river to the Toombudra. The soil is in general fertile.

7th. MYSORE.] This country occupies the remainder of the table-land of India S. of the Krishna. Much of it is overrun by jungles which have gained on the traces of former cultivation during those desolating wars to which this country was exposed in the latter half of the last century.

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# HINDOO-CHINESE STATES.

## CHAP. I.—GENERAL OBSERVATIONS.

WE are now about to describe that fair and fertile portion of Asia which extends between Hindostan and China, or from the longitude of  $92^{\circ}$  to  $108^{\circ}$  E., and from the latitude of  $7^{\circ}$  to  $26^{\circ}$  N.; being bounded by Bengal on the N.W.; by Tibet and Assam on the N.; by China on the N.E.; and in every other direction by the ocean, with the exception of the narrow isthmus to the S., which divides it from the Malayan peninsula.

*Name.*] We have at present no generic name in universal use for this region. There has been a want—as is remarked by Malte Brun—of etymological felicity in the formation of such as have been proposed for it. It is often called *The Peninsula beyond the Ganges*, but a glance at the map will show that it is even less entitled to be called a peninsula than the Deccan of Hindostan. Among other appellations also in use are the less exceptionable ones of *India beyond the Ganges*,—*Exterior India*,—and *Further India*. As part at least of this region was once subject to the Chinese government, and as the inhabitants approximate in many particulars to both the Chinese and Hindoos, the names of *Indo-China* and *Hindoo-China* have likewise been proposed for this country; while Malte Brun conceives that the appellation of *Chin-India* will secure the acquiescence of philological and geographical criticism, the country being, in his opinion, not an Indo-China, or China resembling India, but a Chinese India, an India with Chinese features. The terms *Hindoo-China* and *Hindoo-Chinese*, however, have obtained sufficient currency with British geographers at least to warrant our adopting them in preference to the *Chin-India* of the French geographer, or any other of the different appellations we have now specified.

*Physical Features.*] The whole of this vast region may be described as hot, moist, and woody. It contains at least five great alluvial plains, not inferior in extent or fertility to those of Egypt or Bengal; and yet the greater part of the country is covered with chains of mountains, which proceed from Tibet, and run southwards in directions parallel to each other. These mountains are deeply wooded, uncultivated, and very partially inhabited.

*Character of the Vegetation.*] The joint operation of the great heat and humidity imparts to the vegetation of this region a character of singular vigour and magnificence. “The contrasts of barrenness and fertility,” says Malte Brun, “are here marked in the most striking manner. A burning sun reduces to the state of a light powder, or to that of a crust hard as rock, those soils on which the rain-water does not fall in the requisite abundance, or remain sufficiently long. But along the margins of the rivers, and on the sides of the mountains, an eternal verdure, and an aspect

of peculiar grandeur from towering tops and extended foliage, characterize the mighty trees of those climates, in comparison with which the 'kings of our forests' dwindle to the rank of humble vassals. These giants of the vegetable creation are surrounded by shrubs and herbs which exhibit, in their flowers and fruits, forms the most singular and diversified, and colours the most vivid, while they dispense flavours and odours the most delicious. Two of those which add dignity to the forests, are the *Alôexylum verum*, or eagle-wood, and the white sandal-wood, which are used as perfumes in all the palaces of the East. The teak of this country surpasses the English oak for durability in ship-building. The iron-tree is quite common. The true ebony is indigenous in Cochin-China. In every district we find the sycamore, the Indian fig, and the banana, the latter of which, by the exuberance of its large leaves forms a grove of itself. There are other trees rivalling these in beauty or in stateliness; such are the *Bignonias*, the fan-palms, the *Calophyllum* which shoots up higher than the pine, the *Nauclea orientalis*, and the *Agallocom* of Cochin-China, the leaves of which display a rich purple on their inferior surfaces. Chin-India is singularly rich in aromatic and medicinal species, and in those useful in the arts. Ginger and cardamoms grow wild on the banks of the rivers, or are cultivated in large plantations. The cinnamon-tree grows abundantly on both coasts of the peninsula of Malacca, and is sometimes accompanied by the nutmeg. Turmeric is used by the inhabitants of these countries to tinge and season their rice and other dishes. Their favourite aromatics are betel-leaf, the fruit of the long pepper, and black pepper, to which they add three or four species resembling long pepper, and the grains of the *Fagara piperata*, or long pepper of Japan. Among the different dye-stuffs are distinguished the carmentine, or *Justicia tinctoria*, which affords a beautiful green; three species of *royoc*, viz. the *Morinda umbellata*, *carthamus*, and *gambogia*, all of which are yellow dyes; indigo; the red wood of the *Lawsonia spinosa*; and sapan. The bark of the *Rhizophora gymnorhiza* gives a beautiful red dye. The gum-resin called dragon's blood seems to be the produce of more than one plant, among which are the *Dracæna ferrea*, and the rotang, natives of Cochin-China. Among the plants subservient to industry, we shall mention the *Pimelia oleosa*, from which an oil is obtained that enters into the composition of the Chinese varnish; the sumach of Java, another varnish tree; the *Croton lacciferrum*, from which is obtained the valuable red lac, the produce of a sort of ant which nestles on it, and separates this gum as its ordinary food; and finally, the suet tree, the *Sebifera glutinosa* of Loureiro, the *sapium* or *Glutier porte-suif* of Jussieu, the fruit of which yields a stiff grease, from which are made candles of an elegant appearance but unpleasant smell. From these countries we also obtain, for medical purposes, jalap, scammony, the bark of the *Nerium antidysentericum*, called *codogapala*, that of the *Laurus culiban*, the fruit of the *Strychnos*, *nux vomica*, cassia, tamarinds, aloes, camphor, and castor-oil. The sugar-cane, the bamboo, and spike-nard, three celebrated plants of the family of reeds, are found in all these countries: the first two in the rich marshes, the last on the dry hills. The sweet potato, the *melongena*, and the love-apple; melons, pumpkins, water-melons, and a great quantity of other nutritious plants, enrich the plains. The banana, the cocoa, and the sago-palm, afford a most liberal supply to the wants of the inhabitants. Of fruits they have a great variety. The vine grows in the forests, but for want of culture, as well as the excessive heat, its fruit is much inferior to that of Europe. To make up for



this disadvantage, they have the orange, the lemon, the citron, the delicious mango, the pine-apple, the *litchi*—the *dimocarpus* of Loureiro and the *euphoria* of Jussieu—the mangosteen, and a multitude of other fruits unknown in Europe. We may also take notice of the *Phyllodes placentaria*, the leaves of which are used for wrapping up provisions, in order to heighten their colour and improve their flavour, and are also like the *Amomum galanga* mixed with the fermented liquors obtained from rice and from sugar.

[*Animals.*] In this region the camel and the ass are never seen, the horse rarely, and then nothing better in size than a pony, unfit for useful labour or the purposes of war. The ox is not general, the sheep is unknown, and the goat is not frequent. In short the most useful and familiar of the domestic quadrupeds of western Asia and Europe, give place here to the almost universal use of the elephant, the buffalo, and the hog. Even the wild quadrupeds familiar to the traveller in western Asia, disappear in the Hindoo-Chinese countries, where the fox, the jackal, the hyena, the wolf, the antelope, and the hare are not to be found. Among the wild inhabitants of the forest are the single-horned rhinoceros, the tiger, the leopard, the bear, many species of monkeys, the stag, the *oryx*, the *strepsiceros*, the civet and the porcupine.

[*Minerals.*] The Hindoo-Chinese countries differ remarkably from Hindostan, and other countries which they resemble in fertility, in the abundance and variety of their metalliferous products.

[*Inhabitants.*] In stature, the race of men inhabiting the Hindoo-Chinese countries is shorter than the Hindoo, the Chinese, or the European, but generally taller than the Malayan. Their lower limbs are well formed, contrary to what obtains among the natives of Hindostan. The hands of this race are stout, and destitute of that softness and delicacy which characterise those of the Hindoo. Their persons are hale, and sufficiently robust, but somewhat squab, and without grace or flexibility. Their complexion is brown, darker by some shades than that of the Chinese, but never approaching the black of the African Negro, or even of the Hindoo. The face differs greatly from that of the European or the western Asiatic, the features never being bold, prominent, or well defined; the nose is small, and round at the point, but not flat; the mouth is wide, but not projecting, and the lips are thick. The eyes are small, having the iris black, and the white of a yellow tinge, and the breadth and height of the cheek-bone give the whole face the form of a lozenge, instead of that oval contour which marks the nations of western Asia and Europe. The Hindoo-Chinese, in their different divisions, exhibit very various degrees of civilization, some being mere savages, and others, in point of attainment, standing in the second class among Asiatic nations. In the highest rank certainly, making an enumeration from W. to E., may be placed the Birmese, the Peguans, the Siamese, the people of Laos, the Cambodians, and the Annamese, comprehending in the latter term the inhabitants of Cochin-China Proper and the Tonquinese. In the second rank stand the lesser nations bordering upon Hindostan, such as Cachar, Cassay, and Arracan, and of the lowest order are a multitude of savage or semi-barbarous tribes, either the slaves of the leading races, or only escaping servitude in the recesses of barren mountains and inhospitable forests. Yet amidst all diversities and distinctions, moral as well as physical, one general and distinctive character pervades the whole of these tribes, obviously marking them out as one of those great groupings or families of nations, into which our species is divided. This

is indicated by similarity of physical form and stature, cognation and kindred genius of language, common manners and institutions, a common religion, and in general among the dominant tribes a common standard and measure of civilization. Their wars and revolutions too have in all known times, until very recently, been confined among themselves, and yet they have carried on amongst themselves as active and unremitting a course of hostility, as bloody and revolting warfares as any on the records of the world. The general character of the Hindoo-Chinese is marked by the servility, indolence, disingenuousness, and feebleness, which belong to political slavery everywhere; they display no strength or variety of character, exhibit no romantic feelings, and are in short utterly unimaginative, yet their national vanity is very considerable.

*Languages.*] From the confines of Bengal to the borders of China, there exist, besides rude dialects, seven languages, which have received a considerable share of cultivation. These are *Arracanese*, the *Burmese*, the *Peguan*, the *Siamese*, that of *Laos*, the *Cambodian*, and the *Anam*. Of alphabets also there are no less than seven. The Hindoo-Chinese dialects are either chiefly or entirely monosyllabic, being so in the greatest degree as we advance eastward; they are rich, however, in letters and elemental sounds. They are all characterised by extreme simplicity of structure, and are destitute of inflections, hence their construction depends almost wholly on the principle of juxtaposition. They are more or less mixed with Chinese or Hindostanee according as the nations which speak them are situated near Hindostan or China.

*Religion.*] The religion of Buddha is universal from Arracan to Cambodia, but differ materially, especially when viewed as a civil institution, from the Buddhism of Tartary, Tibet, and Hindostan. In the Hindoo-Chinese countries, religion is a great business of life; the country is covered with temples, and every male inhabitant must at some period or other of his life enter the priesthood, though he may quit it when he pleases, and enter it again at pleasure. The priests are people of high consideration, and the people on their part make an absolute surrender of the care of their souls to them. With the Buddhists there is no supreme God, and variety of worship is held to be pleasing to superior beings; hence they are rather tolerant of other religions. The doctrine of castes is unknown in the Hindoo-Chinese institutions, and unreasonable antipathies in the choice of food; neither are religious penances and austerities among those favourite means of propitiating heaven. Their form of worship was introduced into these countries from Magada or Behar in Hindostan several centuries after the christian era. Universal as far as Cambodia, it begins to give way in Cochin-China Proper and Tonquin to the form of worship prevalent in China.

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## CHAP. II.—THE BIRMAN EMPIRE.

*Extent and Boundaries.*] The Birman empire is the first political state which we meet in proceeding eastwards from Hindostan; by far the greater portion, however, of that extensive country is still a *terra incognita* to our geographers. A few points of the coast,—two or three of the numerous islands which are scattered along it in the bay of Bengal,—together with a narrow tract of country on either side of the Irrawaddy, from the gulf of Martaban to the city of Amarapoora,—are almost the only parts of this



great empire of which we can be said to possess any knowledge. Colonel Symes, who was employed in an embassy to the Birman court, supposed from the information of the natives, that this empire, previous to the late war with the East-India company, extended from 9° to 26° N. lat., and from 92° to 104° E. long., its length being thus 1,050 geographical miles, and its breadth 600. Taken in its most extensive sense, that is, including all the countries subject to its influence, Hamilton supposed that the Birman dominion, previous to the late war, might contain 194,000 English square miles. Since these authors first wrote, however, the kingdom of Arracan, the province of Tenasserim, and the districts of Ye, Tavoy, and Mergui, amounting it is supposed to 51,000 English square miles, have been wrested from this extensive native government by the East India company; and its southern limits have receded from 9° to 15° 45' N. lat.

*Boundaries.*] The Birman empire is bounded on the N. by Assam and Tibet, on the N.E. and E. by China, Laos, and Cambodia, on the S. by Siam, Tavoy, and Arracan, and on the west by part of Arracan, Cassay, and Assam, which are now interposed between its frontiers and Bengal.

*History.*] In Dalrymple's 'Oriental Repertory,' the Birmans are called *Boraghmans*. In the Birman alphabet, published at Rome in 1776, the name is written *Bomans*. They are also called *Mranmas*. Their native country is Ava Proper, and they were at one time subject to the king of Pegu; but in the 16th century this numerous and warlike people revolutionized the country by taking possession of Ava, and then of Martaban. The Birmans continued masters of this country till 1740, when a civil war broke out in consequence of a revolt in the conquered provinces of Pegu, and was prosecuted on both sides with savage ferocity. In 1750 and 1751, the Peguans, with the aid of arms imported by Europeans, and the active services of some Dutch and Portuguese, beat their rivals, and in 1752, Ava, the capital, surrendered to them at discretion, while Dweepdee the last of a long line of Birman kings, was taken prisoner, with all his family, except two sons, who escaped into Siam. Binga Della, king of Pegu, returned to his hereditary dominions, leaving the government of Ava to his son Apporasa. The conquest had scarcely appeared complete and settled, when one of those extraordinary characters whom Providence sometimes raises up to change the destinies of nations, appeared. This was a Birman called Alompra, a man of obscure birth, known by the name of 'the huntsman,' and the chief of Monchaboo, then a poor village. Having collected around him 100 picked men, he defeated the Peguan detachments in small skirmishes. Improving in experience, and acquiring confidence in his own strength, he attracted more numerous followers; and in the autumn of 1753, suddenly advanced, and obtained possession of Ava. Defeating the king of Pegu in several subsequent engagements, he invaded his territories, and in three months took his capital, which he gave up to indiscriminate plunder and carnage. Having sustained some indignities from the Siamese, he invaded Siam; but, during the siege of the metropolis of that kingdom, his career of conquest was suddenly terminated in 1760 by a fatal disease in the 50th year of his age, and 9th of his reign. Alompra was succeeded by his son Namdojee Praw, a minor, but Shembuan, the uncle of this prince, brother to Alompra, acted as regent, and, on the death of his nephew assumed the crown. Shembuan declared war against the Siamese, and took their capital in 1766, but did not retain permanent possession of that country. In 1767 the empire was invaded by a Chinese army, 50,000 strong, on the side of Yunnan, which advanced

as far as a village called Chiboo; but the Birmans cut off their supplies, and then destroyed the whole of them, except 2,500, who were sent in fetters to the Birman capital, and compelled to labour in their respective trades, but encouraged to marry Birman wives, and become naturalized subjects. Shembuan subdued Cassay in 1774, and died in 1776. His son and successor, Chenguza, a debauched and bloody tyrant, was dethroned, and put to death in 1782, in a conspiracy headed by his own uncle Minderagee, who took possession of the government. This prince was the fourth son of Alompra. In 1783 he sent a fleet of boats against Arracan, which he easily conquered. He then marched against Siam, where he met with some checks; and, finding himself unable to retain possession of the interior, was obliged to content himself with the dominion of its western coast, as far south as Mergui, including the two important sea-ports of Tavoy and Mergui, which were ceded to him by a treaty of peace in 1793.

The first act of aggression on the part of the Birmese against the British government occurred in 1795. Three criminals having fled across the border, the Birmese hesitated not to violate our territory in pursuit of them. But the invasion was promptly repelled. The protection afforded by our government to the Mughls proved the next cause of discord betwixt it and the Birmese. The tyranny exercised by the Birmese governor of Arracan drove great multitudes of the inhabitants of that province, belonging to the tribe of Mughls, to seek an asylum within our territory. They were received; and as early as the year 1799, two-thirds of the Mughls of Arracan are supposed to have exchanged the habitations of their fathers for a home and settlement under British protection. Jealous of these proceedings, a Birmese army of 4,000 men broke into the province of Chittagong, but soon afterwards fell back across the frontier. At this juncture it was imprudently resolved to settle the refugees permanently in the district between the Ramoo river and the Naaf; that is to say, in the immediate presence of their conquerors. The situation seemed favourable to people of their habits; and the territory was without legal claimants; but the consequences were as might have been anticipated. The Mughls formed themselves into bands of marauders, and kept up a system of incessant predatory incursions against their hereditary enemies in Arracan. On the accession of the late marquis of Hastings to the supreme government in India, he found an open breach with the Birmese all but effected; yet he managed to hinder its occurrence, and so far humoured his neighbours as to permit a Birmese force to follow the Mugh depredators into the forests of Chittagong. But this indulgence only raised the demands of the Birmese, and all farther negotiations with them were broken off. From that period (1814) up to the year 1824, the two parties stood towards each other in the situation of ostensible friends and secret enemies. At last, in consequence of certain insolent proceedings on the part of the Birmese, particularly in the unjustifiable arrest of a few European and American missionaries resident in the country, as well as the occupation of a district lying within the line of our possessions, it was determined in the year 1824 to declare war against them. A force of 6,000 men assembled at Port-Cornwallis, in the Great Andaman island, and sailed on the 4th of May for Rangoon, the principal sea-port in the Birman empire, the capture of which was effected with little opposition. But it was not until after near twelve months had been lost in the operations, of which the *mouth of the Irrawaddy* was the base, that an invasion was attempted from



the maritime country of Arracan, which is divided, as a reference to the common maps will show, from the kingdoms of Pegu and Ava Proper, by a chain of mountains running N. and S., parallel and intermediate to the sea-coast and the course of the Irrawaddy. It was projected, that a second invading force, entering Arracan, should cross the mountains and strike upon the Irrawaddy, to form a junction with Sir Archibald Campbell's division; and an army of 10,000 men, under general Morrison, was assembled on the Chittagong frontier for that purpose. General Morrison, a brave and distinguished officer, after a smart action, captured the city of Arracan, the capital of the province, while Sir A. Campbell was advancing to Prome; but though the routed enemy had fled to the Irrawaddy, the passage over the mountains was believed, upon a partial reconnaissance, to be impracticable; and all farther attempt at co-operation was abandoned. General Morrison being thus compelled to remain 'in the swampy, pestilential flats of Arracan,' one-half of his army perished there miserably by disease; and the rest became so emaciated from sickness, that it was completely disorganized and useless. Notwithstanding these misfortunes, a division of the army was despatched as far as Martaban itself, that is to say, 100 miles from Rangoon, which was captured. Yek, situated to the eastward, between Martaban and Tavoy, shared the same fate. Having reduced the important post of Donooboo, the road to Prome lay open to Sir A. Campbell's division, which passed the rainy season very agreeably in that city. The first exploit which marked the opening of the new campaign was the total overthrow, in detail, of the Birmese army; after which an attempt was made to delude our general into the belief, that his Birman majesty was willing to treat with the invaders upon reasonable terms. The general, however, knew his adversary too well, and moved on towards the capital. On the 8th of February the British columns arrived at Pagahm-mew, where they gave battle to the enemy's army, amounting to 20,000 men, and entirely defeated it. His Birmese majesty, satisfied at length that the British power was not to be resisted, submitted to the terms which had been on so many occasions offered to him, and which he had so repeatedly rejected. On the 24th of February, a treaty of peace, between the East India company on the one part, and his Majesty the king of Ava on the other, was executed at Yandaboo, within four days' march of the capital. Of this treaty we quote the following articles:—

*Art. II.*—His Majesty the King of Ava renounces all claims upon, and will abstain from all future interference with, the principality of Assam and its dependencies, and also with the contiguous petty states of Cachar and Jyntia.

*Art. III.*—To prevent all future disputes respecting the boundary-line between the two great nations, the British government will retain the conquered provinces of Arracan, including the four divisions of Arracan, Ramree, Cheduba, and Sandowey, and his Majesty the King of Ava cedes all right thereto. The Anoupetoumleou, or Arracan mountains, (known in Arracan by the name of Yeornabourg or Pokhengloun range,) will henceforth form the boundary between the two great nations on that side. Any doubts regarding the said line of demarcation will be settled by commissioners appointed by the respective governments for that purpose, such commissioners from both powers to be of suitable and corresponding rank.

*Art. IV.*—His Majesty the King of Ava cedes to the British government the conquered provinces of Ye, Tavoy, and Mergui, and Tenasserim, with the islands and dependencies thereunto appertaining, taking the Saluen river as the line of demarcation on that frontier. Any doubts regarding their boundaries will be settled as specified in the concluding part of article III.

*Art. V.*—In proof of the sincere disposition of the Birmese government to maintain the relation of peace and amity between the nations, and as part indemnification to the British government for the expenses of the war, his Majesty the King of Ava agrees to pay the sum of one crore (£1,250,000) of rupees.

*Art. VII.*—In order to cultivate and improve the relations of amity and peace hereby established between the two governments, it is agreed that accredited ministers, retaining an escort or safeguard of fifty men, from each, shall reside at the durbar of the other, who shall be permitted to purchase or

build a suitable place of residence, of permanent materials; and a commercial treaty, upon principles of reciprocal advantage, will be entered into by the two high contracting parties.

After the conclusion of the peace, Sir A. Campbell, deeming it of the highest importance that the inlet from Arracan to the heart of Ava should be known to us, in case of another war, despatched captain Trant, with a battalion of sepoys, and the elephants of the army, to explore the best route across the mountains, from Sembewghewn on the Irrawaddy, to Aeng in Arracan. Captain Trant found 'a superb road' across the mountains, which had been executed by the Birman government some years before, to facilitate the intercourse between Arracan and Ava; and which, as it was the channel of so great an inland trade as to be annually traversed, it is computed, by 40,000 persons, ought to have been as well-known to our authorities in India, as the high route from Calcutta to Cawnpore. The whole distance from the Irrawaddy to Aeng is only 124 miles; and the detachment, as well as the elephants, accomplished a march, which had been supposed impracticable, in eleven days.

*Physical Features.*] The southern, or best-known portion of this country, is a low, level land, which, like the plains of Bengal, and the delta of the Nile, is annually inundated by the rivers. The central provinces consist of a succession of hills of moderate elevation, divided by fertile and well-wooded valleys; while the northern parts of the country, approaching Tibet, are said to tower into mountains of vast height. Several ridges are delineated in the maps as intersecting the country from N. to S.; but except the ridge of *Anoupec*, between Arracan and Ava, the names appear to be unknown. Like its mountains, the rivers of this country are imperfectly known, and, as yet, but fancifully delineated. The principal rivers, as the *Saluen*, the *Setang*, and the *Irrawaddy*, are believed to have their sources in the lofty ridges near Tibet; though, like the Ganges, the Indus, and the Nile, they may be said, in the language of the East, 'to hide their heads in heaven,' since no mortal has yet traced their beginnings. The Kyendwen takes its rise at the S. W. angle of the Leungtang mountains. A large proportion of the empire is supposed to be covered by forests, in which the wild elephant and the tiger are sovereigns. Interspersed between these vast and impenetrable woods, and among the windings of the wild and lofty hills, are innumerable lakes, many of them so large as rather to deserve the name of inland seas, which form the haunts of immense flocks of aquatic birds, and abound in various species of fish. The coast is broken or indented by numerous arms of the sea, or small bays; but there are only three harbours now belonging to it, which are those of Martaban, Rangoon, and Bassim.

*Climate, Soil, and Productions.*] The climate of this country is almost entirely the same with that of Hindostan, though it is represented as being more salubrious. The extremes of heat and cold are seldom experienced; the seasons are regular; and the inhabitants generally enjoy good health. According to Symes, the southern provinces are fertile, exhibiting a vegetation no less luxuriant than that of Bengal; the northern parts are mountainous and comparatively barren; the interior presents all that beauty and variety of landscape which is common to these favoured climes. Rice, and the various kinds of grain which are cultivated in Hindostan, are here produced in abundance. Wheat is plentiful and of a good quality. Esculent vegetables form a considerable portion of the food of the inhabitants. All the tropical fruits are produced in perfection; and among the produce of this region may be mentioned, tobacco of an excellent quality, sugar-canes, cotton, and indigo. Agriculture attracts much of the atten-



tion of the inhabitants; but their mode of cultivation has not been described. As the Birman empire resembles Hindostan in its other vegetable productions, it is but reasonable to suppose that its forests afford the same kinds of trees. Oak is said to be unknown in the eastern countries; but its place is advantageously supplied by the teak, celebrated for its durability, and its fitness for the construction of ships, and which has for many years supplied materials for the construction of fine vessels in the dock-yards of Rangoon, Madras, and Calcutta. The fir is found in the northern parts of this region. The botanical productions of the Birman empire, Siam, Cambodia, and the whole region which has been distinguished by the name of India beyond the Ganges, are extremely similar. Besides the teak-tree already mentioned, the Birman territories afford the white sandal-tree, the ebony-tree, the sycamore-fig, the Indian fig, the banyan-tree, several kinds of palms, and many other trees of which the wood is used for various purposes. Among the Birman plants useful in medicine, or in the arts, have been enumerated ginger and cardamum, turmeric, betel-pepper, black pepper, and long pepper, with several kinds of capsicum. The *justicia tinctoria* dyes green; the *morinda*, the umbellata, gamboge, and carthamus, yield a yellow tinge. To these we may add the *Lawsonia spinosa*, the *Cæsalpinia*, the sappan, and indigo. The tamarind, the aloe, and the camphor-tree, are all products of the Birman territories; as well as the cinnamon, laurel, nutmeg, spike-nard, and bamboo. The plantain, the cocoa-nut, and the sago-palm, grow wild. Vines are found in the forests, and though they are at present inferior to those of the south of Europe, it may be presumed that this inferiority is owing to the want of cultivation. Among the fruits may be enumerated the mango, the pine-apple, the mangosteen-plumb, the custard-apple, the papaw fig, the lemon, the lime, and the orange. The species of flowers are said to be very numerous and diversified; and many of them are described as joining the greatest beauty of colour to the utmost fragranciness of smell.

*Animals.*] The animals are the same with those already described as being found in Hindostan. The horses are of a small size, but vigorous and spirited. Elephants are found in every part of the country, but abound chiefly in Pegu. The ichneumon, or rat of Pharaoh, is said to be in a great measure peculiar to this country. Buffaloes are plentiful, but their flesh is never used by the inhabitants as food, nor indeed is any other kind of flesh, except that of game. Poultry is abundant.

*Minerals.*] Besides tin, iron, antimony, lead, arsenic, and sulphur, this region affords very pure amber, with many kinds of precious stones, among which may be reckoned amethysts, garnets, jasper, loadstone, marble, and rubies. The ruby is said to be almost as peculiar to the Birman territories as the true diamond is to Hindostan. In Pegu, gold is found in the sand of the rivers, and in some places it is dug from mines; it has even been supposed that this country is the Golden Chersonese of the ancients. Symes assures us, that, in a mountain called Woobelootaun, near the river Kyen-dwen, there are mines of gold, silver, rubies, and sapphires, all wrought at the same time. The marble dug from the quarries a few miles from Ummerapoorra is reckoned equal to the finest Italian; but it is monopolized by government, and held sacred because the images of Godama are chiefly composed of this material. The Birman empire also contains the celebrated wells which yield the Petroleum oil, a species of coal-tar, also monopolized by government, and from which a large revenue is derived;

the annual average produce being estimated at 92,781 tons, valued at nearly £1,000,000.

*Population.*] The population of this extensive kingdom has been estimated on little else than conjecture. "Of the population of the Birman dominions," says Symes, "I could only form a conclusion from the information I received of the number of cities, towns, and villages, in the empire; these, I was assured by a person who might be supposed to know, and had no motive for deceiving me, amount to 8,000, not including the recent addition of Arracan. If this be true, which I have no reason to doubt, and we suppose each town, on an average, to contain 800 houses, and each house six persons, the result will determine the population at 14,400,000. Few of the inhabitants live in solitary habitations; they mostly form themselves into small societies, and their dwellings, thus collected, compose their *ruas* or villages; if, therefore, we reckon their number, including Arracan, at 17,000,000, the calculation may not be widely erroneous,—I believe it rather falls short than exceeds the truth. After all, however, it is mere conjecture, as I have no better data for my guidance than what I have related." Captain Cox, who succeeded colonel Symes as ambassador, reduced these 17,000,000 to 8,000,000; and captain Canning, who visited the country in 1810, and with whom Hamilton agrees, brings down the number to 3,000,000. The first of these estimates is certainly exaggerated, and the last much underrated. Without including the inhabitants of Arracan, and the other ceded provinces—which were, of course, comprehended in captain Canning's calculation—Mr Crawford makes the population amount to 4,000,000, which gives about 22 to the square mile; and captain Trant concludes, from the amount and proportion of the military conscriptions, and from personal view of the districts through which he passed, that the whole population of the empire probably amounts to, though it may not exceed, 6,000,000 of souls; and shows how this calculation may be reconciled with the far greater estimate of Symes, "The late colonel Symes, in his work on Ava," says he, "computes the population 17,000,000, by supposing the number of towns and villages to amount to 8,000; but in this number, if we may judge by experience, more than two-thirds only nominally existed, the inhabitants having probably emigrated to other spots, to which a new name would be given, whilst the deserted villages, in the returns of the district, would be placed on the same list with the inhabited ones. This I have remarked in many instances to be the case; the names of those villages handed down by tradition having been invariably given me, as well as those actually in existence. Colonel Symes could not be aware of this custom, and thus his calculation is not founded on so erroneous a basis as has generally been supposed." In connexion with this circumstance, of the immense number of ruined and deserted towns, both in the kingdom of Pegu and that of Ava proper, captain Trant has a number of highly interesting notices, scattered through his volume, on the architectural remains and other antiquities of the country. From these monuments, there seems no doubt that the same regions must have been, at periods both more and less remote, the seat of an empire far more populous, better skilled in the arts of civilization, and altogether more flourishing and wealthy than the present state. The more modern tale of desolation is told as well by the traces of villages thickly strewn over the country, where the nearest hamlets are now 10 miles asunder, as by the ruined ramparts and vast solitary area of Pegu, Pagham-mew, Prome, and various other once magnificent cities. The walls of the last place here



named may be traced through a circuit of 10 miles ; and the massive thickness and strength both of these brick remains, and of other structures of the same material, are deplorably contrasted by the wretched mud-hovels and wooden bulwarks of the modern Birmese towns. But the surviving monuments of earlier ages are still more remarkable. The neatly and strongly arched roofs of old temples, show a perfect acquaintance with the art of vaulting, which the Birmese have now totally lost. Frescoes of great age are found on the walls of these structures, still retaining the most brilliant colouring, and in every respect superior to more modern attempts of the kind ; and those enormous masses of brick, the Dagon and Shoemadood, and Shoezeegon pagodas, at Rangoon, Pegu, and Pagahm, are of immemorial antiquity. It is remarkable that these stupendous constructions are altogether dissimilar from any religious edifices in India, and 'approach,' says Trant, 'in idea nearer to the pyramids than any other relic of antiquity.'

The population, inconsiderable as it is, is far from being a homogeneous mass, distinguished by the same manners, language, and religion. It consists of at least 18 distinct tribes or nations, differing from each other in many of those great physical and moral features which constitute a wall of separation, as it were, among men. Blumenbach and Virey have classed the Birmans with the Mongols ; Bory de St Vincent, with the Chinese ; while Crawford—whose authority is certainly of great weight—considers them to be more nearly allied to the Malays. In Ava, the Birmans Proper are at once the most numerous and the most civilized ; and each nation, in proportion to the smallness of its numbers, recedes further and further from the point of refinement attained by the leading tribe ; but however much these tribes may differ from each other in language, religion, and refinement, they have all, according to Mr Crawford, the same physical type, that is, the same cast of features, the same complexion, and the same form. "The Burmahs," says a writer in the '*Bengal Hurkaru*,' "are, in general, men of low stature, but stout, muscular, and capable of enduring great privation. They are possessed of amazing activity and strength, and the postures into which a Burmah throws himself, while engaged in pugilistic and other athletic exercises, are scarcely to be credited. In what we call bottom, they are not inferior to Englishmen, and they resemble us likewise in their love of boxing, and similar amusements. In true bravery they take the lead of all other Asiatics, as no one who has ever had an opportunity of seeing them at Rangoon will be disposed to deny. We are informed, and we believe truly, that the Burmahs are famous for stratagems, and that in the execution of them they display a wonderful degree of patience, coolness, and intrepidity. Hence an ambushed Burmah will not move though an enemy's foot should be within an inch of his person ; and it must be allowed that there are few who, at such a moment, would be equally still and collected."

*Dress.*] In dress the Birmans are greatly inferior to the other nations of western India. The principal part of the male dress, which covers the loins, and reaches half-way down the leg, consists of a double piece of cloth about 10 cubits long, and is loosely wrapped about the body. Over this a frock is worn, with sleeves open in front, and reaching below the knees : this frock consists in summer of white cotton, broad-cloth, or velvet, and in winter is quilted. The head is covered with a small square handkerchief, commonly of English book-muslin, which is worn like a turban. The lower classes of women wear only a single garment, called a

*thabi*, resembling a sheet. This is wrapped round the body, and crossing the breasts, is fastened under the arms. It descends almost to the ankles, but is not closed by a seam before, so that—like the Spartan females, if Euripides belie them not—when walking, a great part of the leg is exposed. From this habit custom has long removed every idea of indelicacy. Among the upper ranks, sumptuary laws are established, which determine the several ornaments and decorations by which the different classes are distinguished. When a nobleman is to appear at court, he puts on a long robe of flowered velvet, or satin, which reaches the ankles, and of which the sleeves and collar are open. A mantle, or scarf, thrown over this, hangs from the shoulders. On the head is worn a high velvet or silk cap, which, by being plain, or embroidered, indicates the rank of the wearer. The men wear ear-rings, which, in those of high rank, are generally of a large size, and weigh down the ears almost to the shoulders. The rank of women is distinguished by the fillets and ornaments by which the hair is bound in a bunch on the top of the head. Those of the higher classes generally wear a shift, which reaches only to the pit of the stomach, where it is drawn tight, and fastened by strings. This is covered by a loose jacket, with tight sleeves. A piece of silk or cloth encircles the waist, and descends to the feet. When they go abroad, a silk sash crosses the bosom, while the ends are thrown over the shoulders. When a woman wishes to be particularly fine, she stains her nails, and the palms of her hands, of a red colour; she strews on her bosom the powder of sandal-wood; with the same powder she sometimes rubs her face; and she tinges her teeth and the edges of her eyelids with black. The last custom is sometimes adopted by the men. Both sexes wear the hair long; the men tying it in a knot on the crown of the head, the women on the back. Fashionable young beaux frequently tie the knot on one side. Sandals are often worn, but neither boots, shoes, nor stockings; every man, woman, and child, however, carries an umbrella. The barbarous custom of tattooing universally prevails among the male part of the population. The tattooed figures appear of a black or blue colour upon a brown ground, and are produced by a kind of lamp-black procured from the soot of sesamum oil mixed with the gall of the *mirga* fish. The objects thus depicted are animals, and cabalistical letters and figures intended as charms against wounds. This absurd process is not supposed to conduce to the beauty of the individual, but is submitted to, because not to be tattooed is regarded as a mark of effeminacy. Few of the nations beyond the Burmampooter, except the Birmese and Talains, have preserved this ancient custom. The practice of chewing betel is universal, and the size and fabric of the *paun*-box, denote the rank of the owner. The boxes of the nobles are of gold, those of the next grade of silver, and those of the inferior class of brass; the betel-vine grows abundantly in Arracan, but the most valuable kind is brought from Cheduba. The betel-nuts are wholly imported from Bengal, and the kind most esteemed is the red sort, the tint of which is given artificially by the growers about Dacca, by steeping the nuts repeatedly in water, and, after drying, putting them by in a close place, excluded from light and air, in which, in the course of a few days, they assume the colour which fits them for the Birman market.

*Manners and Customs.*] The Birmans are untainted with that jealousy of disposition which has pervaded so many eastern nations, and which has caused the women to be confined from all intercourse with the male sex. In Ava the women mingle with the men as freely as they do in Europe.



But though females have here a greater share of liberty than is enjoyed by them in several neighbouring nations, still they do not enjoy that respect which is bestowed on them by superior civilization. They are by the men considered as beings of an inferior class; their evidence is not, in the courts of law, considered as having the same force as that of the men; and they are said to be even prohibited from entering the courts of justice. Like the ancient Germans, the Birmese appear to believe that women sometimes possess supernatural knowledge and power. In the late war with the English, as many female sorceresses as could be found in Ava were collected and sent down to their army before Prome, to put a spell upon our forces and unman them. In Hindostan, marriages are often contracted while the parties are infants; but, among the Birmans, no contract is made till the parties arrive at the age of puberty. When a young man is desirous of paying his addresses to a female, the proposal is made by his nearest female relation. If his advances be agreeable, a party of his friends, together with the maiden's parents, adjust the marriage-portion. When the day appointed for the nuptials arrives, the bridegroom sends his mistress three lower garments, three sashes, three pieces of white muslin, and such jewels, bracelets, and ear-rings, as his situation in life will permit. The writings are then made out in due form, and the bride's parents prepare a feast, at which the parties eat out of the same dish. The ceremony is thus concluded; and, without any farther solemnity, the marriage is consummated. Among the Birmans, marriage is a civil contract, and is entirely unconnected with religion. Polygamy is prohibited, except to the royal family; but, though a man can only have one wife, he may have as many concubines as he chooses. The condition of the latter, however, is not the most enviable. If they live in the same house with the wife, they are bound, by law, to perform for her every office of a servant; they attend her when she goes abroad; they bear her fan, her betel-box, her water-flagon; and thus, by contributing to her ease, to her pomp, and consequently to her pride, compensate in some degree for the share which they may attract of her husband's affection. When the husband dies intestate,  $\frac{3}{4}$  of his property goes to his children born in wedlock, and  $\frac{1}{4}$  to his widow, who continues to be the children's guardian till they arrive at the years of maturity. As many of his servants as were bound in servitude to him become the slaves of the widow. If he wish them, at his death, to obtain their freedom, he must, by an express act, emancipate them during his life. In some cases a man may divorce his wife; but the process is so expensive, as to put the privilege beyond the reach of by far the greater number. The Birmans have been accused of selling, or rather of letting, their women to strangers for a stipulated time: but this practice is confined to the lowest of the people. The females thus hired are said generally to be faithful to their temporary masters, and often to be useful to them in the transaction of business. The contract is always dissolved by the departure of the stranger, since no woman is permitted to leave the country. In this particular the restraint of the women is greater than that of the men, since the latter are permitted to travel for a limited time.

The Birman funerals are conducted with considerable solemnity. The bodies of those of the higher ranks are burnt; those of the lower ranks are thrown into a river, or buried, as the ceremony of burning is expensive. In the former class of funerals, the corpse is placed on a bier raised on men's shoulders. The friends and relations follow it in mourning; and

that their grief may appear to be the more violent, women are hired for the purpose of making melancholy exclamations. The body, with the bier on which it lies, is then placed upon a pile of wood, and the *poonghees*, or priests, walking round the pile, repeat prayers to Godama; after which the fire is kindled, and the whole is immediately consumed. The bones are then collected and buried. Those of the higher ranks are not burnt immediately after their death; their bodies are embalmed, and lie in state during six weeks, or two months.

The mode of paying honours to the remains of a *poonghee*, or priest, differs entirely from that observed towards a common corpse. When the breath is out of the body, it is embalmed with the costliest spices procurable, and put into a large box full of honey, which is locked up. Intelligence is then sent by express to the neighbouring provinces or districts, stating that the *poonghee* is dead and lying in state, and that on a certain day the ceremony of carrying him will take place. This ceremony of carrying consists in placing the corpse of the *poonghee* in a vast and stately car. The assembled multitude from the different districts then strive to drag the car, one party one way, and one the other. The first may be called water-ers, and the second fire-ers. If the water-ers succeed in dragging the car their way, in spite of the opposing party, they have the right of committing the *poonghee*, car and all, to the river. If the fire-party, on the contrary, gain the victory, they dispose of the *poonghee* and his appurtenances by fire.

*Classes of Society.*] Society, both among the Birmans and Talains, is divided into seven classes: viz. the royal family, the public officers, the priesthood, the merchants, or 'rich men,' the cultivators and labourers, the slaves, and the outcasts. With the exception of the *saubwas*, or tributary princes, no class of public officers are hereditary; a poor merchant appears to belong to no class, for it is only when a man has acquired considerable property that he is regularly admitted into the caste, as it were, and registered as a 'rich man.' Those merchants who possess wealth are placed under the protection of the court, that is, instead of being liable to be plundered at uncertain intervals, they are subjected to regular periodical extortion. The labouring class is divided into proprietors and common labourers, the latter constituting the great majority. Every man in the country is regarded as the king's slave; and his services may at any time be commanded by the government in any way it may judge proper.

*Religion.*] In religion the more civilized tribes of this empire are Buddhists. Although the Birmans have every motive, according to their system of religion, to practise good works, yet no people can be worse in moral respects. Their religious motives are wholly inadequate to the production of any good, or to maintain private and public morality. It may be said of the Birman, as of every other Pagan religion, there is no power in it to make men better, and its best precepts are no criterion by which to judge of the moral character of its devotees. The Birmans are subtle, thievish, mercenary, addicted to robbery and fraud; truth and honesty are, in fact, not known among them as virtues. Mr Crawford remarks that in Siam he had not heard of the existence of any religious opinions above the level of the vulgar superstition, but that in Ava the case was different.

*Forms of worship.*] Godama is said to have enjoined his followers to worship his images and relics: accordingly, some of these relics are supposed to exist in every temple, and few of them want images of this great



object of adoration. The temples are usually in the form of a pyramid, and some of them are of great height. The elevation of a few is said not to be less than 500 feet. The temples which contain the relics of Godama, and those which contain his images only, appear to be constructed in a different manner. The former are represented as being of solid brick-work; while the latter are hollow. A large temple, which is supposed to contain relics, is often surrounded with small chapels containing images of Godama, who is represented as a young man, but of different magnitudes, and in different postures; the images are sometimes not more than six inches high, and sometimes of such a size that the fingers are as thick as a man's thigh. They are formed of clay, copper, silver, or alabaster; some of them are painted of various colours, and others gilded. Besides images of Godama, the temples of the Birmans contain the images of several saints, the favourites of their god, with representations of many animals, such as elephants, monkeys, and lions; but to these images they pay no religious adoration,—they only consider them as possessing something venerable, on account of their having been useful to Godama.

The votaries of Godama say prayers at sunrise, and before they retire to rest. Like the Roman catholics, they make use of rosaries formed of various kinds of seeds. There is no regular daily public worship. The public acts of religion are reserved for particular solemnities, such as the dedication of a temple, or the celebration of an annual festival. Offerings are made; but the religion of Buddha forbids to sacrifice any animal. The offerings consist of fruits, boiled rice, and flowers, with various figures of paper and gold-leaf. The rich present white umbrellas, with ornaments of gold, slippers, canes, pillows, and gilded utensils; the poor, who cannot afford offerings so expensive, present imitations of them in paper. To gild part of a temple is considered a very meritorious act. The king annually expends a considerable sum for this religious purpose; and many of the temples which have not yet been completely covered, exhibit several spots decorated through the devotion of individuals. For inferior acts of homage, pieces of gilt paper, and small ornaments, are accounted sufficient. Along the road to every temple stalls are placed, where such articles are exposed for sale, and he who is inclined to perform some religious duty, walks out, purchases his offering by the way, leaves it in the temple, and supposes that he has thus performed an act agreeable to the Deity. The women are said to frequent the temples in greater numbers than the men. They generally go thither in parties.

The days on which the temples are most generally frequented, are when the moon is full, and when it changes. For three months of the year, a kind of Lent is observed, during which the more scrupulous fast from sunrise to sunset. At the end of this Lent, a whole month is celebrated as a kind of festival; and one part of the rejoicing always consists in illuminations. Besides this public festival there is another, which takes place at the commencement of the year. On this occasion many games are celebrated; and on the last day of the festival, men and women amuse themselves by throwing water at each other. During both festivals, sports of wrestling and dancing, with entertainments of music, theatrical performances, processions, and fire-works, succeed each other almost without interruption. Of these festivals, however, it appears that religion makes a very inconsiderable part.

*Priests.*] The *rahans*, or the priests of Godama, have a great resemblance to the monks in catholic countries. They do not appear to take any cou-

cern in the religious acts performed in the temples, and few of them are present at processions, or at religious ceremonies of any kind; they appear indeed to visit the public places of worship less frequently than any other class of people. Their whole time is employed in collecting provisions, and acquiring knowledge or communicating it to others. Like the catholic monks, the rahans live together in colleges, or convents, founded for that purpose by the munificence of the rich. The decency of their lives, and their hospitality to strangers, are said to be eminent; and the respect paid to them by the other classes of the community is proportional. The most honourable place, either upon a road or in company, is always yielded to them; and they are allowed, in their convents, to make use of painting and gilding,—a privilege which they enjoy in common only with the king. No rahan ever kindles a fire, lest by that act he deprive an animal of life; he consequently dresses no victuals, but depends upon receiving them in that state from the charity of others. He is allowed, however, to eat every kind of food which may be presented; even animal food in that case is not forbidden,—for though it is reckoned sinful to put a living creature to death, it is not so to eat it when dead. Every rahan is, by his religious profession, bound to procure his food by ‘the labour of his feet,’ as they term it. In the morning, as soon as he can distinguish the veins on his hands, he issues from his convent, with his *sabeit*, or vessel of wicker-work, under his arm. Stopping at every door in his way, but observing the deepest silence, he receives into his *sabeit* such ready-dressed provisions as the inhabitants think proper to afford, and passes on without returning his thanks. He is forbidden to use any solicitations. He is not permitted even to give notice of his being at the door. These begging excursions are seldom undertaken for the purpose of collecting provisions for subsistence, as the zeal of the laity rarely permits them to be in danger of want: the provisions obtained, after satisfying the immediate necessities of the collector, are given to the poor, or to the needy stranger,—and such is the hospitality of the rahans, in dividing what they have collected, that few beggars, not of their own class, are said to be found in the Birman empire.

In every convent of rahans there is a superior called *zara*, or ‘reader,’ who is supposed to enjoy considerable power among those of his own convent, as they always approach him with respect. The *zaras* of the principal convents live in splendid apartments, have numerous attendants, and enjoy several privileges denied to the principal nobles. Their authority, however, does not extend beyond their own colleges, since the superior of each convent is independent of the superior of every other. Among other privileges possessed by this religious body, may be mentioned their power of preventing the most atrocious criminal from being executed, by barely touching him when upon the road to execution. Before a person be admitted into the priesthood, and received into a convent of rahans, he undergoes a public examination; not for the purpose of inquiring what progress he has made in mental improvement, but to discover whether or not he be free of bodily infirmities,—a male,—a lawfully-begotten son,—free of debt,—and not dependent upon some superior. The initiation is pompous, and very expensive; but when the ceremonies necessary on this occasion are over, the person is supposed to lose sight of every sublunary care. A person, however, who has attached himself to this profession, is not supposed to be bound to it for life. He may, when he pleases, without scandal, quit his convent, and engage in the active concerns of life. The *kioums*, or convents of the rahans, are different in their structure



from common houses, and much resemble the architecture of the Chinese. They are entirely made of wood, comprehending in the inside one large hall, open at all sides. There are no apartments for the private recreations of the rahans,—publicity is the prevailing system of Birman conduct. They admit of no secrets either in church or state. Convents of young women are said formerly to have existed, into which virgins entered, making a vow of perpetual celibacy. These convents are now abolished, either by custom or by authority. The only nuns now to be found are old women who shave their heads, and dress in white. They are said to take care of the temples and to attend funerals.

*The White elephant.*] Besides these wholly religious characters, there is a very important personage, the second dignitary in the kingdom,—the *White elephant*, who has a regular cabinet, composed of ministers, secretaries, under-secretaries, &c. &c. This animal is not, as has been erroneously supposed, an object of worship among the Birmans, but merely forms an indispensable part of the regalia of sovereignty. The residence of the White elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous wooden pillars, at the farther end of which a curtain of black velvet embossed with gold, conceals the *august animal* from the eyes of the vulgar; and before this curtain, the offerings intended for him are displayed. His dwelling is a lofty hall, covered with splendid gilding both inside and out, and supported by 64 pillars, half of which are elegantly gilt. To two of these his forefeet are fixed by silver chains, while his hind ones are secured by links of a baser material. His bed consists of a thick matress, covered with blue cloth, over which a softer one, covered with crimson silk, is spread. His trappings are of gold, studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel-box, spitting pot, ankle-rings, and the vessel out of which he feeds, are all of pure gold, inlaid with precious stones; and his attendants and guard amount to 1000 persons. The White elephant, thus treated, appears to be an animal whose colour has been changed by a disease of the leprous kind; but is by the Birmans supposed to contain a human soul, in the last stage of many millions of transmigrations, and about to be absorbed into the essence of the Deity.

*Language and Writing.*] The language of the Birmans has 33 simple sounds or characters. It is, like the languages of Europe, written from left to right. The Pali language, written in the Sanscrit alphabet, is the sacred text of Ava, Pegu, and Siam; but in a specimen of the Lord's prayer in that dialect, the missionaries could only discover three Sanscrit words; a part seems taken from the Chinese. The character in common use is a round Nagari derived from the Pali which is square. It is formed of circles, and segments of circles, variously disposed, and written from left to right. Specimens of both have been published by the Baptist missionaries, who have translated the Scriptures into the latter language. In writing, many contractions are used, and the whole is executed with great despatch. The *zaxes*, or writers in courts, often write down what an officer dictates who does not speak slow.—Almost every Birman carries with him a *parawaik*, consisting of a sheet of strong blackened paper, measuring from 4 to 8 feet long, and about 18 inches wide. It is folded up somewhat in the form of a fan, the breadth of each fold being about 6 inches, and the length corresponding to the breadth of the sheet. Upon this *parawaik*, with a pencil of steatites, the Birman keeps his accounts, and takes such memorandums as he thinks necessary. To efface any

writing which is no longer useful, the leaves of the *parawaik* are rubbed over with charcoal and a species of *dolichos*.

*Literature.*] Reading is an accomplishment so common among the Birmans, that there is not one person in ten who is not possessed of it, and the art of writing is, as we have hinted, tolerably general. In the present state of their literature, the Birmans can derive but little advantage from their proficiency in the art of reading, as their compositions consist chiefly, if not wholly, of rude songs, religious romances, and histories which are no better than romances.<sup>1</sup> "Every convent," says Buchanan, "has a collection of books; several of which are pretty considerable. The most common copiers are the rahans. These books are kept in chests, much ornamented with gilding, and bits of looking-glass, fastened on with lacquer in the shape of flowers. At *Amerapoora*, we were shown a part of the royal library. This is a brick building surrounded by enclosed courts and temples, which occupy a delightful situation, in the north-west angle of the city. Near it is a small but most elegant *Kiaung* (convent.) To this, at times, the monarch retires; and we were shown the gilded couch on which he reposes, while the *Zorado* reads to him, and instructs him in the duties of religion. The library itself is neither a convenient nor a handsome building. The gallery, into which we entered, contained about a hundred chests, gilded on the sides, and lacquered above, with the general title of their contents written in golden letters. The chests were large, and, if full, must have contained many thousand volumes. As we saw only a part, I presume that the king's collection is very extensive." Instead of paper, the Birmans, in their more elegant books, make use of sheets of ivory stained black. The characters are gilded or enamelled, and the edges are generally gilded. Books are sometimes written on the palmyra leaves, in which case the letters are in black enamel, while the margins are ornamented with flowers. When the book is intended for common use, the characters are engraven on palmyra leaves with an iron instrument. To form a book, the leaves of which it is to consist are bound together by a cord passed through holes at the end of each leaf, and the two outside leaves are covered with wooden boards, which protect the volume. On the uppermost of these boards, which are generally gilded and lacquered, is written the title of the book. If the volume be of the more elegant kind, it is wrapped in a piece of silk, and bound with a garter in which is woven its title. Treatises on law are said to be numerous, consisting for the most part of commentaries on the laws of Menoo. Dramatic entertainments are common, consisting of music, dancing, action, and recitative dialogue, intermixed with songs—the only part of the entertainment previously composed—the dialogue being left to the ingenuity of the performer. Songs are numerous, and in high estimation; but they seem to have no other kind of poetry. Their music is described as being not unlike that of the Hindoos and Chinese; Buchanan speaks of it as disagreeable to his ears, but, at the same time, he candidly disclaims all pretensions to musical knowledge.

<sup>1</sup> As a specimen of Burmese history, we copy a native author's version of that of the late war. "In the year 1186 and 1187, the Kula-pyer, or white strangers of the west, fastened a quarrel upon the lord of the golden palace. They landed at Rangoon,—took that place and Prome,—and were permitted to advance as far as Yandaboo, for the king, from motives of piety and regard to life, made no effort whatever to oppose them. The strangers had spent vast sums of money in their enterprise, and by the time they reached Yandaboo, their resources were exhausted and they were in great distress. They petitioned the king, who, in his clemency and generosity, sent them large sums of money to pay their expences back, and ordered them out of the country!"



*Science.*] In scientific pursuits the Birman are far behind the Hindoos. Their astronomy is said to have been very defective, and their geography still more so: the whole extent of their foreign adventures being bounded to the S. by Prince of Wales island, and to the N. by the Hooghly. In this country, however, many bramins are found, who have introduced several of the astronomical improvements of their country; but these bramins are represented as being generally more ignorant than those to be found in Hindostan. The Birman year commences on the 18th of April. The common year is lunar; but they are likewise acquainted with the solar year of 365 days. The year is divided into 12 months, alternately consisting of 30 days and 29 days, in the following manner:

<i>Tagoo,</i> . . . . .	30 days.	<i>Sa-deen-giut,</i> . . . . .	30 days.
<i>Kassoum,</i> . . . . .	29	<i>Ta-zaung-mo,</i> . . . . .	29
<i>Na-miaung,</i> . . . . .	30	<i>Na-to</i> . . . . .	30
<i>Wagoo,</i> . . . . .	29	<i>Pya-zo,</i> . . . . .	29
<i>Wag-gaun,</i> . . . . .	30	<i>Ta-bu-dua,</i> . . . . .	30
<i>Ta-da-lay,</i> . . . . .	29	<i>Ta-boun,</i> . . . . .	29

The year, thus made up of lunar months, is eleven days shorter than the solar year. In order to bring it nearly to coincide with the solar year, an intercalary month is added every third year. This, however, does not make the coincidence complete, and consequently the principal festivals revolve round the whole months. The bramins, sensible of this defect, wish at proper intervals to introduce other intercalary months, but in this respect they have generally found the superstitious prepossessions of the rahans too obstinate to be easily overcome. The year 1817 of the Christian era agrees with the year 1179 of the era of the Birmans. From what particular circumstance that era originated has not been ascertained. It has been suspected to have been borrowed from Siam.

The Birmans display great attachment to the arts of divination and astrology. Fortunate and unfortunate days are carefully calculated; and incantations are not unfrequent. The 'noble science' of alchemy has also its votaries in this country. Inoculation for the small-pox has been lately introduced, but appears not yet to have become common. The skill of the Birman surgeons extends only to the dressing of wounds and the setting of bones.

*Arts and Manufactures.*] In the fine arts, a nation like the Birmans cannot be expected to have made any very considerable progress. Among them, as among many other nations, religion has been the mother of sculpture and painting; but they have made little progress in either; and even in architecture are greatly inferior to the Hindoos and Chinese. The few respectable pagodas which are found in the country are constructed after Siamese models. Their paintings are unintelligible unless accompanied by written descriptions. Mr Crawford remarked that, as far as he could discover, the art of casting images of metal—which is daily practised by the Siamese—was unknown to the Birmans. In the useful arts they are scarcely more advanced. The women are the only manufacturers in Ava, if we except a few male captives, of the Cassay nation, who earn their livelihood by weaving. The Birman female weavers produce good cotton fabrics; but the artisans of Manchester undersell them even in the interior of the country. The principal silk manufactories are supplied with the raw material from China and Pegu; and the artisans in this branch of industry also are women. The common, coarse, unglazed earthenware of the Birmans is the best in India, and is very cheap. Iron-ore is melted in Ava,

where there are manufactures in which swords, spears, muskets, or rather matchlocks, knives, scissors, and carpenters' tools are fabricated. All articles of steel are imported from Bengal. Mr Crawford says, he saw in the market of Ava—without being able to ascertain the uses to which it is applied—considerable quantities of antimony reduced to the metallic state.

[*Commerce.*] The natural products of the Birman empire, which are articles of exportation, or likely to become so, are the following: rice, gram, cotton, indigo, cardamums, black pepper, aloes, sugar, saltpetre, salt, teak-timber, stick-lac, *kuth* or *terra japonica*, areca nuts, dammer, fustic, sapan wood, and earth-oil, honey, bees-wax, ivory, and rubies and sapphires. The mineral products are: iron, copper, lead, gold, silver, antimony, white statuary marble, lime-stone, and coal.

In 1795, the quantity of teak and other timber imported to Madras and Calcutta, from the Birman dominions, required a return, chiefly in Indian and British cotton-goods, amounting to the value of £200,000; and the trade has since been progressively on the increase, as teak cannot be conveyed from the Malabar to the Coromandel coast unless at so great an expense as to preclude the attempt. This branch of commerce, before the late war, shared in the advantages of free trade: the Birmans were beginning to be clothed in British fabric, and our merchants had pushed their enterprises to Amerapoor, the capital. The teak-forests are described by persons who have visited them to be of the most extensive description, and fully equal to any possible demand for a period beyond computation. The sugar is manufactured by Chinese, and is white and of good quality; the exportation of it is prohibited, but if this were not the case, and if encouragement were given to the manufacture, it might be carried to a great extent. The price of the clayed sugar at Ava, is 30 to 36 rupees the 100 *vis*, or 365 pounds avoirdupois. The commerce betwixt the northern and southern quarters of the empire is greatly facilitated by the river Irawaddy, on which several thousand boats are annually employed in transporting rice from the lower provinces, to supply the capital and the northern districts, as also salt and *nappi*, or pickled sprats. Articles of foreign importation are mostly conveyed up the Irawaddy; a few are introduced by the way of Arracan, and carried over the mountains on men's heads. European broad cloth, hardware, coarse Bengal muslins, Cossimbazar silk-handkerchiefs, china-ware and glass, are the principal articles carried up the river. Cocoa-nuts brought from the Nicobars are looked upon as a delicacy, and bear a high price. Merchants carry down silver, lac, precious stones, catechu, and some other articles. The lower parts of the Birman territory, the districts of Sarwan and Sarwadi especially, are considered as particularly adapted to the cultivation of indigo,—the plant grows wild, and is also cultivated by the natives for domestic use; more than one factory was about to be established by Europeans when the war broke out. The principal articles of import by sea into the Birman dominions, are Bengal, Madras, and British piece-goods, British woollens, iron, wrought and unwrought, copper for sheathing, lead, quicksilver, borax, sulphur, saltpetre, gunpowder, fire-arms, sugar, arrack, and rum, and a little opium, earthenware, Chinese and English glass-ware, cocoa-nuts and betel-nut. The trade in British piece-goods has of late years much increased, whilst that of Madras piece-goods has proportionally diminished. On the northern frontier of the Birman dominions an active trade is carried on with China and other eastern states. The chief emporium is at a place called Banmoo, on the Chinese frontier, and at Midai, four or five miles to the northward of Ame-



rapoora. Mahomedan and Birman merchants of Ava go to Banmoo to meet the Chinese, part of whom, not unusually four or five thousand, come down to Midai. The Chinese import copper, orpiment, quicksilver, vermilion, iron pans, silver, good rhubarb, tea, fine honey, and raw silk, with dogs and pheasants. Their merchants travel on small horses and mules, and are said to be two months on the road. The tea that is brought by the Chinese is black, and is made up in round cakes or balls; some of it is of very fine flavour, and it is all of a different description from any that is sold in the market of Canton. The better qualities are well adapted for Europe; the retail price is but one *tikal*—little more than a rupee—for one *vis*, or nearly four pounds. This tea is used by all who can afford it; but a cheaper sort, said to be the produce of some part of the Birman territory, is an article of great and general demand. It is eaten after meals with garlic and sesamum oil, and it is customary to offer it to guests and strangers as a token of welcome. The returns of the trade with the Chinese are chiefly cotton, ivory, and bees' wax, with a small quantity of British woollens, chiefly broad cloth and carpets. The quantity of cotton exported is very considerable—it is estimated at not less than 70,000 bales of 300 pounds each; the greater part of it is cleaned. The Ava cotton of the lower provinces is of a short staple, but that of the upper, long, and of a fine texture. The cotton of Pegu, it is said, is sent to Chittagong and Dacca, and is the material of the fine Dacca muslins.

Another line of traffic is that with the country of the Shans, or as it is termed by Europeans, the kingdom of Laos. The Shan traders repair annually, in the dry season, to the Birman country, bringing with them stick-lac, bees' wax, a yellow dyewood, various drugs and gums, raw silk, lacquered ware, ready made jackets, stuffed with cotton, onions and garlic, turmeric, and coarse sugar in cakes. The chief returns are dry fish, nappi, and salt. The chief fair at which the Shans attend is at Pelk, six or eight miles S. of Ava, on a small river which falls into the Irawaddy under the walls of the capital; there are several smaller fairs along the E. bank of the Irawaddy, and one more considerable is annually held at the Dagon pagoda, near Rangoon.

We understand it is the intention of the British commissioners in Arracan, to establish regular marts at Talek and Aeng, exempt from any duty; and little doubt is entertained that they will be frequented in considerable numbers by traders from beyond the mountains, in quest of various articles procurable either from Arracan itself or from Bengal, by that route. Many of these are of indispensable necessity to the Birmese; and others, although articles of luxury, are of little less importance. We learn also that the salt-works of Arracan are likely to be very productive. The result would be still more favourable, only that the additional produce, brought into the Indian market from this source, cannot fail to effect a proportionate reduction of price.

The Birmans, like the Chinese, have no coin: silver in bullion, and lead, being the current monies of the country. What foreigners call a *tikal*, properly *kyat*, is the most general piece of silver in circulation. It weighs 10 pennyweights, 10 $\frac{3}{4}$  grains. The subordinate currency is lead; and all common market-articles, such as fish, flesh, rice, and greens, are sold for so many weights of lead, which being a royal monopoly, is raised in the markets far above its intrinsic value. The average price of rice at the capital is about 2*s.* 8*d.* for 84 pounds; at Rangoon and Martaban about 250 pounds for 2*s.* 8*d.* It is necessary for every merchant to have a banker

to manage his money-transactions, and who is responsible for the quality of the metal, charging a commission of one per cent.

One-tenth of all produce is exacted as the authorised due of the government, and one-tenth is the amount of the king's duty on all foreign goods imported into his dominions. The revenue, arising from customs on imports are mostly taken in kind. A small part is converted into cash, the rest is distributed and received in lieu of salaries to the various departments of the court. Money, except on pressing occasions, is never disbursed from the royal coffers. To one man the fees of an office are allowed; to another, a station where certain imposts are collected; a third has land in proportion to the importance of his employment. By these donations they are not only bound in their own personal servitude, but likewise in that of all their dependants.

*Government.*] Government in Ava is a coarse, rude despotism; as vexatious in its operation as it is arbitrary in character. The king is—as we have already explained—absolute lord of the life and property of his subjects, and is seldom disposed to curtail in practice the extent of his prerogatives. The prince of the blood is styled *Engy teekien*; and, as the descent is lineal, he always takes place of the king's brothers. The other branches of the royal family are distinguished by various titles, and always meet with great submission from their inferiors. The *wongees*, or chief ministers of state, are considered as being next in rank to the princes of the blood. They are four in number. They meet daily in the council-hall, to transact the business of the state; conducting, in the name of the king, the whole affairs of the nation. The *wongees* are assisted by four *woondocks*, who, in the council-hall, sit in a deliberative capacity, without being permitted to vote. Next to the *woondocks* are four *attawoons*, or ministers of the interior. They enjoy considerable influence, and have access to the king at all times; and from them he generally chooses his privy counsellors. The Birmans, in the regulation of their government, seem to have a predilection for the number four. There are four *seredogees*, or chief secretaries of state; four *nachasangees*, who sit in the council, and report what is transacted; four *sandohgaans*, or ushers, who regulate ceremonials, carry messages from the council to his majesty, and introduce strangers of rank to his presence; and four *maywoons*, who superintend different portions of the metropolis, and different districts of the provinces, and who execute the orders issued to them by the *lotoo* or council. There are nine *sandozains*, or readers, who read aloud in the council, all official writings, and every paper on public business; and likewise a paymaster-general, or *assaywoon*, who possesses considerable influence. In the Birman empire hereditary honours are unknown. Each is elevated by the act of his sovereign; and when he dies, his descendants are not distinguished from other natives. The chief mark of distinction among the great is a chain, which, according to its form, and the number of its doublings, distinguishes the rank of the wearer. The lowest rank is distinguished by three chains of open work. Three, twisted in a different form, distinguish the rank immediately superior. Different degrees are marked by six, by nine, and by twelve chains. The last is the highest number that can be assumed by a subject. The king wears twenty-four chains.

*Court Ceremonials.*] Should European courts imagine, that they have appropriated to themselves a nicety of ceremony superior to that of all others, they would certainly be deceived. The ceremonials of the courts



of Asia seem, in this respect, greatly to surpass them; and in none is that nicety carried to greater perfection, or rather to greater excess, than in the Birman court. Colonel Symes gives an account of his reception at that court, which is calculated to have a powerful effect upon the fancy of every European:—"Coming," says he, "to the top of a short street leading down to the palace, we were desired by the sandohgaan, or master of the ceremonies, through Baba Sheen, to stop and make obeisance to the residence of his majesty, by a gentle inclination of the body, and raising the hand to the head, as they did, a desire with which I complied, although I conceived the distance so great as hardly to require that mark of respect. When we had proceeded two or three hundred yards farther, the sandohgaan repeated the ceremony of bowing, to which I offered no objection; nor should I have felt the smallest reluctance in complying, had not the manner of the sandohgaan been what I considered extremely disrespectful. Thus we proceeded until we came to the rhoom, which was a lofty hall, raised four or five feet from the ground, and open on all sides: it was situated about a hundred yards from the gate of the palace court, on the left hand, and in the centre of a spacious area. Putting off our shoes, we entered the saloon, and sat down on carpets that were spread for us, with our faces towards the palace gate; here the presents were deposited, while the Chinese deputies took their places on the other side.

"It was now about ten o'clock, and the woodcock intimated that we must wait until all the princes of the royal family arrived, before it would be proper for us to enter: we had sat but a short time, when the prince of Pegahm, the junior of the king's sons in point of rank though not in years, being born of a different mother, made his appearance. He was mounted on the neck of a very fine elephant, which he guided himself, sitting on a scarlet cloth embroidered with gold, while a servant behind, on the back of the animal, screened him from the sun with a gilded parasol. About fifty musqueteers led the way: these were followed by a number of halberdiers, carrying spears with gilded shafts, and decorated with gold tassels. Six or eight officers of his household (each of the king's sons have a separate establishment) came next, dressed in velvet robes, with embroidered caps, and chains of gold depending from the left shoulder to the right side; these immediately preceded the prince's elephant; another body of spearmen, with his palanquin of state, closed the procession. On entering the gate, he gave to one of his attendants a polished iron hook, with which he governed his elephant, as not any thing that can be used as a weapon is suffered to be brought within the precincts of the palace, not even by his majesty's sons. The prince's escort halted without the gate, and the greater number of his attendants were stopped, those only being admitted who were of higher rank, together with the men who carried his large betel-box of gold, and his flagon of water, which are brought rather for state than for refreshment. When the prince had alighted, his elephant returned, and all the attendants ranged themselves in the area between the rhoom and the palace gate. Soon after the prince of Pegahm had entered, the prince of Tougho, the next in precedence, appeared; he was attended by a suite nearly similar to that of his brother; and in succession came the princes of Bassein and of Prome: the engy teekien, or heir apparent, came last; when he arrived it was 12 o'clock, which the great drum that proclaims the hours sounded from a lofty tower near the palace. The state in which the latter personage made his appearance was highly superb, and becoming his elevated station. He was

preceded by a numerous body guard of infantry, consisting of four or five hundred men, armed with muskets, who marched in regular files, and were uniformly clothed and accoutred. Next came a party of Cassay troopers, habited in their fanciful dress, with high conical caps bending backwards. We were told, that through respect, they had alighted from their horses, nearly at the same place where we had dismounted. Twenty or thirty men followed these, holding long gilded wands; then came eighteen or twenty military officers of rank, with gilded helmets; next, the civil officers of his household and his council, wearing the tzaloe, or chain of nobility, and arrayed in their robes and caps of state, varied according to their respective ranks. The prince, borne on men's shoulders, in a very rich palanquin, but without any canopy, followed; he was screened from the sun by a large gilded fan, supported by a nobleman; and on each side of his palanquin walked six Cassay astrologers, of the Braminical sect, dressed in white gowns and white caps, studded with stars of gold; close behind, his servants carried his water-flagon, and a gold betel-box, of a size which appeared to be no inconsiderable load for a man. Several elephants and led horses, with rich housings, came after; some inferior officers, and a body of spearmen, with three companies of musqueteers, one clothed in blue, another in green, and a third in red, concluded the procession.

"In every part of this ostentatious parade, perfect regularity was maintained, which considerably increased the effect. All things seemed to have been carefully predisposed and properly arranged. If it was less splendid than imperial Delhi in the days of Mogul magnificence, it was far more decorous than any court of Hindostan at the present day. The rabble was not tumultuous; the attendants and soldiery were silent; and every man seemed to know his own place. No noisy heralds, as is the custom in India, ran before, vociferating titles, and overturning people in their way. The display of this day was solemn and dignified, and I doubt much whether in any other capital, such multitudes could be brought together with so little confusion; as, besides the attendants and the military, there were many thousands of spectators.

"Our delay in the rhook had now been protracted to two hours—a circumstance which, though it gratified our curiosity with a novel and most interesting spectacle, yet could not be considered as a mark of respect, especially as we had not the company of any person of distinguished rank, the junior woondock excepted, who staid with us but a very short time. The attendance of the maywoon of Pegu was, according to the usage of the country on this occasion, an undoubted right: and the example of the viceroy of Bamoo, who paid that compliment to the Chinese deputies, placed the omission in a more striking point of view, whilst the singular character of the people put it out of my power to attribute the neglect to chance, or to casual inadvertency.

"A few minutes after the engy teekien, or prince royal, had entered, we received a summons, in compliance with which, we proceeded from the rhook, observing the same order as before; the presents carried in front, and the members of the Chinese embassy following the English deputation. As we proceeded, the Sandohgaan was exceeding troublesome, by calling on us to make frequent superfluous obeisances, whilst his manner of requiring them was conspicuously uncivil. I checked his insolence, by *observing*, through Baba Sheen, that if he wished me to proceed, he must *alter his tone and demeanour*. This reproof, however, had only a momen-



tary effect: he soon resumed his arrogant behaviour, which he repeated throughout the day, whenever opportunity offered.

"On approaching the gate, the greater part of our attendants were stopped, and not permitted to follow us; and we were desired to put off our shoes—with which we immediately complied.

"The area we now entered was spacious, and contained the lotoo, or grand hall of consultation and of audience, where the wongees meet in council, and where affairs of state are discussed and determined. Within this enclosure there is an inner court, separated by a brick wall, which comprehends the palace, and all the buildings annexed to the royal residence. Within the gate, a troop of tumblers were performing their feats, while dancing girls were exhibiting their graces in the open air, and on the bare ground, to the sound of no very harmonious music. We were next ushered up a flight of stairs into a very noble saloon, or open hall, called the lotoo, where the court was assembled in all the pomp that Birman grandeur could display. On entering this hall, a stranger cannot fail to be surprised at the magnificence of its appearance: it is supported by 77 pillars, disposed in eleven rows, each consisting of seven. The space between the pillars, I judged to be about 12 feet, except the central row, which was probably two feet wider. The roof of the building is composed of distinct stages, the highest in the centre. The row of pillars that supported the middle, or most lofty roof, we judged to be 35 or 40 feet in height; the others gradually diminish as they approach the extremities of the building; and those which sustain the balcony are not more than 12 or 14 feet. At the further part of the hall, there is a high gilded lattice, extending quite across the building, and in the centre of the lattice is a gilded door, which, when opened, displays the throne; this door is elevated five or six feet from the floor, so that the throne must be ascended by means of steps at the back, which is not visible, nor is the seat of the throne to be seen, except when the king comes in person to the lotoo. At the bottom of the lattice is a gilt balustrade, three or four feet high, in which the umbrellas and other insignia of state were deposited. The royal colour is white, and the umbrellas were made of silk of that colour, richly bespangled with gold. Within this magnificent saloon were seated, on their inverted legs, all the princes and principal nobility of the Birman empire, each person in the place appropriated to his particular rank and station; proximity to the throne is, of course, the most honourable situation; and this station was occupied by the princes of the blood, the wongees, the attawoons, and other great officers of state. The *engy teekien*, or heir apparent, sat on a small stool about six inches high; the other princes on fine mats. The space between the central pillars, that front the throne, is always left vacant, for this curious reason, that his majesty's eyes may not be obliged to behold those whom he does not mean to honour with a look. The place allotted to us was next to this unoccupied part; but we afterwards discovered that the Chinese deputies had taken possession of those seats which, according to the etiquette that had been agreed upon, the English gentlemen were to have occupied. So trivial a circumstance would not have merited attention, had it not been followed by circumstances that left no room to suppose, that any act relating to external forms was either accidental or unpremeditated on the part of those who regulated the ceremonials.

"After we had taken possession of mats that had been spread for us, it was civilly intimated, that we ought not to protrude the soles of our feet towards the seat of majesty, but should endeavour to sit in the pos-

ture that was observed by those around us. With this desire we would readily have complied, if it had been in our power, but we had not yet learnt to sit upon our own legs; the flexibility of muscles which the Birman, and indeed all the natives of India possess, is such as cannot be acquired by Europeans. A Birman, when he sits, seldom touches the seat with his posteriors, but is supported by his heels. It is scarcely practicable for an European, dressed in close garments, to place himself in such an attitude: and if he were able, it would be out of his power to continue long in it. We inverted our legs as much as possible, and the awkwardness with which we did this excited a smile from some; not a word, however, was uttered, and our endeavours, I thought, seemed to give satisfaction. In a few minutes, eight Bramins dressed in white sacerdotal gowns, and silk caps of the same colour, studded with gold, assembled round the foot of the throne, within the balustrade, and recited a long prayer in not unpleasing recitative: this ceremony lasted a quarter of an hour. When they had withdrawn, the letter from the governor-general, which I delivered to a woodcock, was placed on a silver tray in front of the railing, and a sandohgaan or reader advanced into the vacant space, and made three prostrations, touching the ground each time with his forehead; he then read, or rather chaunted, in a loud voice, what I understood was a Birman translation of the letter. When this was done, the reader repeated his prostrations, and next proclaimed a list of the presents for the king. These several readings being finished, he repeated his obeisances and retired; after an interval of a few minutes, an officer, entitled nakhangee, advanced, and proposed a question to me, as if from his majesty: on receiving my answer he withdrew, as it might be supposed, to communicate the reply: and returned in an adequate time to ask another."

"In a few minutes," colonel Symes continues, "after my last reply had been conveyed, a very handsome dessert was brought in, and set before us; it consisted of a variety of sweetmeats, as well Chinese as Birman; laepack, or pickled tea-leaf, and betel, formed part of the entertainment, which was served up in silver, china, and glass ware: there appeared to be no less than a hundred different small dishes: we tasted of a few, and found some of them very palatable; but none of the courtiers partook, or moved from their places. About half an hour had elapsed, when we were informed by the sandohgaan, that there was no occasion for us to remain any longer. The non-appearance of his majesty was a considerable disappointment, as I had been taught to expect that he would have received the governor-general's letter in person; it was not, however, until some time afterwards that I was made acquainted with the true reason of his absence. When we rose to leave the lotoo, the sandohgaan desired us to make three obeisances to the throne, by a slight inclination of the body, and raising the right hand to the head; we were then reconducted to the saloon, where we were informed it was necessary we should remain until the princes came forth from the palace and had got upon their elephants, as their etiquette did not allow any person on such occasions, to mount before the members of the royal family: we accordingly took our places in this hall as before. Shortly after the court broke up with as much form and parade as it had assembled. The ceremony of departure differed from that of entrance: the engy teekien came out first, who went in last; next followed the other members of the royal family in rotation, and after them came the chobwaas, or petty tributary princes; these are personages who, before the Birman had extended their conquests over the vast territory they now possess, had



held small independent sovereignties, which they were able to maintain so long as the balance of power continued doubtful between the Birmans, Peguers, and Siamese; but the decided success that has attended the Birman arms, since the accession of the present family, having deprived them of their independence, their countries are now reduced to subordinate provinces of the Birman empire. As many of their governors as confidence could be placed in, and who were willing to take the oath of allegiance to their conquerors, were continued in the management of their former possessions, and are obliged to make an annual visit to the capital, to do homage in person at the golden feet. The moderation as well as policy of this measure, is said to have fully answered the ends that were proposed. As soon as the royal family had departed, we returned to the place where we had left our elephants, and proceeded home."

*Punishments.*] The Derma Sastra of the Hindoos is supposed to be the Birman statute book, but like the Chinese, they have a particular punishment for each individual crime. Mr Crawford adds, that "the stretching and running process is the punishment of mere peccadilloes, and is a very frequent infliction on persons of condition." The mildest manner of suffering death, is to have the head taken off, which is done with a large knife, and at one stroke. Reprieves, however, are often purchased with money; but when a malefactor is destitute of friends and money, he dies without mercy. We shall quote an instance or two of the barbarous methods of putting criminals to death, exercised in Rangoon, from the journal of one of the American missionaries in that quarter. "For some time past, it has been discovered that a gang of persons have been digging under some of the pagodas, to possess themselves of whatever treasures are deposited beneath them; a few days since four persons were apprehended in the act. They were condemned to death. One of the servants came in this afternoon, and informed me he had been to see them executed. Brother Judson and myself immediately hastened to the place. It was a most shocking scene! Four Birmans were fastened to a high fence, first by the hair of the head and neck, their arms were then extended horizontally, as far as they could be stretched without dislocation, and a cord tied tight around them; their legs were then tied in their natural position; they were ripped open. One, who I suppose was more guilty than the rest, had an iron instrument thrust side-long through the breast, and part of his vitals pushed out in the opposite direction. Thus, with the jaws fallen, their eyes open and fixed, they hung dead." Again: "This afternoon we heard that seven men were carried to the place of execution. We went to witness the affecting scene. On our arrival there, we heard the report of a gun, and, looking about, we saw a man tied to a tree, and six others sitting on the ground with their hands tied behind them. Observing the man at the tree, we saw a circular figure painted upon his stomach, about three inches in diameter, for a mark to shoot at, for he was to die in this way. At that moment there was another discharge of a musket; but the shot again missed: a third and a fourth time he was fired at, but without effect. At every shot there was a loud laugh from the spectators. He was then loosed from the tree, and a messenger sent to the governor, who returned with a reprieve. His younger brother was then tied to the tree. The first shot slightly touched his arm; the second struck in the heart, and he instantly expired; at the same time, the remaining five, each at one blow, were beheaded. We went close to them, and saw their trunks, and their heads, and their blood. We saw a man place his foot on one of the trunks,

and press it with as little feeling as one would tread on a beast. Their bodies were then dragged along on the ground a short distance, and their heads taken up by the hair and removed. The two brothers, when condemned to die, requested to be shot, asking, at the same time, to be pardoned if the fourth shot should miss. The elder brother was therefore spared, while the fate of the other was more lamentable. The superstitious Birmans suppose, from the circumstance of the request of the two brothers, and the escape of the elder one, that some charm prevented his death. The crimes of these poor creatures were various. One had been digging under a pagoda, and another had stabbed a woman, but had not killed her; the others were robbers."

*Military and Marine Force.*] The military strength of such a country as that of the Birmese, is little to be estimated by its numerical force, but depends much more on the skill and perseverance with which it may be kept together. The regular army of this country is said to be considerable; but, when it is thought necessary, every man is liable to be made a soldier. The fidelity of the army is secured in a way which displays the tyrannical politics of eastern despotism: the wives and children of the soldier are detained as hostages, and should he desert or behave with cowardice, his innocent family must atone for his offence. The arms of the infantry are bows, muskets, and sabres; but, except a few bodyguards belonging to the royal family, they are not uniformly clothed, and their arms are generally in a bad condition. The bow and arrow, and a short sword called *dah*, having a blade of about a foot and a half in length, are weapons with the use of which the Birmese are said to be perfectly acquainted, and they possess abundant courage to use them either in close or distant combat.—Their war-boats are generally from 60 to 120 feet in length, but very narrow, and rowed or rather paddled by men who sit two abreast the whole length. They are quick and dexterous in the management of them, and to any other than British enemies must be exceedingly formidable either on land or water. Each is formed from the single trunk of a teak-tree, and carries from 50 to 60 rowers armed with swords and lances. Each has likewise on board about 30 soldiers armed with muskets. The prow, which is flat and solid, is mounted with a great gun. These boats are said to proceed upon any attack with great violence, but from being low in the water, they are liable to be run down. The number of war-boats belonging to the Birman empire is estimated at 500.

*CHIEF CITIES.*] The present metropolis of the Birman empire is *Ava*, which was restored to its original dignity, as metropolis of the empire, in 1824, in consequence of various omens prognosticating impending misfortunes to *Amerapoora*. It is situated on an eastern branch of the *Irawaddy*, in 21° 51' N. lat. *Amerapoora*, which was founded in 1783, is situated upon the *Irawaddy*, six miles above *Ava*. Respecting the population of these two cities, nothing can be more uncertain and contradictory than the accounts with which we have been furnished by different travellers. Cox estimated the population of *Amerapoora*, in 1800, at 175,000 persons. Mr Judson, the American missionary at *Ava*, understood that, according to the public registers, 40,000 persons had been removed from *Amerapoora* to *Ava*, and that 30,000 still remained in 1822. The Birmans, he remarks, reckon ten to a house, great and small, which gives 700,000 for the whole population of the two cities. Mr Lumsden, who was sent to *Ava*, by general Campbell after the treaty was signed, says that its population is estimated (by the Birmans no doubt) at 1,000,000 souls. On the other



haud, at the close of an abstract of Crawford's mission, given in the Asiatic Magazine for September, 1827, we are told that the three cities of Ava, Chagaing and Amerapoor, with their annexed districts, comprehending a surface of 283 square miles, and which are the most favoured, best cultivated, and most populous spots in the whole of the Birman dominions, contain, according to the public registers, only 50,600 houses; and that each house is reckoned to contain seven persons, which gives a total of 354,200 inhabitants to the three cities. The other large towns of the Birman empire, such as *Rangoon*, *Prome*, *Monchaboo*, *Monay*, and others, do not any of them contain above 10,000 inhabitants. The population of Rangoon was ascertained by a census actually taken when in our possession, and found only to amount to between 8,000 and 9,000, though customarily stated at 30,000 inhabitants.

*Pegu.*] Pegu was formerly the principal city of a kingdom of the same name. It is by some said to have been 20 miles in circumference; others describe it as having been quadrangular, the length of each side being about a mile and a half. The walls are described as having been 30 feet high, and 40 feet thick at the foundation, built of brick cemented with clay. In 1757, it was utterly destroyed by Alom-Praw; but the present monarch has permitted the inhabitants of Pegu to rebuild it, and it is said now to occupy about one-half of its former extent. The most remarkable remnant of its former grandeur is an edifice called the *Shomadoo*. This edifice, which at the base is octagonal and at the top spiral, is seated upon a double terrace, the side of the lower being in length 1391 feet, of the upper 684 feet. The edifice reared upon these terraces has no cavity. Its height above the terrace is 331 feet. The whole height being 361 feet. Upon the top it has a *tee*, or sacred umbrella, formed of open iron work, gilt. Its circumference is 56 feet. This edifice, which has a very singular appearance, is supposed to have been founded about 500 years before the Christian era.

*Rangoon.*] Rangoon, at the mouth of the Irrawaddy, is one of the chief ports of this empire. It was only lately founded, but has increased with such rapidity, that it is now supposed to contain 30,000 inhabitants. —The other ports of this country are now in possession of the British.

*DISTRICT OF THAUM-PE.*] Amongst the tribes brought to more particular notice by recent events, is a race of some interest, entitled *Plau*, the inhabitants of a district which is said to lie about 25 or 30 days N.N.E. of Tongho, called by the natives *Thaum-pe*. This people have been occasionally encountered at Penang, to which they have been brought by the little commerce they carry on; but their country and condition were imperfectly appreciated till now. The district of Thaum-pe, when conquered by the Birmans, received from them the appellation of *Tong-su*; it lies close on the borders of Siam and Laos. The chief town, bearing the name of the district, is situated about 40 miles from the hills, in 19° N. lat. The province of Thaum-pe is governed by a Birman chief, who resides at the capital, which is stockaded, and contains about 5,000 inhabitants.

*Productions and Commerce.*] The face of the country is flat, and tolerably clear. Rice is cultivated to an extent sufficient for the consumption of the district; there are numerous herds of cattle, and a considerable number of small horses; a few buffaloes are employed in agriculture. Thaum-pe is exceedingly rich in raw produce of various descriptions. The people grow several kinds of cotton—one of which appears to be the

brown or nankeen cotton. The tea-plant is also cultivated, and the leaves are pickled. Two sorts of indigo are grown,—the creeping indigo and the true. Blue is the prevailing colour of their dresses. Stick-lac is brought down for sale, by the Plau, in considerable quantities; and the silk-worm is reared, being fed on the leaf of a plant called *paja*. The forests contain a number of valuable trees, but the want of water-carriage renders this source of traffic unavailable. The mineral products of the mountains are more easily transported. Gold is found in the sands of the mountain-streams. Iron is abundant, and is smelted and wrought into swords, knives, and other implements. Tin, after disappearing to the north of Tavai, again presents itself here, and is found in considerable quantities in the beds of rivers in the form of a fine black sand. The most productive mines, however, are those of lead, and from them, it is said, the Birman armies are wholly supplied; the ore is obtained in lumps, but in what state of combination we are not informed; the working of the mines is sufficiently rude, and nothing like a horizontal shaft is attempted,—the Plau merely digging deep pits, till they come upon the veins. From these sources the annual exports to Rangoon are estimated at 120,000 rupees, and might, no doubt, be much extended. The Plau carry back from Rangoon and other Birman ports, salt, areca-nuts, salt fish, broad cloth, woollens, piece goods, crockery, and spices. A commercial intercourse is also maintained between Thaum-pe and China. Traders from the frontier districts of the latter, bring spices, including the clove and nutmeg, silk, cloth, woollens, paints, papers, cutlery, and other articles, and take back the products of the country. They come annually in a caravan, consisting sometimes of 1,000 persons well-armed; the merchandise is transported by asses and horses.

*The Plau.*] The Plau are a distinct people from both the Siamese and Birmans, and from the neighbouring tribes, in language, features, and character. They are shorter, and less robust than the Birmans, and bear a greater resemblance to the Chinese than to any other people. Their dress partakes also of the Chinese costume. They wear their hair twisted into a knot like the Birmans, and are tattooed like those people and the Laos; like the former also they thrust small cylinders of wood or silver through holes made in the lobes of their ears. Their clothes are very usually quilted, which they say, is necessary, owing to the frigidity of their climate. They are a lively, simple race, addicted to agricultural and commercial pursuits, and of very unwarlike propensities; they have therefore readily been reduced to subjection by the Birmans and Peguers, for whom they, nevertheless, entertain a profound contempt; and from whose rule, whenever it becomes very irksome or oppressive, they withdraw into the thick forests, and the mountains in their vicinity. The Plau profess the faith of Buddha, and, like all Buddhists, burn their dead. Many of their customs, however, are peculiar, of which their marriages furnish an example. Women are not immured in Thaum-pe; young men therefore pay addresses in person to the objects of their affection. When a youth fancies that the girl to whom he is attached favours his pretensions, he takes an opportunity of placing his silver bracelet before her. If she takes it up, he considers his suit accepted, and immediately endeavours to obtain the consent of her parents to the union. Their approbation is the prelude to an entertainment, the prominent viands at which consist of poultry, *buffaloe*, and cow-beef venison and other game, monkey's flesh, and large rats, which are found below the roots of the bamboo, on which they sub-



sist. The feast, which lasts one or more days, according to the wealth of the parties, concludes with copious libations of an ardent spirit distilled from rice. Some old person gives a cup of weak spirits to each of the contracting parties, repeating certain invocations of benignant deities and genii, to prove propitious, and when they have drank the spirit, he ties their arms together by the wrist, with a slender cord, which is the conclusion of the ceremony.

#### CHAP. III.—BRITISH BIRMESE TERRITORIES.

ARRACAN.] This maritime province, including its dependencies, *Rumree*, *Cheduba*, and *Sandoway*, lies between 18° and 21° N. lat. On the N. it is separated from the Chittagong district by the river Nauf; on the E. it has the Arracan mountains; on the S. Bassein of Pegu; and on the W. the bay of Bengal. Its extreme length may be estimated at 230 miles, and its average breadth at 50. Between the mountains and the sea this province is covered with thick woody jungles; rain is frequent. When conquered by the British, in 1825, not more than 400 square miles of the whole surface were supposed to be under cultivation; and the total population was estimated at 100,000 souls, of whom 6-10ths were Mugh, 3-10ths Mahomedans, and 1-10th Birmese. The prospection annual revenue for five years was estimated at 220,000 rupees. The chief diet of the people of Arracan is rice, with fish or vegetables; those who can afford it eat poultry. Little flesh is eaten, and milk is never used. An article, however, in universal demand, and which is necessarily manufactured only near the coast, is putrescent shrimps and whittings, after being dried in the sun, which are pounded in a mortar with crabs, and seasoned with salt. Toddy is drank by the people of Arracan, both male and female; but the Birmans, although addicted to the use of spiritous liquor, prefer opium either to chew or smoke, and its use is common to both sexes, and to every class of people. A native history of Arracan begins in A.D. 701, and continues through a series of 120 native princes, down to modern times. According to this document, its sovereigns formerly occupied a much more important station in the politics of India than they have recently done: for, according to these annals, the dominions of Arracan at one period extended over Ava, part of China, and a portion of Bengal. Certainly, at present, nothing remains to indicate such a prior state of power and civilization, for its condition, when acquired by the British, was to the last degree savage and barbarous. It does not appear, however, until the Birmese invasion, it had ever been so completely subdued as to acknowledge permanent vassalage to a foreign power, although the Moguls and Peguers had at different times carried their arms into the heart of the country. During the reign of Aurengzebe, the unfortunate Sultan Shuja, his brother and rival, was basely murdered by the Arracan Raja. The Portuguese, sometimes as allies, at others as open enemies, gained an establishment, which only decayed with the general ruin of their interests in Asia. In 1783, (corresponding with the Mugh year 1145), the province was conquered, after a feeble resistance, by the Birmese, and was followed by the surrender of Cheduba, Ramree, Sandoway, and the Broken Isles. The Mugh subsequently made many efforts to rescue their country, more especially in 1811, under a rebel chief named Kingberring; but were unable to withstand the bravery, discipline, and cruelty of the Birmese; who even managed to extort a surplus revenue, of which about 18,000 rupees were annually remit-

ted to Ava, for the support of the white elephant and his establishment. Arracan proved the grave of general Morrison's army in 1825, and has continued equally destructive, even to the native regiments stationed on the sea-coast and among the islands. Its population is scanty and uncivilized; it possesses no article of export but salt; yields little revenue; requires a burthensome civil and military establishment; and, in a merely pecuniary point of view, is a most unprofitable acquisition.

TENASSERIM.] The British acquisitions on the Tenasserim coast are bounded by the Birman and Siamese territories, and by the sea. The Birman frontier extends about 140 miles; and consists, through its whole length, of the Saluen river, a broad and deep stream, no where fordable within the British limits at any season of the year.<sup>2</sup> The extensive Siamese frontier is everywhere, and without exception, composed of a lofty, rugged, and difficult range of mountains, with few breaks or passes, and of these not more than three are supposed to be practicable for an army. The sea-coast of our new possessions extends from 16° 30' to 19° 35' N. lat. 420 miles long by 50 broad, along the bay of Bengal.

Mergui.] This is the modern capital of the Tenasserim province. It is situated in 12° 12' N. lat. and 98° 25' E. long. In 1825, it contained 1,500 houses and 8,000 inhabitants. The climate is singularly agreeable.

MERGUI ISLANDS.] The coast of Tenasserim is protected against the violence of the S.W. monsoon by a chain of high, bold, and generally rocky islands, disposed at intervals in a triple and sometimes quadruple line, with wide, deep, and smooth channels between them. Of these islands, down to Domel, no survey has as yet been made, or accurate chart constructed. The islands that lie opposite to the town of Mergui have much level land, and contain a few patches of cultivation; but the clusters lying N.E. of Forest's straits are either bleak barren rocks, or steep rocky islets, covered with trees. Small trickling rills of pure water are to be found in most of them, while their shores abound with a variety of fish and excellent oysters. There is a spacious harbour, capable of containing the largest fleet, situated to the N. of *St Matthew's* isle, formed by that island, and the adjacent islets named *Phipps*, *Russell*, *Hastings*, and *Barwell*. During the last war many valuable captures were made by French cruisers, which refitted at Mergui and among the Mergui islands. A race of men termed by the Chinese *Cholomé* and *Pase*, are to be found scattered throughout the Mergui, but their dread of the Malay pirates keeps them in constant locomotion to escape slavery.

Amherst.] The new settlement of Amherst and the present military cantonment for a battalion of sepoys, are situated upon a promontory of no great breadth. The land is high and dry, and sloping gently towards the sea on both sides; no water lies upon it at any season. The N.E. and S.W. monsoons, as well as the land and sea-breezes, pass clear over it, thus ventilating it completely. Respecting Amherst as a harbour and place of trade, it may be observed, that commanders of ships, and other professional persons, who have visited it, are unanimous in their testimony in favour of its harbour, dwelling more particularly upon the advantages of the Kalyon river, which, they are of opinion, forms one of the most commodious har-

<sup>2</sup> No large force, therefore, could be assembled, on the other side, with any hostile intention, nor fleet of boats for its transport be collected, without information being quickly conveyed to our principal post, supposing it to be situated at the mouth of the Saluen river. From the most remote part of the Saluen, a despatch-boat, it has been ascertained, reaches Amherst, at its mouth, within 48 hours at any season of the year, and information can be conveyed back against the stream in double that time.



bours in India, and a place peculiarly fitted for all the purposes of ship-building. The intercourse with Rangoon has been open throughout the monsoon, and been conducted, without interruption, even by the Chinese junks and native boats, whilst a native brig, which was compelled by stress of weather to put into Amherst, had been lying snug throughout the monsoon, without breaking ground, although very ill provided with tackle. On account of the high land in its neighbourhood, the port is more easily made than Rangoon; and from the shortness of the channel leading to it, far more easy to enter and to quit. When to these circumstances is added the discovery of extensive teak forests on the banks of the Attaran and Gain rivers, which extend for many miles in every direction, and admit of rafts being floated down into the Saluen river to Amherst, in four or five days, the distance being less than 90 miles from that settlement, together with the proofs of fertility and plenty, which the large supplies of rice that are now pouring in from Martaban to Rangoon evince, it may be confidently anticipated, that the new settlement and adjacent districts will prove a most valuable acquisition.

**TAVOY.]** Tavoy Proper is bounded on the N. by the Henza river, but the distinct line of separation from Tenasserim on the S. has not yet been ascertained. Almost the whole surface of this district is covered with forest-trees, jungle, and luxuriant vegetation. The town of Tavoy is situated in  $13^{\circ} 4' N.$  lat. 30 miles from the sea, on a river of the same name, and 150 miles S.E. of Rangoon. It is an old Birman town, built on a regular plan, with straight streets, paved with bricks. The population is about 9000, two-thirds of whom are Birmans. At some distance from this, are a people called *Karin*, who are said to be destitute of all religion whatever. They speak a different language from the Birmans, and in their manners and habits they resemble the native Indians of North America according to Mr Boardman's information.

**YE.]** This province, or rather district, is of small extent, and usually included in that of Tavoy. It is bounded on the N. by the Kyaup-Kyajee river; on the E. by the Siamese mountains; on the S. by the Henza river; and on the W. by the sea.

**MARTABAN.]** This province is comprehended between  $16^{\circ} 30'$  and  $15^{\circ} 30' N.$  lat. It is bounded on the E. by the Siamese mountains; on the S. by Ye; on the W. by the sea; the boundary of the Birmese portion is uncertain, that of the British portion is formed by the Saluen river. Nine-tenths of the surface of this country are covered with forests and jungle. In 1825, the total population was estimated at 45,000, of whom 25,000 belonged to the British.

**General Observations.]** What follows applies to the British conquests S. of Rangoon collectively. We are wholly indebted for it, as well as for most of the preceding notices of our new Indian acquisitions, to the last edition of Hamilton's excellent Indian Gazetteer. "At Martaban the S.W. monsoon and the rains set in together about the beginning of May, but they are severest in June, July, and August. In September, the winds and rains moderate; in October, they become still less, and in the beginning of November entirely cease, after which the cold season sets in, which continues until the end of February, the climate in many respects greatly resembling that of Bengal. In a country so abundantly supplied with moisture, and so completely covered with a most luxuriant vegetation, hot winds are unknown; on the sea-coast the regular land and sea-winds prevail. The geological formation is almost universally granite. that of

the islands granite, with an occasional intermixture of lime and sand-stone. The present inhabitants consist principally of Peguers or Taliens, Birmese, Carians, Taoungzee, Cholomé, and Pase; but the first class are much the most numerous, the emigrants from Pegu, up to June 1827, exceeding 20,000 persons. If peopled like Hindostan, the space is capable of supporting 4,700,000. Many Chinese settlers may be expected, when we consider the extraordinary influx of that nation similarly or less favourably situated. Borneo, Java, Banca, and several other islands, the peninsula of Malacca, Siam, Rhio, Singapor, Penang, &c. all possess thousands of that industrious people, who will no doubt resort to those provinces, where they will find their property and persons protected. At present there is no inequality of property or rank, because wealth was rarely permitted to be either accumulated or inherited. At present the revenues arise from the land-tax, poll-tax, salt-duties, fisheries, mines, monopolies, customs, transit, market and excise-duties, and coinage. In 1827, the total amount of the revenues amounted to only 342,770 rupees, but were in ten years to exceed 15 lacks of rupees. The institution of inland commercial marts and fairs, to accommodate the Siamese, Shans, and other distant nations, was contemplated, more especially at a post called Prau Thounghy, or the three pagodas, on the frontiers of Siam, to which sticklack of a superior quality may be brought from Laos, and raw silk from China. The teak-forests of Martaban have been ascertained to be of great extent, and to contain timber of the very best quality. The best ports are Amherst, Tavoy, and Mergui, at all of which ship-building may be advantageously carried on. The distance between the mouths of the Rangoon and Martaban rivers is only 70 miles, and this quarter of the Birmese territories is particularly vulnerable."

#### CHAP. IV.—SIAM.

*Extent and Boundaries.*] The Siamese empire is bounded on the W. and N. by the Birman empire, and the Chinese province of Yunnan; on the E. by the Cochinchinese empire; on the S. by that part of the Indian ocean which is called the gulf of Siam, and the newly-acquired British territories on the Malayan peninsula. It may be generally described as extending from the 98th to the 105th degree of E. long.; and from the 22d to the 7th degree of N. lat.; or, if we include the Malayan tributaries, even down to the 4th degree. Taking it in its widest limits, it will be found more extensive than the Birman territory, and to contain an area of at least 250,000 square miles. The dominant and most numerous race are the people called *Siamese* by strangers, and by themselves *Thai*, whose proper country extends from the 7th to the 16th parallel of N. lat., and from the 98th to the 103d of E. long. The subject nations consist of six Malayan principalities, the kingdom of Laos, a portion of Cambodia, and a small part of the ancient Peguan dominions.

*History.*] The authentic history of the Siamese is of no remote antiquity; they carry, indeed, their own story no farther back than the middle of the 8th century. The Portuguese became acquainted with them in the commencement of the 16th century. About the middle of this century the Birmans conquered Siam; but they were finally expelled from it. In 1612, the English opened a commercial intercourse with Siam. Nine years afterwards, a party of Dominican and Franciscan monks found their way into the kingdom, and were



followed, in 1662, by the French jesuits. In 1683, a Greek adventurer, a native of Cephalonia, having risen to the rank of first minister of Siam, advised his master to send an embassy to Louis XIV., which, on its way to France, stopped for a time in the British capital, and there concluded a commercial treaty with the minister of Charles II. In 1685 and 1687, the French king sent two embassies to his brother of Siam: and with the last of these a military force, which had nearly succeeded in obtaining the government of the country; when the arrogance of the European soldiery brought on a political revolution, in the issue of which the French were expelled the kingdom, and the reigning family driven from the throne. For 130 years after this event, and down to the present times, European nations have held little connection with Siam. Its foreign relations are with China, Cochin-China, the independent states of the Malayan archipelago, and the European possessions in the same quarter. About 54 years ago, an adventurer, of the half-Chinese blood, raised himself to the throne of Siam.

*Physical Features.*] This region being separated from Pegu on the W. by an extensive chain of mountains, and on the E. from Laos and Cambodia by another chain, may be considered as a wide valley extending between these two chains; but the mountains themselves are little known, and cannot be particularly described. It is not known whether Siam contains any extensive lakes: a small one is mentioned as giving rise to a river near the eastern extremity of the kingdom. The chief, and, as it appears, the only river known to Europeans, is the *Menam* or *Meinam*, that is, 'the mother of waters.' As we are ignorant of its source, we cannot determine its length; but it probably originates on the frontiers of Yunnan. A missionary, named Le Clerc, who ascended it as far as the frontiers of Laos, found it there very narrow, and the inhabitants assured him that three days higher it was but a small brook descending from the mountains. Mr Loubere says, that at its entrance into the Siamese territories it is so small that it carries only small boats, holding four or five persons, for the space of 50 leagues. It falls into the head of the gulf of Siam 12 leagues below Bangkok, the present capital. At the mouth it is a mile broad; and two miles above it is 4,800 feet. Opposite to Bangkok, its width does not exceed 300 feet; and as far as the old capital Youthea, it is not above 200 paces over. The mean depth, after crossing the bar, is 35 feet from side to side, which agrees with Kaempfer, who says it is very deep, rapid, full, and broader than the Elbe. Its supposed connection with the river of Kamboja by an intermediate branch, called the *Annam*, is mere conjecture unsupported by proof; and till such a connection be established by ocular proof or irrefragable testimony, the river of Kamboja cannot at all be accounted a Siamese river. The Meinam annually inundates the country in September. In December the waters decline. It differs from the Ganges in swelling first in its upper part, owing its inundations principally to the rains which fall among the mountains. The water of the Meinam, though muddy, is agreeable and wholesome: the inundation is most remarkable in the centre of the kingdom, and much less so in the neighbourhood of the sea.

*Climate.*] The proximity of Siam to the equator must render it a warm country; but the heat of the vertical sun, as in other tropical countries, is mitigated by the clouds which he brings along with him, and by the continual rains which at this season water the country. The rainy season commences in April, and continues till the end of September. In May and June, the rain is almost incessant, and the whole country near any river or stream is overflowed. The winds in March, April, and May, blow from

the S.; in July, August, and September, they blow from the W.; in October, they blow from the W. and N.; in November and December, they blow from the N.; in January, from the E.; and in February, from the E. and S.; thus making an annual circuit, and bringing with every revolution a change of seasons. The coolest season is during the months of December and January; but even then the heat is said to be as great as during the summer in France. The winter is dry; the summer is distinguished by moisture.

*Soil.*] The soil upon the banks of the rivers, receiving continual accumulations of mud from the annual inundations, is amazingly fertile; even towards the mountains, upon the eastern and western frontiers, it is comparatively fertile; but agriculture meets with little attention, the banks of the rivers being almost the only portion which is cultivated with care. On the lands which are annually overflowed, rice forms the principal crop; in such as are removed from the inundation, wheat is sometimes raised. Maize is cultivated only in gardens; but pease and other vegetables are plentiful. The nature of the climate and soil is such as to afford more than one crop annually; but indolence or prejudice has confined the inhabitants to that number.

*Productions.*] Siam and its tributary states are distinguished alike for the variety and abundance of their mineral and vegetable wealth. The dependent Malayan states, and the adjacent portion of the proper Siamese territory, are throughout rich in gold and tin. The latter likewise contains some of the richest iron-ores in the world, besides copper, lead, and antimony. Silver has been mentioned among the metals of Siam, but whether the supply be plentiful or not we are not informed. The shores, at the head of the gulf, afford a cheap and constant supply of bay-salt. The forests of the north western portion of the kingdom supply teak in great abundance, besides lac and dye-woods. The alluvial lands furnish ample harvests of rice and sugar-cane. The only European fruits found in Siam are lemons, oranges, pomegranates, and citrons; but the number of native fruits is great. The elephants of Siam are celebrated for their sagacity and beauty; buffaloes and deer are plentiful, but horses are scarce and appear to be of an inferior breed. Tigers, wild-boars, and monkeys, inhabit the forests. A small kind of poisonous serpent is plentiful; and fire-flies exhibit at night a luminous appearance. Crocodiles abound in the Meinam, and are said—though we greatly doubt the statement—to attain the enormous length of 50 feet. All travellers speak in terms of admiration of the brilliant plumage of many of the Siamese birds.

*Population.*] In 1750, the amount of the Siamese population, not including that of the dependent states, as Laos and others, was computed at 1,900,000 souls by the French missionaries. According to the journal of a British commercial resident at Bangkok, published since the return of the late mission under Mr Crawford, the population of the Siamese dominions, including Laos, is computed at only 5,000,000: namely, Siamese, Lachians, and Peguers 3,500,000, Chinese 1,500,000. This is undoubtedly a very small number for a country equal in extent and fertility to the Birman dominions, but Mr Loubere, who was more than 3 months at Siam, solves the matter by informing us that Siam, like Birmah, is inhabited chiefly amongst the rivers, the country being as yet almost entirely covered with primeval forests, and that notwithstanding this scarcity of people, the Siamese themselves do not constitute one-third of the population, the Peguers being almost equal in number to both Siamese and Lachians united.



These Peguers are the descendants of such as in the distractions of the 16th century fled hither for refuge, or were made prisoners in the wars between Birmah and Siam. Count Forbin, who was several years at Bangkok at the time Loubere was at Siam, told Ceberet, who was along with Loubere, and who had travelled over land from Mergui to Louvo, that what he had seen in his route was the best part of the kingdom,—that the whole kingdom, though very large, was scarce any thing but a desert ; that, in advancing into the country, one meets with nothing but forests and wild beasts ; that all the inhabitants dwell on the sides of the river ; that the whole riches of Siam consist in rice, which grows almost spontaneously from the fertilizing mud of the inundations ; and, finally, that in ascending the Meinam, from the bar to Louvo, a distance of 46 leagues, you may see every thing which deserves attention in the kingdom, respecting either the people, their cities, or the productions of the earth. The Siamese are below the middle stature, but they are well made. Their faces are broad at the middle, but terminate in a kind of point both at the brow and chin. The complexion is swarthy, the eyes are small and black, the mouth is large, and the lips are thick and pale. The nose is short and round at the end. The hair is thick, and would be long did not both sexes cut it short. The women set up their hair upon the forehead, and the men shave their beards. Large ears are common, and are therefore thought beautiful ; the teeth are died black and partially covered with gold plates. The dress of the Siamese is slight. It consists of a muslin shirt with wide sleeves, without collar or wristbands, and of a piece of cloth, tied round the middle and brought up between the legs, so as to give it the appearance of loose drawers. When the weather is cold another piece of cloth is thrown over the shoulders. The women wear a piece of cloth round the middle ; but, instead of bringing it up like the men, they permit it to hang down to their knees. Their shoulders are covered with another cloth, but they have nothing corresponding to the shirt worn by the men. Neither of the sexes, if they be of the lower classes, wear shoes, nor has the head any other covering than that which it has received from nature. In their ears the women wear heavy pendants, bracelets upon the wrists and ankles, and a multitude of rings upon the fingers. Those of the upper ranks wear a kind of slippers without stockings ; and the chiefs are sometimes distinguished by a military dress reaching to the knees, which has wide sleeves reaching to the elbows, and is buttoned before.—The houses in Siam are slight edifices ; and when within the limits of the annual inundations, they are raised from the ground, upon bamboos, out of the reach of the water. In Loubere's time, the palace of the grandee was distinguished from the hovel of the peasant only by being of a larger size, and being built of wood instead of bamboos.—The food of the Siamese is no less mean than their houses. The most common articles of food are rice and fish. Milk is used, but it is never converted into butter or cheese. To these articles are sometimes added several kinds of insects, rats and lizards. The quantity of food made use of at a single meal is very small.

*Manners and Customs.*] The Siamese are characterised as being ingenious and acute. No man learns a particular trade ; but, as in many rude countries, each is skilled in all such arts as the convenience of common life requires ; still, however, they are infected with that indolence which often prevails in warm countries, and which is not in this place counteracted by causes so powerful as those existing in Malacca. Chastity and temperance are said to be national characteristics ; but games of hazard are

eagerly sought after, and fill up that void which is not occupied by any rational employment. This indolence is confined chiefly to the male sex; the females, through necessity, are constantly employed, and, through habit, become industrious. Perhaps it is not necessary, indeed, to have recourse to physical causes to account for that indolence which is affirmed to be characteristic of the Siamese. Industry, and consequently activity, can never become habitual where the produce of labour is not secured by equitable laws. Where, as in Siam, the king has it in his power to claim the greater part of the produce of every man's industry,—or where, under various pretexts, the rightful owner may be deprived of the whole, man can have few motives to activity; when he has secured his present existence, he has secured all that his situation renders desirable, since to toil for more would probably be to toil for another. This cause of indolence is not peculiar to Siam; it prevails in every country where despotism has established itself, and is a cause much more powerful than climate. We, indeed, see that the vassals of a despot cannot, by any climate, be rendered industrious; and that no degree of heat can overcome the industrious activity of Europeans. The British retain their industrious habits on the burning shores of the West Indies, Africa, and Hindostan; and we can scarcely imagine that the Siamese, under their present form of government, would become remarkable for industry even in the climate of Britain.

When an inhabitant of Siam is enamoured of a young woman, he consults an astrologer, to be informed whether their union is likely to be fortunate. Some of his female relations are employed to make the proposals. The lover visits his mistress three times; at the third visit, in presence of the relations of both parties, presents are exchanged, the marriage portion is paid, and the contract is considered as being concluded. Consummation follows without the intervention of any ceremony. Polygamy is permitted; for, though a man can have only one who enjoys the name and legal privileges of a wife, he may have as many concubines as he can maintain, but the expense of this privilege prevents its general prevalence. Women enjoy the same freedom here as in the Birman states; and, as in all countries where they enjoy a considerable share of liberty, they here are more chaste and modest than where they are subjected to severe restraints.

It is not a little amusing to compare the different modes of behaviour to which different nations have attached the idea of good breeding and civility. In Europe, it is improper to sit before a person of very high rank; in Siam, it is equally improper to stand. The most submissive posture is to sit upon the heels, with the head inclined, and the hands joined and raised to the forehead. When an inferior visits a superior, he enters the house stooping, and, sitting upon his heels, waits till he be addressed: since to speak first is here the prerogative of rank. In Siam, the higher part of a house is always reckoned the most honourable; so that, if garrets existed here, they would enjoy precisely the reverse of that reputation which they hold in Europe. A part of the Siamese ambassador's retinue, when in Paris, having been lodged in an apartment immediately over his head, they no sooner learned the circumstance, than they were struck with horror at the commission of a crime which to them appeared so exorbitant. But nothing is by the Siamese reckoned a more unpardonable offence than to touch any person's head; even the hat of a man of rank enjoys a share of honour, for when carried by a servant, it must, by means of a stick made for that purpose, be elevated above his *own head*. A superior is saluted by bending the body forwards, joining



the hands, and raising them to the head. Lifting the hand to the head, indeed, is the chief mode of showing respect; and when a letter is received from a superior, to denote a proper sense of inferiority, it is raised to the head, as the most honourable part of the body. The amusements of the Siamese are numerous; but for the most part indicate little delicacy of feeling, or culture of the understanding. From this remark, however, may be excepted their theatrical amusements, which are frequently exhibited, and are of different kinds. The subjects are generally traditional stories of ancient heroes, or legendary tales of mythology; they have also serious dramas which in the representation sometimes occupy three days. Pantomimes and dances, in which performers of both sexes engage, are favourite amusements. Their other amusements are: races of oxen, rowing matches, wrestling, tumbling, rope-dancing, combats of elephants, cock-fighting, illuminations, religious processions, and fire-works, in which last, like several eastern nations, they display an amazing dexterity.

When a person dies, his body is laid upon a funeral pile; and after a great part has been consumed, the fire is extinguished, and the remains of the body are interred. Over the grave is raised a structure of a pyramidal form.

*Court Ceremonies.*] Mr Finlayson has thus described the audience which the mission to which he was attached obtained of the king of Siam at Bankok:—

"Facing the gate at which we last entered, there was drawn up a double line of musicians, one on each side of the road through which we advanced. A shrill pipe and numerous tomtoms were the only instruments whose sounds we heard, though we observed a number of men furnished with horns, trumpets, chanks, &c. The music, though rude, was not inharmonious or displeasing to the ear, and the interrupted beat, uniform regularity, and softness of the tomtoms, was even agreeable. On our right a numerous body of men armed with stout, black, glazed shields and battle-axes, were disposed in several close lines within a railing, resting on their knees, and almost concealed by their shields; behind these were placed a few elephants, furnished with scanty but rather elegant housings. Still preceded by the Moormen, we advanced slowly through the musicians to the distance of nearly thirty yards from the last gate, when, making a short turn to the right, we entered a plain-looking building, at one end, and soon found that this was the hall of audience. Fronting the door, and concealing the whole of the interior apartment, there was placed a Chinese screen, covered with landscapes and small plates of looking-glass. We halted for a moment on the threshold, and taking two or three steps to the right, so as to get round the screen, we found ourselves suddenly, and somewhat unexpectedly, in the presence of majesty. A more curious, more extraordinary, or more impressive sight has, perhaps, rarely been witnessed, than that on which we now gazed, with mingled feelings of regret, (I should say of indignation,) and of wonder: of wonder excited by the display of taste, elegance, and richness in the decorations; of regret, or of indignation, caused by the debased condition of a whole nation. Such a scene was well calculated to take a firm hold on the imagination. I shall, however, endeavour to describe it in its true colours, and with the least possible aid from that faculty. The hall was lofty, wide, and well-aired, and appeared to be about 60 or 80 feet in length, and of proportionate breadth. The ceiling and walls were painted with various colours, chiefly in the form of wreaths and festoons; the roof was supported by wooden pillars, ten on each side, painted spirally red and dark green. Some small and rather paltry mirrors were disposed on the walls, glass lustres and wall shades were hung in the centre, and to the middle of each pillar was attached a lantern, not much better than our stable lanterns. The floor was covered with carpets of different colours. The doors and windows were in sufficient numbers, but small and without ornament; at the further extremity of the hall, a large handsome curtain, made of cloth covered with tinsel or gold leaf, and suspended by a cord, divided the space occupied by the throne from the rest of the apartment. On each side of this curtain there were placed five or six singular but handsome ornaments, called *chatt*, consisting of a series of small circular tables suspended over each other, diminishing gradually so as to form a cone, and having a fringe of rich cloth of gold, or tissue, suspended from each tablet. A few of the presents from the Governor-General, as bales of cloth and cut-glass, were placed nearly in the middle of the room, and on one side; but we neither remarked the letter from the noble marquis, nor did it appear that any notice whatever was taken of it on this public occasion. With the exception of a space about twenty feet square, in front of the throne, which was kept clear, the hall was crowded with people to excess. Those of every rank, from the highest to the lowest, from the heir apparent to the throne to the meanest slave present, had his proper place assigned to him, by which alone he was to be distinguished. The costume of all ranks was plain, neither rich nor showy. The curtain placed before the throne was drawn aside as we entered. The whole multitude present lay prostrate on the cards,

their mouths almost touching the ground; not a body or limb was observed to move, not an eye was directed towards us, not a whisper agitated the solemn and still air. It was the attitude, the silence, the solemnity of the multitude simultaneously addressing the great God of the universe, rather than the homage of even an enslaved people. Not even Rome, fertile in the race of tyrants, nor Dionysius himself, ever produced any degradation to compare with this ignominy. Raised about twelve feet above the floor, and about two yards behind the curtain alluded to there was an arched niche, on which an obscure light was cast, of sufficient size to display the human body to effect, in the sitting posture. In this niche was placed the throne, projecting from the wall a few feet. Here, on our entrance, the king sat immovable as a statue, his eyes directed forwards. He resembled, in every respect, an image of Buddha placed upon his throne, while the solemnity of the scene, and the attitude of devotion observed by the multitude, left little room to doubt that the temple had been the source from which the monarch of Siam had borrowed the display of regal pomp. He was dressed in a close jacket of gold tissue, on his left was placed what appeared to be a sceptre; but he wore neither crown nor other covering on the head, nor was the former emblem of the office of royalty displayed on the occasion. The throne was hung round with the same sort of cloth which formed the curtain in front, and behind it were placed two of the conical shaped ornaments formerly mentioned; except in the quality of the cloth with which the throne was surrounded, we could observe no indication of opulence, or of magnificence. There were neither jewels, nor costly workmanship, nor precious stones, nor pearls, nor gold observable about the person of the king, his throne, or his ministers. The latter were disposed in three lines laterally, extending from the curtain in front; and thus bounded on each side the empty space at the foot of the throne, according to their respective ranks. The chief Suriwong was placed at a very respectable distance. A considerable degree of light was thrown laterally on the floor at the base of the throne, where large and elegant fans were waved by persons placed behind the curtain. This circumstance added considerable effect to the scene.

Such is a sketch of the form and appearance of Siamese royalty, displayed on our entering the hall. When we had passed the screen, and come in sight of the throne, we pulled off our hats and bowed in the European manner, the two Moormen at the same time falling prostrate, and crawling before us on the ground towards the throne. We were desired to advance in a stooping posture; a narrow space, about three feet in width, was left open in the centre for us to advance through. When we had advanced a few paces in this narrow space, being closely surrounded by the crowd of people, and distant from the throne more than half the length of the hall, all the ministers being a considerable way in front of us on either side, we were desired to seat ourselves on the carpet, in the narrow lane or space through which we had advanced, which we did in the best way we could, the two Moormen placing themselves immediately in front of the agent to the Governor-General and his assistant, for the space would only admit of two persons sitting beside each other. Mr R. and I therefore placed ourselves immediately behind the former. We now performed the salutations agreed upon, after which, a voice from behind the curtain in front of the throne interrupted the silence which had hitherto prevailed, by reading in a loud tone a list of the presents which had been sent by the Governor-General. The King now addressed some questions to the agent of the Governor-General. He spoke in a firm though not a loud voice; in his person he was remarkably stout, but apparently not bloated or unwieldy; he appeared to be about sixty-five years of age. The questions were repeated by the persons who had read the list of presents, and from him they were conveyed in whispers by several individuals, till they reached the Moorman, Kochai-Shahac, who, prostrate like the rest, on the ground, whispered them to the agent to the Governor-General, in a tone which I could not hear, though placed immediately behind the latter. The answers to the throne were passed on in the same way. From the tenor of these questions, as related afterwards by captain Dangerfield, it would appear that they were of a very general nature, and not particularly interesting. While these questions were passing, betel was introduced in handsome silver vessels and gold cups. The audience having lasted about 20 minutes, the king rose from his seat, and turned round to depart, the curtain was immediately drawn in front of the throne. On this all the people raised a loud shout, and turning on their knees, performed numerous salutations, touching the earth and their forehead alternately, with both hands united. The princes and ministers now assuming a sitting posture, by which, for the first time, we were enabled to observe their respective places. We left the hall of audience without further ceremony. A heavy shower of rain had fallen during the interview, and the roads leading to different parts of the palace, at no time noted for cleanliness, were now covered with water, and converted into a dirty puddle; we therefore requested to have our shoes, but in vain, for no notice whatever was taken of our request. On leaving the door of the audience-hall, a paltry Chinese umbrella, which might be purchased in the bazaar for a rupee, was given to each of us. Not knowing with what view it was presented, I was about to reject it, when I was told it was meant as a present from the king."

*Literature.*] The labours of literature are not altogether unknown in Siam. They are said to have a code of laws, and to possess several historical performances, with a multitude of mythological legends, tales, and poems. Education is said to be by no means neglected. The *talapouns*, or priests, are intrusted with the instruction of the youth; and few remain ignorant of the useful arts of reading, writing, and arithmetical calculation. The precepts of morality, and institutions of religion, are not neglected. With the language of Siam Europeans are but little



acquainted. The alphabet contains 37 letters; or rather, it has that number of consonants, the vowels and diphthongs being denoted by separate marks. Like those of the Chinese, the words are chiefly monosyllables; but the alphabet contains the letters *r* and *w*, which are unknown to the Chinese. Flexion is unknown, and the idioms are so different from those of Europe as to render translation extremely difficult. The sacred language of Siam is the Pali or Bali, which is the sacred language of the followers of Buddha every where.

*Religion.*] The religious creed of the Siamese has a close resemblance to that of the Birmans. The chief part of their religious worship is addressed to Sommona Codam, who is the same with the Gaudama or Buddha of the Birmans. Like the Birmans, too, they have many inferior divinities, of whom each enjoys his share of religious adoration. Their morality likewise corresponds with that of the Birmans. They esteem the five commandments of Gaudama as being the foundation of moral rectitude; but their consciences are easily satisfied by the alms and largesses which they bestow on their priests. The inferior priests are denominated *talapoins*; the high-priest is called *seredan*. It is almost needless to say, that the transmigration of souls is firmly believed by the Siamese,—so that, like other Buddhists, they believe, that no transgression merits or will receive endless punishment.

*Government, &c.*] From several circumstances mentioned, it will be easily inferred that the government of Siam is despotism. In fact, it might edify a Turkish sultan to behold the finished picture of absolute power which is here presented. The sovereign is not only master of the people, but the greater part of that which belongs to them is his property, and he can command the services of the whole male adult population whenever it pleases him, he makes use likewise of all the mysteries of despotism to ensure the reverence of his people. He shows himself in public only twice in the year, and then he is careful to secure applause by being liberal in his presents to the talapoins or rahans. His name must not be mentioned on pain of death; and no one dares to inquire after the health or happiness of so perfect a specimen of humanity, because it is not to be imagined that he can be either sick or sorry! His usual attendants are women, who perform for him almost every office except that of putting on his cap, which partakes too much of his personal majesty to be touched by any but himself. The crown is hereditary, but, as in every despotic country, the succession is often interrupted by revolutions. The king of Siam professes himself to be a vassal of China, but the dependence is purely nominal.

The laws are said to be very severe, death being a common punishment. They have attained much of that formality which law in all countries gradually assumes. The proceedings are always carried on in writing; and he who presumes to commence a prosecution must give security that he will conclude it. They sometimes have recourse to trial by ordeal, which is conducted in various modes, all equally proper for the discovery of truth.

The army is levied in the same manner as in the Birman empire; and consequently, when the king chooses, it may, in proportion to the number of inhabitants, be exceedingly numerous. It is probable, that since an army may be easily raised at whatever time the sovereign may think proper, a standing army is not maintained. This agrees with the assertion of Loubere. According to Mandelslo, the king of Siam can raise an army

of 60,000 men, to which may be attached from 3000 to 4000 elephants; but unless the country be very thinly inhabited, this estimate is certainly much too low. The Siamese have likewise a fleet, which seems to bear a very close resemblance to that of the Birmanians.

According to Mandelslo, the Siamese revenues arise from a third of all inheritances,—from the trade conducted in the name of the sovereign,—from presents annually received from the governors of provinces,—from duties imposed upon the commerce of private persons,—and from the gold discovered within the Siamese territories. According to Loubere, the king is considered as proprietor of the soil, and he therefore imposes a kind of land-tax on such as occupy it. All these sources might produce a large sum were the people wealthy; but to expect a wealthy people under despotic laws, and with such commercial regulations as exist in Siam, would be to expect what is impossible in the nature of things.

*Commerce.*] It has already been mentioned that, in Siam, no person applies himself exclusively to a separate trade,—each is tolerably well acquainted with such occupations as are necessary in life. Such a state of things indicates a country where the arts have made little progress, and where it is likely that they will continue to make little progress. But the industry of the Siamese is likewise opposed by an obstruction still stronger. To the monarch belongs the labour of each individual during six months of the year,—in other words, he claims half the labour and industry of his nation. In such a case, it is impossible that the nation should be active or industrious. Little appears to be known concerning the actual state of commerce in Siam. The chief part of the exports seems to consist in grain; particularly rice, cotton, benzoin, different kinds of wood, such as sapan, aguallo, and sandal, tin, lead, iron, antimony, load-stones, some gold and silver, different kinds of precious stones, such as emeralds, sapphires, and agates, with crystal, marble, and tambac. Under pretext of vassalage to China, her junks of nearly 1000 tons each, are sent yearly to Canton, where they are exempted from duty. The Chinese population seem to conduct the whole foreign trade of Siam, being its only exporting merchants, navigators, and sailors. The junks which now trade yearly to China, are not less than 140 in number; nine-tenths of them are constructed in Siam, and they are calculated to measure full 35,000 tons. The Chinese junks carrying on the other branches of the commerce of Siam are smaller than those which trade with China, but exceed 200 in number. Of these from 40 to 50 trade with our new settlement of Singapore, from whence they procure British and Indian cotton-fabric and other manufactures. The imports are not very burdensome.

*CHIEF CITIES.*—*City of Siam.*] The former capital of this country was, by the Portuguese, called *Siam*. According to some, it is denominated by the natives *Si-yo-thi-ya*; according to others, by a name in sound resembling *Yuthia*. Its circumference, when visited by Loubere, was 10 miles within the walls; but five-sixths of that space was uninhabited. It is described as containing no less than 300 temples; but it may be supposed, that the greater part of them are of a very diminutive size. To each temple is generally attached a burying-place. The houses, like all those in this country near the banks of any river, are raised considerably above the surface of the ground upon pillars of bamboo. During the annual inundation, the communication of the inhabitants is carried on by boats. The streets are spacious. Several of them have canals over which are numerous bridges. Different nations have different quarters of the city al-



lotted to them. The great differences in manners and customs existing in eastern countries render this practice more necessary than in Europe. Several other towns are mentioned, but they are all inconsiderable, and seem not to possess importance sufficient to entitle them to an enumeration. Kempfer mentions several extraordinary edifices, of which the most remarkable is a pyramid erected for the purpose of commemorating a victory obtained over the king of Pegu. Its height is about 120 feet; and consists of several stages of building, with open galleries, abounding in different kinds of ornaments. At the top it has a spire.

*Bankok.*] This is an ancient port, but modern capital, having been selected for the seat of government after the capture and plunder of Juthia by the Birmese. It extends along the Meinam river in  $13^{\circ} 40'$  N. lat. and  $101^{\circ} 10'$  E. long. It is almost wholly built of wood, and has scarcely any fortifications. The houses rarely extend more than 300 yards from the river; indeed by far the greater number float on bamboo rafts moored along the banks. The population is estimated at 412,000, three-fourths of whom are Chinese.

*LAOS.*] If Laos be correctly laid down in the late maps, it is bounded on the N. by China; on the E. by Tonquin and Cochin-China, on the S. by Cambodia; and on the W. by Siam and the Birman empire. It stretches from the 16th to the 22d degree of N. lat. Its precise boundaries, and consequently its size, are unknown. Like Cambodia and Siam it has the appearance of a valley, bounded on the east and west by ranges of mountains. Through this valley runs the great river *Maykaung*, or the river of Cambodia, sometimes called the Japanese river. This stream must here be of great magnitude, for it rises in about  $34^{\circ}$  N. lat. in the same parallel with the Irrawaddy, and only a little to the S. of the springs of the Hoang-Ho and Kiang-Ku of China. Its length, therefore, in  $18^{\circ}$  N. lat. has already reached 960 geographical, or 1112 British miles.

*Productions.*] As Laos is entirely an inland region, we are still less acquainted with it, than with such of the dependent Cochin-Chinese districts as are situated upon the coast. The Maykaung river, indeed passes through it from N. to S.; but, notwithstanding this circumstance, the knowledge of Europeans respecting it is still very imperfect. From the situation of this country, it must be in a great measure annually overflowed. The level parts yield abundance of rice; gum-lac, ivory, and medicinal plants are also plentiful, and form the principal articles of export trade. The ivory is beautiful. The fields swarm with bees; wax is therefore abundant, and the honey is excellent. In the mountains are found valuable mines of tin and iron; gold and silver are obtained in the sands of the rivers. The rivers abound with excellent fish. In the province of Laos—which gives name to the whole kingdom—there is a very valuable mine, which produces rubies and beautiful emeralds, of which the king's treasury contains one found in this place said to be as large as a middle-sized orange.

*Climate.*] The climate is much the same as all other countries under the same parallel; but, surrounded as it is with high chains of mountains, these, in all probability, will tend to mitigate the heat.

*Population.*] Bissachere estimates the population of this country at 1,400,000 souls. The Laonese are celebrated over the east for their strict honesty. They are also lazy and indolent, and much addicted to the study of magic. Marriages are easily contracted, and as easily dis-

solved. The rich keep several concubines. Funerals, among them, have more the appearance of rejoicings than scenes of mourning. A considerable sum of money, according to the rank of the deceased, is interred with the body; but this the priests take care to remove at their convenience.

*Towns and Provinces.*] Marini says this country is divided into seven provinces, but does not give their names. Wusthof mentions three as governed by their vassal princes. The capital is called *Mohang-Leng*. It is said to be a large city, enclosed with palisades, upwards of 100 leagues N. of Lantchang, and situate upon the banks of the Maykaung, which here runs over a rocky channel.—*Wink-jan* the capital of a province of the same name, is also situated upon the Maykaung, in a beautiful part of the country. It is also known by the name of *Lengtchang*.

#### CHAP. V.—COCHIN-CHINA.

*Extent.*] The empire of Cochin-China, or *Gannan* extends from nearly the 8th to the 22d degree of N. lat.; and from the 103d to the 108th degree of E. long. Its greatest breadth is at its northern and southern extremities, where, however, it does not exceed 180 miles; in the middle it is a narrow strip bounded by the sea and the mountains of Laos. This central portion is the proper country of Cochin-China; its conquered provinces are *Tonquin*, *Champa*, or *Siampa*, and the principal portion of *Kamboja*, or *Cambodia*. This kingdom has an extent of 1200 miles of coast. Its area is much smaller than either that of Siam or of Ava, and probably does not exceed 100,000 square miles.

*History.*] This country was separated from the kingdom of Tonquin about 600 years ago, since which period it has received a variety of names from different geographers. It is said to have been then indebted for its population to an unsuccessful rebellion of a Tonquinese prince against his sovereign; the prince being totally routed, and pursued by the victorious troops of the king of Tonquin, made his escape with his adherents into Cochin-China, which was then inhabited by the *Loys* and *Kemoys*, an ignorant and timid people, who, totally unacquainted with the art of war, fled with precipitation on the approach of these intruders to the mountains of *Tsiompa*, and left the Tonquinese fugitives in quiet possession of their country. The fertility of the soil, the great number of animals, fowls, and fish, with which the woods, marshes, rivers, lakes, and the neighbouring sea abounded, furnished them most bounteously with the necessities and comforts of life; and their population increased in a ratio proportionate to these means, and in a short time they had spread themselves over all the northern section of the country; nor in fact was it many years ere they had penetrated south as far as the borders of Cambodia, where they built the city of Saigon, and subsequently that of *Don-nai*, about thirty miles to the northward of the former; and in somewhat less than forty years from the ingress of the invaders, we find them in quiet possession of the whole *Anam*<sup>a</sup> country, or Cochin-China Proper; and many successful inroads have been made by them into Cambodia. This latter country, however, was inhabited by a more courageous and warlike people than the *Lois*, or aboriginal occupants of *Onam*, and they for a long time successfully resisted the yoke of their new and trouble-

<sup>a</sup> This name is said to be a corruption of the Chinese term *Gan-nan* given to both this country and *Tong-king*.



some neighbours; and in their opposition they were greatly facilitated by the nature of their country, which being very low, covered with almost impenetrable forests, and abounding with thick underwood or jungle, and intersected with innumerable rivers and creeks, afforded them sufficient opportunities for displaying their skill in the art of laying ambuscades, and in various other desultory modes of warfare in use among barbarous nations, and by which their invaders were greatly annoyed; nor were the Cambodians finally subdued by the hostile arms of the Anamese until the reign of the present sovereign, by which Cambodia has become an integral part of Cochin-China. Its principal provinces, Tonquin and Cochin-China, although inhabited by a race of the same language and manners, had in all known times formed distinct kingdoms, or been respectively subject-provinces of the Chinese empire. Siampa and Cambodia had in like manner been independent principalities. In the year 1774, the misrule of the reigning dynasty of Cochin-China brought on a formidable insurrection, when the reigning family were expelled from Quinnong, the capital, by three brothers, peasants by birth, and robbers by profession, who divided the country amongst them, and defeated a Chinese army which came for its protection. When the revolt took place, the reigning prince, Gia-Loung, with the queen and his family, by the assistance of a French missionary, named Pignon de Behaim, titular bishop of Adran, escaped into a forest where they lay concealed for some time. After various unsuccessful attempts against the usurpers, he was compelled to fly, first to Pulowai, a desert island in the gulf of Siam, and afterwards to Siam, from whence also he was expelled. The bishop in the meantime proceeded with his eldest son to France, to endeavour to procure assistance from the court of Versailles, but this object was frustrated by the breaking out of the Revolution. The bishop returned to Cochin-China in 1790, bringing with him fourteen or fifteen European adventurers, with the assistance of whom the king formed a fleet, disciplined an army, and at length managed to expel the successors of the original usurpers from his hereditary possessions, and added to them the richer and more populous country of Tonquin. With the same assistance he began many improvements seldom attempted by Asiatic governments. He established a manufactory of saltpetre, opened roads of communication, and encouraged cultivation. He distributed his land-forces into regular regiments, and established military schools in which officers were instructed in the doctrines of projectiles and gunnery by European masters. Adran had translated into the Chinese language a system of military tactics, for the use of his army. In the course of two years the king had a fleet consisting of 300 large gun-boats, or row galleys, 5 luggers, and a frigate on the model of an European vessel. He likewise caused a system of naval tactics to be introduced, and had his officers instructed in the use of signals. He also undertook to reform the system of jurisprudence, and sent missions into the mountainous districts in the west of the kingdom, which he wished to bring into a state of civilization. These mountaineers are the people whom the Chinese designate by the appellation of 'men with tails,' although, in all probability, they are the original inhabitants of this empire. He openly declared his great veneration for the Christian religion; but he still adhered to the ancient religion of his own country. In 1800, the missionary, Adran, died, and was interred with all the pomp and ceremonies prescribed by the Cochin-Chinese religion. In this year, king Gia-Loung's military forces were as follows:

## ARMY.

	<i>Men,</i>
24 squadrons of buffalo troops, . . . . .	6,000
16 battalions of elephants (200 animals), . . . . .	8,000
30 regiments of artillery, . . . . .	15,000
24 regiments, 1200 each, trained in the European manner, . . . . .	30,000
Infantry armed with matchlocks, trained in the ancient manner of the country, . . . . .	42,000
Guards regularly trained in European tactics, . . . . .	12,000
Land forces, . . . . .	113,000

## MARINE.

Artificers in the naval arsenal, . . . . .	8,000
Sailors, registered and born, on the ships in the harbour, . . . . .	8,000
Attached to the European built vessels, . . . . .	1,200
Attached to the junks, . . . . .	1,600
Attached to 100 row galleys, . . . . .	8,000
Land forces, . . . . .	26,800
Total, . . . . .	139,800

In 1809, taking advantage of the dissensions which prevailed in Cambodia, he, partly by force of arms, and partly by intrigue, acquired the most valuable part of that country, and thus established at once the most extensive and best-organised power which had ever subsisted in the East. The genius which created it, however, was, as we have seen, substantially French. The political system of this government, like that of all the countries of India beyond the Ganges, is one of extreme caution and aversion to any intimate connexion with the neighbouring powers. The pretensions of China to the kingdom of Tonquin, formerly tributary to that empire, are incessantly to be guarded against; but while the Cochinese sovereign supports his present military force, and perseveres in his improved system of government, he has little to fear from any of his immediate neighbours. In all the more recent wars between the Cochinese monarchs and the Chinese, the latter have been uniformly discomfited by the superior valour and discipline of the troops of the former. At the same time, the king of Cochin-China is a nominal vassal of the Chinese empire, which admits him only to the rank of a hereditary governor, and every new prince used to receive investiture by a deputation from the court of Peking. Gia-Loung died in 1819; his son, the present sovereign, has reduced his standing-army to 40,000 men.

*Commerce, &c.]* The foreign relations of Cochin-China are with China, Siam, and the British possessions within the straits of Malacca. The inland trade between the Cochinese dominions and China is probably more considerable than that by sea. In this intercourse Cochin-China receives manufactured silks, English broad cloths, and Bengal opium, with the copper spelter and lead of Yunnan, and returns cotton, areca-nuts, varnish, dye-stuffs, and a variety of other native products. Above 30 Cochinese junks now visit yearly the new port of Singapore. Two attempts have been made by the East India Company to open an intercourse with Cochin-China; one in 1778, by Mr Hastings, and one in 1804, by an envoy from Canton; but both proved unsuccessful. The last found the sovereign completely surrounded by Frenchmen; and, as every proposition he had to offer, and every explanation regarding his mission, were necessarily made through the French missionaries, the result was the complete failure of the mission. Louis XVIII., in 1817, sent a



message to Cochin-China claiming, rather unseasonably, the fulfilment of the treaty of 1787, no part of the stipulation of which had been fulfilled on the part of the French themselves. The proposal gave umbrage to the Cochin-Chinese monarch, and he would not even enter upon a discussion of the same subject; his successor is said to have shown so little encouragement towards the French adventurers that they have finally quitted the kingdom. Of late years the chief part of the trade of the Cochin-Chinese is said to have been with the Portuguese at Macao; but the coast is seldom visited by any foreign vessel, except a few Chinese junks. Severe exactions are imposed, not only on goods, but upon merchants. Leave to trade can be obtained only at a high rate; and when that leave has been obtained, high duties are levied on the goods exposed, and presents exacted by those in power. The French were sometime ago desirous of making a settlement, for the purpose of trade, on the island of Callao, upon the coast, not far from Turon Bay. A settlement at that place would be of the utmost importance to Great Britain. Cochin-China is admirably situated for carrying on an extensive commerce with China, Japan, Cambodia, Siam, the Malay coast, the Philippine islands, Borneo, the Moluccas, &c.; and the first politic and prudent nation which fairly gets a footing amongst them, may carry on this important trade to any extent,—change the whole course of trade to the East, and lay the foundation of a commercial empire rivalling that which Great Britain at present holds in India. Turon is, of all others, the most advantageous position for an establishment, either in a commercial or in a political point of view. From this point, in case of war, the trade of every power, from the westward to the countries E. of this, would be at the mercy of that establishment.

*Population.*] Bissachere, one of the latest writers who has treated of this country, states the number of its inhabitants at 23,000,000, which would give 234 to the square mile,—a statement not to be credited. Others have reckoned it at 10,000,000; and probably even this is considerably exaggerated. There is no question, however, that it is proportionably more populous than either Siam or Ava; and this circumstance is mainly owing to the density of the population in Tonquin, the extensive and fertile plains of which are admitted by all to be very thickly inhabited.

#### I. COCHIN-CHINA PROPER.

*Boundaries.*] Cochin-China Proper is bounded on the N. by Tonquin; on the E. by the Chinese sea; on the S. by Siampa; and on the W. by a range of mountains which are supposed to separate it from Cambodia and Laos, but regarding which very little is known.

*Physical Features.*] Nature has divided this country into the highlands and lowlands. There is no shore that suffers more perceptible encroachments from the sea than that of Cochin-China. M. Poivre found that, from 1744 to 1749, the sea had gained 190 feet from E. to W. The rocks in the southern provinces are in unstratified masses, generally granite, and sometimes with perpendicular fissures. In the middle of the river of Hué-Hane, three miles up, there is an island of sand, from the centre of which rises a large and magnificent alabaster rock, which in several places is perforated quite across; it has got the name of the 'Hill of Apes.' The coast generally presents sandy shores. In such places the anchoring ground extends a great way out, and consists of a miry sand mixed with shells. In some parts the beach is strewed with rounded pebbles. Opposite to such places the anchorage is rocky and bad. In those situations

in which the shores are mountainous and steep there are no soundings. It is opposite to the sandy parts that madrepores and coral are found in spots separated from one another by short distances.

*Climate, Soil, Produce, &c.*] This country, from its proximity to the equator, must possess a high temperature, but it is said to be in general healthy, the heats being mitigated by the regular sea and land-breezes. The rainy season, which commences in September, continues till the end of November. The months of December, January, and February, are not unfrequently attended with rain. According to some writers, the rains, even during the wet season, return periodically only once in the fortnight, and continue each time three days. Staunton seems to confirm the same account, by assuring us that the inundations take place only once in the fortnight, about the full and change of the moon. These periodical inundations fertilize the soil in so great a degree, that in many places, three crops are said to be produced annually. The face of the country is described as having some resemblance to that of China. In every part it is cultivated. No fences are to be seen; narrow paths being the only division between the properties of different persons. No carriages of any kind are to be found; nor is any of the roads so wide as to admit them. The plough is formed of wood, and is drawn by buffaloes. The agricultural produce seems to be chiefly rice, yams, sweet potatoes, pumpkins, melons, and different kinds of vegetables. Sugar-canes are plentiful, and sugar of an excellent quality is made; the refining of it is carried to a degree of perfection unknown in other parts of the world. This is performed by intermixing layers of the sugar of one inch in thickness with similar layers of the herbaceous part of the plantain-tree. The rice is of two kinds: one growing on a dry soil, the other on a soil that is wet. Besides the articles already mentioned, this country produces cotton, silk, pepper, cinnamon, coffee, areca-nut, betel, and tobacco. Vines are said to grow spontaneously, but the grapes are seldom made into wine. Amongst the varieties of fruit known here, there are two that deserve particular notice: viz. the *giacca* and the *durion*. The *giacca*, though it is common in India, grows here in greater perfection. The tree on which it is found is as high as the chesnut or walnut, and has much longer prickles than the jube. It is as big as a large pompion; the outer rind is like that of a pine-apple, but soft and tender within, and full of small yellow round kernels. The *durion* is found only in Malacca, Borneo, and the adjacent islands. The tree on which it grows resembles that which bears the *giacca*, and the outside of the fruit itself is much similar. The eatable substance within is very white, and is divided into ten or twelve cancelli. When the shell is first broken open, a most disagreeable scent, like that of a rotten onion, issues from it; after which, the substance within remains of the sweetest and most delicious flavour imaginable. Cochin-China abounds in every thing fit for the sustenance of man, and particularly in materials for clothing suitable to the nature of the country. Silk is so abundant that even the peasants and mechanics wear garments made of it, when following their usual occupations. The mulberry-trees, which feed the worm that spins this rich and much-coveted article, grow in amazing numbers; whole plains are covered with them in this country. Timber is also abundant, and of the finest qualities and most durable properties. The trees grow to an amazing size, strength, and beauty. Two species of wood are obtained here,—one called the *aquila*, or 'eagle-wood,' and the other, the *calamba*,—which are greatly sought after as a mercantile com-



modity over the east. Both proceed from the same tree belonging to the genus *agallochum*; but what is called the eagle-wood is procured from the tree when young, and the calamba when it is grown old. This latter belongs exclusively to the king. The fragrance and perfume of this wood is exquisite. In Japan it sells for 200 ducats per pound; it is used in eastern countries for various purposes, amongst others, pieces of it are placed under the pillows of kings, and other persons of high rank. Other valuable substances are obtained from the vegetable kingdom here: such as gum-lac and dragon's blood. The cinnamon of this country is preferred by the Chinese to that of Ceylon, on account of its camphorated odour and saccharine flavour. Gold is found in the rivers, and several mines are open, from which that metal is procured in a state of great purity. Silver was formerly scarce, but, owing it is supposed to the recent discovery of mines, it is now so plentiful as to be the chief medium of exchange for foreign goods. The gold is formed into ingots of 4 ounces, and the silver into bars of about 12 ounces. When the state of the interior will permit, gold-dust, wax, honey, and ivory are brought from the mountainous parts, and exchanged for cloth, cotton, rice, and iron.

According to Borri, Cochin-China abounds in elephants, rhinoceroses, tigers, and monkeys. The horses are small, but agile. Asses, mules, and goats, are numerous. Amongst the Cochin-Chinese the elephant is a most useful and indefatigable servant. The number of tame cattle, such as cows, goats, swine, buffaloes, and the like, is very great. The boars and deer are much larger than those of Europe. Hens, tame and wild turtles, pigeons, ducks, geese, and a variety of other animals of the same kind unknown to Europeans, abound in this country. The fisheries upon the coast are very productive, and the fish are of the rarest and most delicious kinds. The great extent of coast is favourable for this employment, and a great number of hands are employed carrying fish from the sea-coast to all parts of the kingdom. The Cochin-Chinese use a kind of sauce, which they call *balachiam*, made of salt fish macerated and steeped in water. This is a sharp liquor not unlike mustard, and serves to sharpen the appetite to the rice, which they cannot eat without it; and for this reason those who can afford it lay in large stocks of it, as Europeans do their stores of wine. The islands of this country abound in the nests of the salangan swallow, or *hirundo esculenta*, the edible nests so much in request among Chinese epicures.

*Population.*] Bessachere estimates the population of this division of the Cochin-Chinese empire at 1,900,000 souls. The inhabitants are said to be of two races: the descendants of the Chinese who invaded the country, and who possess the low fertile districts,—and the original natives, who have abandoned the low country to their invaders, and have retired to the western mountains. The appearance and manners of the inhabitants of the sea-coast and inland parts are different; the latter being more affable, and of a dark complexion, resembling the Chinese,—while the former are less polished, and of a fairer complexion. The natives of this country are lower in stature than any other people of central Asia. “Their constant habit of chewing areka,” says lieutenant White, “imparts to their mouths a most disgusting appearance; and, what is very remarkable, they never wash their faces and hands, or bodies; for in all other parts of the East frequent ablutions have been thought so indispensable to health and purity that it is enjoined by their priests as a religious rite, and most scrupulously adhered to, both from duty and inclination. The habit of the higher classes,

in permitting their nails to grow to an enormous length, cannot be supposed to conduce to cleanliness or comfort; and it is remarkable with what unwearied pains they cultivate them, as a person bearing this badge is supposed not to be obliged to perform any manual labour, and the longer the nails, the more respectability do they confer on the wearer. Their garments are seldom taken off by night or by day, after having been first assumed, excepting in cases of ceremony, when they are temporarily superseded by other dresses, till rotten by time and filth, when they are permitted to fall off of themselves. These dirty habits engender vast swarms of vermin, and render their bodies highly offensive to more than one sense; and the epithet *frowzy*, which has been applied to the Chinese, is exemplified in these people in the most emphatic sense.

*Manners and Customs.*] Generally speaking, the Cochin-Chinese are an affable and friendly race; and contrary to the manners of other nations of the East, are fond of intercourse with foreigners; they are stronger and more active than either the Chinese or Japanese, braver than the former, but inferior to the latter in the utter contempt of death peculiar to their character. To old age they pay the first and highest respect. They allow strangers to live according to their own laws, and to wear what clothing they please.

The dress of both sexes is composed of silk, and is a long loose robe with wide sleeves which cover the hands. People of rank frequently put on three of these robes each shorter than the other. The women in particular wear five or six petticoats which reach from the waist downwards, all of different colours. The second is about half a span shorter than the first, and so on with all the rest, which renders the dress very gay and remarkable. The dress of the females is the most modest in all the East, no part of the body being left uncovered. The first robe reaches so low that when walking even the tips of their toes are not seen. On the upper part of their bodies they wear doublets, chequered with several colours; and over all they throw a thin veil. Their hair hangs loose over their shoulders, reaching nearly to the ground. On their heads they wear a cap which covers nearly all their face, and is interwoven with silk and gold, according to the quality of the person. The men swathe themselves with a whole piece of stuff, above which they wear five or six large gowns, all of fine silk and of several colours, with wide sleeves. They allow their hair to grow to as great a length as it will. Only a few have beards; but those who have, never cut them. Both men and women always carry fans in their hands, similar to those which are used in Europe, but more for ornament than use. In mourning they use white, instead of the sable garb worn by Europeans. Both sexes wear a purse for the purpose of holding tobacco, areka nut, and betel; that worn by the women is attached to the girdle—that of the men to a riband which is thrown over the shoulder in form of a belt. Shoes and stockings are never worn; they protect their feet by leather soles fastened across the toes with silk like sandals, nor do they think it unbecoming to go barefoot. At the door of every principal room in the house is placed a pan of clean water, with which the visitor washes his feet, leaving there the soles or sandals which he wore, and taking them again when he departs. All the floors are covered with mats and kept very clean.

Rice is the principal food of the Cochin-Chinese, though they eat without scruple every kind of animal food, with which their country abounds. But this they never do till they have made their principal meal on rice; it



is eaten after being boiled in as much water as is sufficient to prevent it from burning, by which means the grain is unbroken. The Cochinchinese sit cross-legged on the ground, with a round table before them breast-high, and adorned with silver or gold according to the rank of the owner. These tables are small, as it is the general custom for every person to have one to himself. They neither use knives nor forks; every thing is brought to table cut into small bits, which are raised to the mouth by means of two small sticks. Their entertainments are frequently very grand, and given upon an extensive scale. Sometimes 50, 100, 200, or even more guests are assembled; each has his own table, and each of these tables is loaded with every species of food and delicacy which the country affords. To give room for the numerous dishes on their small tables, they make ingenious and curious frames of sugar-canes, which are attached to them, and upon which the dishes are arranged. The men of quality eat first, being waited upon by their chief servants. When their masters are finished, the superior servants take their places, and are served by an inferior rank; and so on. As it is a custom that every thing which is provided must be used, and as it is impossible that the company can eat all that is set before them, the inferior servants pack it in bags and carry it away. In place of wine, they use a liquor distilled from rice, which bears a considerable resemblance to brandy; between meals they drink hot water boiled with a root called *chica*. They never eat any sort of milk-meats, and think it a sin to milk cows, alleging as a reason that the milk was intended for the sustenance of the young of the animal alone. The gentlemen who attended earl Macartney's embassy, were invited to an entertainment while in the port of Turon. The table on this occasion was covered with no less than 100 dishes, consisting chiefly of pork and beef cut into small pieces, dressed in various ways, and eaten with different kinds of sauces. Fish and different kinds of fowl variously dressed, and fruits and sweetmeats, were presented in profusion. The dishes were arranged in three rows, one above another. Boiled rice supplied the place of bread, and two porcupine's quills were used in place of a knife and fork. The spoons were made of porcelain, and were sharpened like shovels. After dinner the guests were presented with an ardent spirit resembling whisky, but made from rice. Smoking seems to be a universal practice, but it chiefly prevails among the men, who are often unemployed. Areca-nut and betel are likewise much in request; before they are used they are formed into a paste with lime and water.

The houses of the Cochinchinese rest upon high solid pillars of wood, between which they place boards which they remove at pleasure, either to change them for cane-lattices, which they work with great ingenuity, or to admit air during sultry weather. They are also constructed in this manner in order to leave a free passage for boats during the inundations. They have recourse to many curious devices and ingenious contrivances in order to adorn their houses, such as carvings and other works in wood. The ingenuity of the Cochinchinese is displayed to much advantage in several of their manufactures. Their earthen ware is said to be neatly made, and their skill in the refining of sugar has been already mentioned. Though they do not smelt their ore in the manner of Europeans, they yet make very good iron, and form it into spears, matchlocks, and many other instruments. Their boats are neatly formed; the seams are filled with paste, made of quicklime procured from sea-shells. The heads and sterns are adorned with a variety of carving and gilding. Staunton affirms that painting and sculpture are entirely unknown to the Cochinchinese, an affirma-

tion not easily reconcileable with his account of their ornamented canoes. In music they seem to be skilful; they have several kinds of instruments, and some of their musical performances surprise European gentlemen. Among their amusements may be reckoned theatrical entertainments, in which their progress appears to be by no means despicable. The gentlemen of Macartney's embassy witnessed what they considered as being a historical opera, which had all the parts of recitative, air, and chorus. Several of the female singers merited much applause. They have many kinds of sports; and when engaged in them they are said to exhibit an astonishing dexterity.

The religion of the Cochin-Chinese is a modification of the widely extended doctrines of Budha, but more simple than that which is popularly practised in China. The natives are extremely superstitious, and their devotional exercises, like those of the Chinese, are more frequently performed to avert an ideal evil, than with the hope of acquiring a positive good. Besides the spontaneous offerings which individuals make on various occasions, a yearly contribution is levied by the government, and paid for the support of a certain number of monasteries in which the priests invoke the Deity for the public welfare.<sup>3</sup> There are above 70,000 Roman Catholic Christians in this country.

If we may believe Staunton, the men of the lower rank in this country make no scruple of transferring their wives and daughters on moderate terms. That some cases of this kind may have been noticed in Cochin-China, and indeed, in every other country, cannot be doubted; but that it is not a general practice may be supposed for two reasons. The first is that such a practice is contrary to the known principles of human nature; the second that Staunton had not opportunities of information sufficient to authorize him to make a general affirmation. He visited only a single port, where the manners of society are never the most austere; and the time passed in that port was too short for the purpose of ascertaining exactly the character of its inhabitants. Similar affirmations have been made concerning several nations in India, and are now known to be incorrect; and for the honour of humanity, it may reasonably be hoped, that such will yet be the fate of Staunton's too hasty assertion. At the same time, it must be allowed, that a temporary intrigue, carried on between single persons is not here very odious; but in this respect Cochin-China is nowise singular; and the circumstance is far from warranting the assertion so confidently made by Staunton.

Adulterers, both men and women, are condemned to be killed by elephants. The criminal is led into a field; the sentence is then read to the elephant, and the manner he is to execute the criminal pointed out; which usually is first to grasp him fast in his trunk, and hold him in the air to the view of the multitude, then to toss him up, and catch him upon the points of his teeth,—next to dash him against the ground,—and lastly, to crush him beneath his feet; all which the elephant punctually obeys. The Cochin-Chinese never contract matrimony within the degrees of consanguinity prescribed by the laws of God and nature, nor within the first degree of the collateral line of brothers and sisters. Marriage is dissoluble upon

<sup>3</sup> Mr Crawford on his return from Hue, the capital, to the port of Turon, made an excursion to the city of Tyso. On his route he found a remarkable range of marble rocks, rising almost perpendicularly, to an elevation of from 300 to 400 feet, without a hill or mountain within 20 miles of them. These rocks abound in splendid caves, containing temples and images in honour of Boodha.



either party convicting the other of several offences; when a divorce is obtained the party may marry again. The husband brings the portion, and goes from his own house to his wife's, upon whose fortune they live. The women manage all the household affairs, and govern the family, whilst the husband lives idle, satisfied if he is upheld in food and clothes.

The viceroys and governors of the greatest experience preside in the courts of justice. They attend daily for two hours in the morning, and as many in the afternoon, when they hear and determine the suit, and give judgment in a loud voice, which is immediately executed, whatever the punishment may be. Though this mode of proceeding cuts short the injuries sustained by a tedious litigation, yet it must be productive of greater evils. Their laws are particularly severe against false witnesses and thieves. The former are invariably condemned to the same fate that the person met who suffered from their unjust testimony. Thieves, if the theft be considerable, are beheaded; if small, as for instance a hen, for the first offence they have a finger cut off, for the second another finger, for the third an ear, and for the fourth the head.

## II. TONQUIN.

*Extent and Boundaries.*] Tonquin, *Tunquin*, or *Tungquin*, called also by the natives *An-nam*, is a large and extensive country, formerly independent, but at present comprehended in the Cochin-Chinese empire. The boundaries and extent of this kingdom are not accurately ascertained. According to the best authorities, it lies between 17° and 23° N. lat. and 101° to 108° E. long.; and is supposed to be 420 B. miles from N. to S., and from 400 to 450 from E. to W. It is bounded by Laos on the W.; by China on the N.; on the E. by the Chinese sea; and on the S. by Cochin-China. The name, *Tonquin*, signifies the 'court of the east,' as under the Chinese government it was an imperial residence. The country known in Europe by the name of Tonquin, is properly named *Nuoc An-nam*; and the inhabitants, the people of Annam, which region includes both Cochin-China and Tonquin. Cochin-China is sometimes named *Dangtrong*, which signifies 'the Internal Kingdom'; and Tonquin, *Dang-nay*, or 'the External Kingdom.'

*Historical Remarks.*] Tonquin anciently formed part of the Chinese empire; but on the Mogul invasion of China from Tartary, in the 13th century, the Chinese governors of the south took the opportunity of setting up the standard of independence. In this manner several distinct kingdoms were created, the sovereigns of which, however, continued to acknowledge a nominal vassalage to the throne of China. The Tonquinese princes gradually assumed a greater degree of independence; and about A.D. 1553, are asserted to have subdued Cochin-China. For some time before and after the above era, the sovereigns of Tonquin—whose title was *Bova*—were kept under by a succession of hereditary prime-ministers, named *Chovas*, similar to the Mahratta Peshwas, or the Mayors of the Palace in France under the second dynasty. The subsequent history of this country is rather confused, nothing being presented to the mind but a succession of assassinations and revolts, and a sanguinary warfare of 28 years, concluded with leaving the empire as it at present exists. Tonquin was finally conquered by the Cochin-Chinese sovereign, about the year 1800, and has ever since been ruled by a viceroy delegated from the seat of government.

*Divisions and Cities.*] Tonquin is divided into 11 provinces, four of

which are named provinces of the east, west, north, and south, according as their bearings lie from the capital, which is situated in the middle of them. The others are *Hú Tién Kúông*, *Hú Hông Hoà*, which border on China; *Hú Thién*, *Hú Kasbang*, *Hú Thanh*, *Hu Nghe*, one part of which forms the frontier to Cochinchina, and another to Laos, and the province of *Jen Quang*, which, properly speaking, is only a part of the province of the east, although it has a different name. The province of *Xunam* forms the centre of the kingdom, and is situated in the middle of those named after the four cardinal points. Dampier, who visited this province, praises its fertility and beauty. *Bac-king*, or *Kee-ho*, the capital, is situated about 40 leagues from the sea, upon the banks of the great river, *San Koy*, and in  $21^{\circ}$  N. lat. In this kingdom there are reckoned 12 principal cities: viz. *Bac-king*, or *Kee-ho*, said to contain about 40,000 inhabitants; *Hanring*, 15 to 20,000; *Tranhanc*, 10 to 15,000; *Causang*, 7 to 8,000; *Vihoang*, on the river that passes through Tonquin, up to which the Chinese junks can ascend; and *Hunnam*, a town on the same river, containing about 5000 inhabitants, and in which the Dutch had formerly a factory. Besides these there are six other towns containing from 6 to 7000 souls.

*Physical Features.*] On the N. and N.W., this country is mountainous, abounding in woods, pastures, and mines. On the side next China, a ridge of high mountains runs along the frontiers of Quangsú and Yunnan, in a very winding course of more than 500 B. miles, forming a natural boundary presenting only one pass which is fortified with a high wall. On the frontiers of Cochinchina and Laos, the country is also hilly; but not so much so as in other quarters. The lower part of Tonquin is a level country; so much so that the principal part of the maritime provinces have been gained from the sea. It abounds with canals and dykes; and, in this particular, resembles Holland. The land still continues to gain upon the sea, which may be easily accounted for, from the immense quantities of mud, and other substances brought down by the inundations from the mountainous districts, where the heavy rains carry off the soil. According to tradition, the capital which now stands 100 miles inland, was originally founded on the sea-coast; and this is exceedingly probable, as in digging wells in any part of this space, vast quantities of marine substances are found. This country abounds with rivers and lakes. The western provinces are watered by seven large rivers, which unite their waters about 40 miles above the capital, and form a large lake, or inland sea; whence the water again issues in numerous branches, and enters the bay of Tonquin by several mouths. The parent stream of this vast body of water is the *Hoti Keeaung*, which rises in the N.W. part of Yunnan, and which, after running a S. course of more than 500 B. miles, falls into the gulf of Tonking, forming a delta, of which the *Domea* is the chief branch. The *Song Koy* is the Tong Kinése name of the river.

*Climate, &c.*] Although the whole of Tonquin is situated within the tropics, yet the heat is by no means excessive. By its vicinity to the sea on the one hand, and being surrounded on the N. and E. with high mountains, the air is rendered comparatively cool and pleasant. It contains none of those barren plains found in Persia and Arabia, which increase the heat to an insufferable degree. During the months of January and February the cold is very perceptible; for then the winds blow from the northward, and, issuing from the frozen deserts of Siberia, bear the cold of the frigid zone into the regions within the tropics. From September to



March the air is most pure and healthy; from March to September it is less so, particularly in the months of April, May, June, and July. During this part of the year the monsoons blow; though these winds are by no means so regular here as in the more westerly parts of India. The only difference of the seasons is wet and dry. The rains are most violent, from May till August, because the sun then approaches the tropic of Cancer, and brings along with him, in his advance, dark clouds which descend in dreadful torrents. During the interval between the torrents—for they seldom are of long duration, though very frequent—the heat is often excessive, as not a breath of air is moving, and the exhalation from the humid earth, by the force of the sun's rays, is most oppressive. This is the most unhealthy season of the year, though the appearance of the country is at this time most delightful. Vegetation, in all its most luxuriant hues, advances here, with a rapidity altogether unknown in more northern regions. Thunder-storms are very frequent and dreadful. The inundations caused by the heavy rains are often sudden and destructive; in the upper and mountainous districts they sweep away rocks, soil, trees, and every thing within the reach of their current; but on the low lands the waters spread, and do no damage beyond covering the country with water, at which time a rich soil is deposited on the ground which greatly fertilizes it. During the month of August, this country is frequently visited by those dreadful tempests called *typhons*, which resemble the hurricanes in the West Indies, but are, if possible, more sudden in their approach, and more fatal in their consequences.

*Soil and Productions.*] On the low grounds the soil is rich and fertilized by the inundations, which render the cultivation easy. The return is always such as to reward the husbandman richly for his labour. Where there is a constant supply of water, which is generally the case throughout the low country, it produces two crops a-year; towards the mountainous districts, where the land is poorer, only one crop is obtained.

Tonquin might be made to produce every thing of which a tropical climate can boast. Rice is the chief produce of Tonquin, and the principal object of the agriculture of the country. This valuable plant is made to shoot in troughs placed in the houses. It is then sown very thick, in well-watered beds, which are afterwards levelled as exactly as possible. It soon springs up; and, in six weeks, is transplanted stem by stem, into other fields. Women generally perform this work. In about three months from the time it is transplanted, it is ripe, and fit to be cut. The land is raised in small ridges, with furrows filled with water between, so that those who are employed in reaping it are up to the knees in water. It is curious that the same fields which produce the rice should also abound with excellent and even beautiful fish, which live in the furrows, between the ridges. Maize is abundant, and different species of yams and leguminous plants. Sugar-canes also grow to perfection in this country, and are natives of it. But the Tonquinese are not so skilful refiners as the Cochinchinese. Tonquin produces all the fruits common to the tropical countries of India; bananas, plantains, pine apples, guavas, passays, and sapa-dillas, are every where found in perfection. The lichee, called by the natives, *bejay*, grows upon a tree whose leaves are like the laurel. They appear in bunches like grapes, and each grain takes the appearance of a heart. Its shell is thin, rough, and opens easily. When ripe, it is of a crimson red colour. This beautiful fruit is equally pleasing to the eye and to the taste. The *jean*, or dragon-egg, is common in this country. The

tree is large; the fruit of the size of a plum, of a pale olive, or dead-leaf colour, and is very delicious but not wholesome, as it is of a heating nature. The *taca*, or *mile*, is the largest fruit in the world; it weighs often 100 lbs. It grows from the body of the tree, in place of the branches. Mulberry-trees are abundant, and are valuable, as they supply food for the silk-worm. The only European fruit-trees that thrive here are the plum, the pomegranate, the citron, and the orange. The tea plant is said to be plentiful, but of an inferior quality; it is probable that by attentive cultivation its quality might be improved. The bamboo is a most valuable plant in this country. Besides making paper of it, they use it in covering houses, make pillows of it, and cut it into laths which are used for boards and coverings. When full grown it may be split, and even then it can support a heavy burden. Many household utensils, and even boats are made of it; and it is worked up into very handsome baskets and boxes of any size. Flowers are little regarded here, though doubtless the country would produce many species. The white lily is known, but the stem is long, more resembling a tree than a plant, and the flower is small. A flower much like the Peruvian jessamine is very abundant, and grows in all the hedges, on a low tree, or rather shrub. Roses are numerous and beautiful. The most remarkable is a kind of white rose mingled with purple, and having a most agreeable odour. There are others of a yellow and red colour, but they are void of fragrance, and the stalks have no thorns. Nature seems to have destined the thorn and the fragrance to be inseparable companions in this beautiful plant. The flower which is most valued in Tonquin is a bud resembling a caper, but much less. It has a fragrant and agreeable smell, which it retains for a fortnight after it is gathered. They are used by ladies of quality to ornament their dress.

Among the domestic animals are oxen and buffaloes, which are only used for labour; the people never kill or eat them, though the flesh of them is not prohibited. The horses are small, stout, and active; but they are considered more as an appendage of pomp than objects of utility. The Tonquinese have no asses nor sheep. The goats are not numerous, but cows and hogs are very plentiful, and the flesh of the latter is wholesome and well-flavoured. This is indeed the case in all tropical climates, where these animals are generally fed on sweet and clean food. Cats are numerous. Poultry is plentiful everywhere. The inhabitants of Tonquin hatch ducks' eggs in ovens, by which they multiply these animals to an amazing degree. Wild fowl abound in the canals, rivers, and fields; and are caught for the use of the tables of the inhabitants, in gins and nets, as the use of fire-arms is prohibited on pain of death. In the forests, amongst the mountainous districts, there are great numbers of stags, deer, and wild boars. Tigers are also numerous, and of great strength. Some of them are from 8 to 10 feet long; and can carry off the largest buffaloes with ease. In these places are also found wild elephants, which are still more formidable animals. Their strength is such, that they tear every thing to pieces; and when they emerge from the woods, they often lay the houses in ruins, and kill the inhabitants. Immense numbers of monkeys are found in the forests. Some of these animals, according to the accounts of the natives, are from 6 to 7 feet high, and have heads like dogs. These are more probably apes, which are also found in this country. White termites are very numerous and destructive; scarcely a house is free of them, and to preserve their goods, merchants are obliged to place them on a carriage or harrow, the feet of which they rub with a kind of oil which these vermin



cannot endure. The birds are few in number. Peacocks, quails, a species of partridge peculiar to the country, and a few others, form the ornithological catalogue. Mosquitoes are very numerous and troublesome, particularly near the sea-coast; but during the northern monsoons, the country is in a great measure cleared of these tormentors. There are numbers of snakes and rats, which last are frequently eaten by the inhabitants.

*Commerce, &c.*] The Chinese at present conduct the principal part of the commerce of Tonquin. Formerly the Portuguese and Spaniards, and the Dutch and English, had a considerable share; but for want of perseverance and prudence the trade of Europeans with this country has been nearly annihilated. The articles of interior commerce are: the nuts and fruit of the areca, fruits, cotton in the pod, spun cotton, linen, and cloth made from bark. In foreign commerce they export: raw or wrought silk, such as gauzes, grograms, or strong stuffs, linen made from the bark of trees, which is a very fine and neat material, different works in mother-of-pearl and ratan, all kinds of small furniture, ebony, ivory, tortoise-shell, cinnamon, copper, cotton, and various other valuable articles. The Chinese take large quantities of salted ducks which they preserve in a paste composed of pounded brick and salt. The exportation of rice is prohibited. Weights and measures are seldom used in mercantile transactions; and when they are, they are by no means exact. The Tonquinese generally sell by the hand, or by valuation. Linen and stuffs are sold in an arbitrary way; and silk and cotton have a weight peculiar to themselves. Gold and silver are the only articles which have a fixed and equal value throughout the country. The ounce of silver is estimated at about 5s. 6d. and gold from £2 10s. to £3. Gold and silver occur in this country, and might be extensively wrought if the inhabitants were possessed of knowledge and industry sufficient to explore and conduct the mines. The only coin which they have in circulation, are a few pieces of gold which they obtain from China and Japan, and a copper coin which comes from the former country. This coin has a square hole in the centre, by which the pieces are strung together. Sixty make a *mass*; 10 masses a *quan*. A quan weighs four or five pounds, and is only about the value of half-a-crown. The money is badly struck, and loses its value when the character becomes defaced. The Tonquinese receive in return from different nations, but particularly from the Chinese, various medicinal drugs, fine tea, porcelain, fine silk stuffs, different kinds of linen, sugar, powdered and candied, wheat and barley flour, iron and copper kitchen-utensils, iron, that of Tonquin being badly made and very brittle, spices, cloves, nutmegs, cinnamon, and different dried preserves, hemp and flax, these articles being so scarce in Tonquin that the inhabitants are obliged to make their nets of silk, wax and cotton, glass ware, iron ware, small looking-glasses, telescopes, white glass bottles, and glass or paste beads. From Europe, or the European settlements in the East, they receive tanned ox-hides, which, as leather is very scarce, is in great demand, woollen stuff cloths, which are in much esteem, painted linens of India, broad linen, and cotton cloths. Every kind of European merchandise is in great demand. Cutlery, clocks, soaps, ointments, engravings, or prints, sell immediately. Articles for general use, and low priced articles, are preferable in trading with this country to more valuable goods. Trade, however, is subject to many inconveniences. No fixed dues are appointed; and, therefore, every rapacious mandarin endeavours to squeeze as much as possible from the

merchant. Tonquin is most advantageously situated for commerce ; and from itself, it might supply a great part of Europe with those articles so much sought after from the East. It also borders upon the richest provinces of China, by which means it might command some of the finest productions of that vast empire, and in return, the manufactures of Europe might find a wider market. By proper management, the repugnance which the Tonquinese have often manifested to Europeans might be overcome ; and great and general good would accrue to millions from an extended intercourse with our quarter of the globe, particularly with Great Britain.

*Population.*] The total population of Tonquin has been computed by the missionary Bissachere at 18,000,000 of souls, but certainly this estimate greatly exceeds the reality, and he furnishes no account of the facts upon which he grounds his opinion. It is calculated, that one-tenth of the inhabitants of Lower Tonquin live constantly on the water. The males are well-made and healthy ; but there seems to be a general defect in the eyesight, which is weak. They bear a strong resemblance to the Chinese : from whom, no doubt, many of them are descended. The inhabitants of several of the mountainous districts are represented as little better than savages. The Tonquinese nation, though subjects of the same empire, are in fact composed of different races of men, whose habits and dispositions are widely dissimilar. Those who inhabit the mountains live on the produce of the ground, which they cultivate around their huts. They have little intercourse with the inhabitants of the plains ; and, notwithstanding that they are quiet inoffensive people, and can furnish the best soldiers in the army when required, still the Tonquinese look upon them as savages. Another tribe, who live amongst the mountains, are evidently of Tartarian origin, as they principally reside in the forests, and frequently change their dwellings, particularly when the land becomes exhausted, and the produce does not answer their expectations. This nation is, notwithstanding, the most polished of Tonquin. They are acquainted with the sciences of the Chinese, and carry on a trade with the lowlands. The hunters of those nations in the hilly countries, are very expert at the bow, and use a deadly poison, which, while it causes instantaneous death to their prey, does not render it unfit for being eaten. The Tonquinese are of a middling stature, and well-proportioned ; their face is broad, but not so flat as that of the Chinese ; their eyes and nose are small, and their hair is long and black. Few are deformed ; and the women are in general handsome. The children of both sexes stain their teeth of a black colour, at the age of 17. They suffer their nails to grow ; the women stain theirs red ; and even the hands and feet are considered as much more beautiful if shaded with that colour. The men gird their loins with a piece of linen several ells in length. They wear also a long habit, with wide sleeves, which crosses and ties with a band on the right side, and covers all the body. When at work, or walking, however, the cloth around their loins is their only covering. Wealthy people, or people of rank, wear very long wide drawers, an under waistcoat with tight sleeves of the same form as the habit, and a long robe over. They cover their heads with a hat made of the leaves of a tree, which is sufficient to protect them from the sun and the rain. The most common colour of their dress is white ; black is reserved for the most distinguished personages. The mandarins, and other officers, when officiating in their offices, or when they go to court, wear robes of a shining black approaching to a violet colour. No person in Tonquin is allowed to wear sandals or shoes, except learned men, and those who have attained



the rank of a doctor. In their houses they generally wear a kind of slipper divided into two parts, one for the great toe, and the next for the other toes. They do not clothe their children till the age of six or seven years, when they give them a kind of waistcoat, which reaches only to the navel, and most of them are allowed to run about entirely naked. The women are modestly clothed. They wear a long petticoat, and one or more robes of the same form as the men, but shorter. They wear ear-rings and bracelets of gold and silver; but have no necklaces; and generally go with their legs and feet naked, the same as the other sex. Long hair is by both sexes considered a beauty, and forms part of the dress of ceremony. Both sexes generally tuck it up and tie it in a knot behind; but when they appear in the presence of a superior, they let it down, from respect. The women even conceal part of their face with it. Soldiers and artisans, when employed in their respective duties, tuck it up under their bonnet, or tie it on the top of the head.

Few of the diseases known in Europe affect the Tonquinese; but they have others of a more dangerous and rapid nature. The principal are: fevers, dysenteries, yellow jaundice, and the small-pox. Leprosy is a common disorder, and is here one of the most dreadful which ever afflicted humanity. Those afflicted with this disorder are banished from society; and if found entering the towns, it is even lawful to kill them. This is a totally different disease from that known by the name of the *yaws*, in the West Indies, which is by many confounded with it. The *yaws* are easily cured; the leprosy in no stage ever can be so. Women in labour are subject to a revulsion of the blood which either stifles them in a moment, or renders them barren and infirm for life. Children are likewise liable to dangerous obstructions which shut up all the natural evacuations. The water of Tonquin is generally unwholesome,—probably from no attention being used to purify it; and the summer heats bring on epidemic diseases which always carry off multitudes. Yet, notwithstanding of all these diseases, as many aged persons and vigorous old people are to be seen here, as in any part of Europe. The houses of the more civilized are raised about seven feet from the ground, and placed on posts; under the floor, which is made of canes, the cattle are lodged. Their only fire-place, or kitchen, is a square of four feet covered with clay; there is no chimney, nor any other ventiduct to let out the smoke, which the people endure without any inconvenience, and even consider a benefit to their dwellings. Fishermen and those employed in the inland navigation live on the canals and rivers, in a manner similar to the Chinese, in cabins built on boats, and fastened to the shore by lines 40 or 50 feet long. These are very strong and durable.

*Manners and Customs.*] The Tonquinese cannot marry without the consent of their parents or nearest relations. Those of the same name and race cannot intermarry, nor are they allowed to take a female of the direct line, however removed from the original stock, even to the 11th degree. But in the collateral line, no degree is prohibited, and they may even marry two sisters. The females are generally married at the age of 16. The man demands the object of his choice for his wife, and makes some presents to her father. If the request is accepted, the wealth of the two families is then inquired into; the husband next sends the girl every thing that he intends for her use; and on the day of marriage, the bride is carried in a solemn manner, in the presence of all her friends and relations, with all she received from her husband, unto the house where her future resi-

dence is intended to be, and they either write, or cause to be written the act by which they mutually engage. This concludes the ceremony. The husband may sell his wife, which is not uncommon, or he may put her away on certain conditions; but the wife cannot quit her husband without his consent. Polygamy is tolerated and common in Tonquin, but the woman who is first married, or whose parents are of the highest and wealthiest rank, always retains the precedence, and commands the rest. If a man put away his wife, he is obliged to return her all the property she brought with her, even to the presents he sent her, and to divide with her all the furniture and the house wherein they lived, and even the children if she wishes it. The husband, when he turns her away, breaks a piece of money in two, or gives her a certificate signed with his hand and seal bearing that she is free, which she immediately carries to the chief of the district, and having laid it before him, the husband can have no more claim to her. Children of the same father, though by different women, inherit alike, only the eldest son has one-tenth more than his brothers. The girls in default of males inherit in equal proportions. Adultery is punished here in nearly as severe a manner as amongst the Cochin-Chinese. The ancient laws permit a man to kill his wife and her gallant if he surprise them in the act of adultery; but it must be done by his own hand. In the mountainous districts the girls live without any restraint; but if they become pregnant, and are reported to the mandarin, they are severely fined; and if there is not a sufficiency to pay the fine, the girl and her accomplice may be sold as slaves. Women in Tonquin are under no restraint, they go where they please, except it be the wives and concubines of the sovereign and mandarins. Children pay the greatest respect to their parents, whether alive or dead; for a father or mother they mourn twenty-seven months; during which period they cannot marry, unless within three days after the death. The Tonquinese frequently expose their children, but it is seldom they perish, as they are generally taken care of by others who consider it a pleasure to do so. Adopted children, who are generally thus found, share the property of the person who adopted them, in the same manner as his own children. Usury is very common and pernicious among the Tonquinese. By the law, when the interest equals the principal, the usury should cease; but the creditor gets new bonds, and then it often happens that for a trifling debt the debtor is ruined. His moveables are carried off, and his family ill-treated to make them give up all they possess, and afterwards sold as slaves till the value of their labour pay the debt. But they are not allowed to sell them to the Chinese, who make them slaves for life.

Visits among the Tonquinese are only made in the morning. The manner of receiving strangers, relations, or friends, is the same as in China. Women are not admitted into their conversations, nor do they eat with the men. They, however, make their appearance in company, and receive and return those attentions and compliments which may be paid to them. The company sit down, after the usual compliments, cross-legged upon estrades covered with mats. The principal amusements of the Tonquinese are balls, singing, and dancing. The actors are fantastically dressed, and recite songs in praises of the king and their great men, with love-stories. There are interludes of dancing performed by the women. One dance is of a singular nature, and a great favourite with them; in this dance, a woman takes a basin upon her head, full of small lighted lamps, with which she jumps about in every attitude, without spilling any of the oil. Cockfighting is an-



other great amusement among the Tonquinese, and is particularly relished at court. The king of Cochlin-China keeps a vast number of these animals, and the greatest care is taken of them. Officers are appointed for that purpose, whose whole duty is to attend to them; a king of Achem ordered the hand of one of his principal lords to be cut off, to punish him for the little care he took of a cock under his charge, which happened to be beaten by another.

*Funeral Ceremonies.*] The funerals of the Tonquinese are attended with many ceremonies. They have a great dread of death. They believe that the souls of young infants are transmigrated into the bodies of others, who are in the mother's womb; but that those of all others who die at a more advanced period of life become devils, or a kind of spirits who are capable of doing either good or harm. The hour wherein a person dies is noted with the greatest exactness; and if it happens upon the day and hour wherein their parents were born, it is conceived an unlucky omen, and the corpse cannot be buried till their diviners and soothsayers are consulted, and a favourable answer returned, which is sometimes not the case for years. During all the time it may remain in this state, it costs a great expense, as not only the wife and children, but all the other relations, are obliged to present it with victuals three times a-day, to keep lamps and candles burning in the room, and also to make frequent offerings of incense, perfumes, and gold and silver. Besides the meat, they must all present themselves before the corpse three times a-day, at each meal, and adore it, with many ceremonies. The poor people, however, generally bury their dead in ten or fifteen days; and it is only among the rich, that the dead are kept so long unburied. Great pains are bestowed upon the coffins, both in choosing the wood and ornamenting it, which is always done by the individual himself. They also single out the spot where they wish to be buried, as they conceive it may influence the happiness or misfortunes of their descendants. Sepulchres are held sacred, and it is death to violate them. At the end of three years they take up the body, and bury the bones in another place; and if it so happens, that the flesh has been preserved during that period, they consider that the deceased had been a bad man, who had tormented the living, and only preserved himself in that uncorrupted state at their expense. But if only the dry bones remain, that is considered a good omen for the character of the dead, and the honour of the family to which he belonged. In their mode of burial they make a distinction of the sexes. If a male, he is clothed in seven suits of his best robes, and if a female, she is dressed in nine. In order to preserve them from want in the new life, in which it is supposed they are entered, the relations place pieces of gold and silver, together with pearl seeds, in their mouths. The coffin is richly decked with silks and other costly stuffs; and the head is placed upon a kind of paste in order to render it immoveable. They use no nails to the coffins, but caulk it with a kind of cement which keeps it together; and before it is closed it is filled up with fine rice, which prevents the admission of air, and is the reason why the body is often kept entire for a long time. Amongst the poorer sort, who cannot afford to stuff the mouths of the dead with gold and silver, they cram it with scrapings of their fingers and toes, which filth they conceive, will prevent the dead person from tormenting his living relations for food and subsistence. When the day of interment arrives, the body is carried with gravity and slowness by twenty or thirty people, carefully observing that it does not lean more to one side than another. The body is followed, and sometimes preceded by the relations and friends who make the most piteous lamentations. The whole is rega-

lated by a master of ceremonies. The chief mourner is girt with a cord, and his head is surrounded with a band of straw. The women and girls have a large curtain held over their heads which conceals their face. They mourn for the dead three years, and the eldest son is obliged to add three months more to that period. Their mourning garb consists of ash-coloured clothes, with a particular kind of straw-hats. During the period of mourning their face is covered, and they seldom abide in their wonted homes; they sleep on the bare ground, and all the dishes out of which they eat are of the coarsest kind. Upon the death of an individual, they immediately lay a handkerchief over the face, which, they conceive, receives the soul. This is carried to the place of burial, brought back, and afterwards preserved with great care in the house, upon a tablet appointed for that purpose. Many presents are made to the dead at the time of interment, and the body being placed in the sepulchre, the company returns to the house, and the ceremony concludes with a great feast, at which they frequently drink in honour of the deceased till they become intoxicated.

*Science, Laws, &c.]* The study of the works of Confucius, and his commentators, forms nearly all the sciences in Tonquin. These treat of morality, mathematics, physics, and astronomy, the knowledge of their laws, and the history of their country. Their systems of geography and astronomy are very imperfect; and their attachment to the ancient institutions of their native country prevents any improvement in this respect. Knowledge, however, is here, as in China, in great estimation: learned men being considered as the only nobles in the country. They have to pass through different degrees before they arrive at the highest honours; and so strict is the mode of examination and inquiry upon this point, that great justice is done the different candidates. While every trade, which is absolutely necessary for the use and convenience of man, is carried on by the Tonquinese, their implements and materials are of the simplest kind. Their blacksmiths, who work also in gold, silver, and copper, perform their work amazingly cheap. Medicine and surgery are at a low ebb in Tonquin; the professors of these arts being destitute of any of the qualifications that can enable them to follow these arts with utility and safety. They affect to cure most diseases by fire, which they apply in the following manner: They dry the leaf of a tree, beat it in a mortar, and then slightly moisten it with diluted Indian ink; afterwards it is divided into pieces the size of a farthing, which they apply to different parts of the body; they then set fire to these with lighted paper. Cupping is frequently resorted to, and is performed much in the same way that it is done in Europe. They have no clocks to divide time. The day is divided into three parts: morning, noon, and evening. Night is divided into five watches. The mandarins use Moorish clocks, which are copper balls placed in a basin of water, each ball having a hole by which the water enters it; when full it falls to the bottom, which marks the hour or watch. They measure distances by day's or half-day's journeys; nearer distances are estimated by the eye. The year is composed of lunar months, full or not full. To agree with the sun, they have intermediate months at stated periods, and intercalary years of thirteen months. Though the time of the beginning of the new year is not of course always the same, yet it is generally supposed to begin with the 25th day of the last moon, because then the great seal of the state is shut up for a whole month, and every operation of the public establishments is at a stand during this period. A grand festival occupies this period, to which every person devotes his undivided attention, and which lasts thirty days.



Independent of general laws, as in China, several districts have their own peculiar customs, which are often opposed in spirit to the general laws. Each province has its capital; a city of the first class, named *Tow*; one of the second class, or *Chew*; and one of the third class, or *Huen*. Their chief magistrates are called *quans*; and the importance of the place in which they bear rule decides their rank, as with us. In every province there is a tribunal of outrages, before which any individual may impeach the mandarin. Each tribunal has several judges, who preside by turns, with proper officers to summon the parties to appear before them. Each burgh with the dignity of *xa*, conveying a certain local jurisdiction, has its limits marked upon a tablet, which is exposed to public view. Each *xa* is divided into villages; each village into quarters; and if the place is considerable, these are again divided into other subdivisions. Three villages compose a *xa*, and three *xas* a *tong*, the chief of which is elected by a plurality of voices of the *xas*. Each *xa* may indeed be considered as a kind of popular republic, in which women have no part, nor young men below 20 years of age: after that age the latter have a vote and right of suffrage in the assemblies. Above all the tribunals of every kind, is the sovereign council. Here the king or his viceroy presides, and to them appeals lie from every court in all the provinces of the kingdom. It might be supposed litigation would cease after receiving judgment from this court; but the powerful mandarins have so much interest, by which they procure revisions, that the matter is scarcely ever settled. Notwithstanding this state of things the Tonquinese are not wholly slaves; property is respected, and descends from father to son; nor has the prince any power over the lives of his subjects, unless they have transgressed the laws of their country. Criminal affairs are adjudged by the king only. Sentence of death is seldom passed; and the few executions which take place are always performed in the capital. Theft is never punished with death, as they consider the life of a man more valuable than all the property he can steal.

*Religion.*] The more respectable Tonquinese follow the tenets of Confucius. His disciples have extracted from his principles the most rational system of religion followed in Tonquin. They acknowledge one supreme Deity, who directs, governs, and protects every thing. They conceive the world to be eternal. They pay a kind of adoration to spirits. They expect rewards for good deeds, and punishment for evil. They believe in the immortality of the soul; and some of them believe, that the souls of the just live after the separation from the body, but that the souls of the wicked perish as soon as they leave it. They teach that the air is full of malignant spirits, who are constantly at variance with the living.—The second sect is composed of the worshippers of Buddha, and includes the vulgar and ignorant. These believe in transmigration. They pray to the devil, that he may not hurt them. They believe in a deity, who they conceive springs from three united gods. They pretend that Fo, their founder, and Jesus Christ, were brothers; the former the eldest, and that it was for endeavouring to rise above his elder brother, that Jesus Christ was nailed to the cross; but that notwithstanding his disgraceful death, he still deserves to be honoured, without prejudice to the worship of his elder brother. They have also territorial gods, who preside over the

\* They have the same name in China. It is from the Portuguese that we have the name *Mandarin*, from the Latin *Mandari*, 'to command' or 'order,' and which ~~was~~ they applied to the Chinese *quans* or magistrates.

boundaries of estates, mountains, fire-places, &c. Every village may also choose a tutelary divinity, or patron, without neglecting the worship of Fo.—The third sect is that of Lanchs, or the magicians. The founder of this sect was one Lao-kan, a native of China, who was born 52 years before Confucius. The chief of this sect resides in China, and every three years he is obliged to pay his respects to the reigning emperor. This sect have no kind of established worship.—The Christian religion was first introduced by the Portuguese about the beginning of the 17th century, and subsequently, while the French had commercial establishments, they endeavoured to communicate the benefits of a religion, which, even in its most debased and corrupted state, is infinitely superior to the purest of the Indian doctrines. The English and Dutch had also settlements, but never interfered in religious concerns, being wholly absorbed in their commercial pursuits. At an early period the Jesuits sent missionaries to Tonquin, and had made considerable progress, until being suspected of carrying on a secret political correspondence with the Cochinchinese, they were expelled. Missionaries were subsequently expedited by Louis XIV. under the character of commercial agents, who settled a factory, which was also intended to promote the conversion of the Tonquinese. On this event the Portuguese Jesuits returned, and disputes arising betwixt them and the French missionaries, the contest was referred to the pope, who ordered the Jesuits to quit the country. During the 18th century the exercise of the Christian religion was generally prohibited, sometimes tolerated, and at particular periods persecuted with the greatest cruelty. The most noted eras of persecution were A.D. 1712, 1722, and 1773, when the Chinese had considerable influence; but after the civil war commenced, the government lost sight of religion altogether. The year 1790 was the time when the Christian persuasion experienced the most favourable treatment, missionaries being permitted to settle under the denomination of mathematicians. In Tonquin and Cochinchina, the missionaries and their converts have suffered much more from the mandarins and inferior officers of government, than from the emperor. Numerous obstacles, however, present themselves to the propagation of the Christian religion in Tonquin, among which is the obligation imposed on every subject of contributing to the support and worship of the national idols, and to appear at certain festivals which have both a civil and religious character. The extreme reverence paid to the manes of their departed ancestors, is also an impediment of considerable weight. The Jesuits tolerated their usages, from which it is not easy to detach the natives, but the court of Rome disapproved of this indulgence. Another objection of great moment with the rich, and with them only, is the renunciation of polygamy, and the being obliged after conversion to restrict themselves to one wife. In spite of all these difficulties the profession of the Christian religion has in this region made considerable progress.

### III. CAMBODIA.

*Name.]* Cambodia is one of those corners of the globe respecting which we possess very little information. The Portuguese call it *Cambaja*, pronounced *Cambokha*; the Dutch, *Camboetsja*, pronounced *Cambootja*; the French geographers write it *Camboge*, or *Cambodje*; it is sometimes known by the name of *Youdra-shan*; and on our charts it is called *Cambodia*, which some consider a corruption of the Chinese name *Kan-phou-chi*. It is called *Kao-mien* by the Tonquinese.



*Situation and Boundaries.*] This country is the southern extremity of that long neck of land which lies between the two gulfs of Siam and Tonquin, forming what might be termed the rump of the Chinese empire. It is situated between  $8^{\circ} 47'$  and  $15^{\circ}$  N. lat.; and is bounded by Laos on the N.; by Cochin-China and Siampa on the E.; by the Chinese sea on the S.E.; by the gulf of Siam on the S.W.; and by the kingdom of Siam on the W. It is divided into three districts: viz. *Northern Cambodia* or *Pe-kheng*, *Southern Cambodia* or *Nan-kheng*, and *Cancao* or *Pontiamo* forming the S. W. district. In general form this country resembles Egypt, being a very large valley forming the basin of the May-kang river.

*Historical Notice.*] This country was at one time an independent state, governed by its own princes. For some time past it has been under the sway of the king of Cochin-China; but the government is extremely unsettled.

*Physical Features.*] The frontiers towards Laos form a natural barrier. High mountains rise towards the eastern extremity of this line, and run S. towards the sea. The *Tchampawa* chain runs from N.E. to S.W. and terminates on the banks of the *Meinam*, *May-kang*, or *Cambodia* river, which runs from N. to S., and divides itself into a number of arms before reaching the sea, so as to form several large islands at its mouth. This stream is the largest of all those that water the Indo-Chinese territories, being the lower course of the river of Laos, the *Kiou-long-keang* of Yunnan, and the *Matchoo* of Tibet. By the time it has reached the capital of Laos, it has already run 1200 miles of a direct course, and has 600 more to run ere it mingle its waters with those of the sea. Not far below its entrance into Cambodia it begins to send off branches. One of these, after passing by *Lowaik*, rejoins the *May-kang* 36 miles below. It has two main branches, the western called the *Bassak channel*, and the eastern called the *river of Japan*. These two branches are themselves subdivided into other minor branches. The mouth of the *Bassak*, or western branch, is, according to captain Hamilton, very deep: the shallowest part of the channel being 4 fathoms, and deepening within to 20 fathoms in some places; the north entrance, the Japanese river 10 leagues distant, is broader, but much shallower and little frequented. The river is in some places 3 leagues wide, and above the capital, the navigation is performed in row boats. The Japanese river is composed of the western branch, or main stream, and the *Don-nai* or eastern branch. It was up this latter that White sailed up to Saigon, and found it to preserve a mean depth of from 8 to 15 fathoms all the way, having seldom less than 3 fathoms to the very banks. It is in fact one of the finest navigable rivers any where to be found. The valley, watered and annually inundated by this river, is highly fertile. On the borders of the inundated territory a tract of desert land probably begins, and seems to extend a great way to the E. The coast is generally low, sandy, covered with coppice-wood, and washed by a very shallow sea. A great part of the country is covered with one impenetrable forest of ancient trees, where no voice is heard but that of birds and beasts, and not an inch of cultivated ground is visible.

*Climate and Productions.*] Captain White informs us that the climate of Cambodia is as fine as that of any other country within the torrid zone; the periodical winds passing over and refreshing every part of it. The thermometer in the month of October ranged from  $80^{\circ}$  to  $85^{\circ}$  in the shade at Saigon, and the rains were heavy and almost constant. The produce of this country is various and valuable. From the mountains the natives pro-

cure gold, copper, silver, and iron; and from the forests a great variety of valuable drugs, woods for building, for perfumes, and for dyeing, of which latter species the *Cambogia guttifera* is well-known in commerce. They have rice of six different kinds, sugar, pepper, sago, cassia, cinnamon, areca, betel, tobacco, cotton, raw silk, indigo, and many other articles well adapted for a foreign market. Whiskey, or arrack, is the common beverage of the country. Antelopes of various kinds, deer, and hares, are procured on the hills; peacocks, pheasants, and partridges, are plentiful, and water-fowls of all kinds swarm in the creeks and rivers. Elephants, rhinoceroses, and tigers, abound in the woods, and are hunted for their ivory, horns, and skins. The horn of the rhinoceros is a royal monopoly, and is greatly prized by the Chinese: the test of its goodness is the strength of the noise heard when the concave root is applied to the ear, as shells are by children 'to hear if the tide be coming in.' Several ineffectual attempts have been made by different European nations to open up a commerce with this country.

*Population.*] The population of Cambodia certainly amounts to at least 1,000,000; but we have no means of approaching to accuracy in our estimate of it. In their dress and manners the Cambodians imitate the Chinese, whom they consider as the *beau ideal* of all that is tasteful and accomplished. Many Japanese, Chinese, and Malays, are settled in the country. These last are scarcely distinguishable from the natives in features and complexion. Some of the young female Cambodians are handsome and beautiful before their teeth, tongue, gums, and lips, are stained with that detestable masticatory compound of lime, betel, and areca; but from this practice, and their general dirty habits, at 30 they are objects of disgust, and at 40 absolutely hideous. Like the Japanese ladies, they wear a number of long robes of different colours, one over the other, the upper one being always shorter than the one immediately beneath it. They all profess Buddhism.

*City of Saigon.*] At the distance of 60 miles from the mouth of the *Don-nai*—which is certainly a branch of the Cambodia—stands the city of Saigon. The intermediate country is a dead flat of alluvial soil, thickly covered to the water's edge with mangroves and other trees, and resembling, in all respects, the *sunderbunds* of the Ganges. Captain White, in navigating this river up to Saigon, found it to preserve its depth from 8 to 15 fathoms, having seldom less than 3 to the very banks. On the seventh day of his tedious navigation, a few scattered cottages and patches of cultivated ground began to make their appearance, and were succeeded by groves of cocoa nuts, herds of buffaloes, fishing-boats, and a distant forest of masts indicating their approach to the city. The American expedition, under captain White, landed at the great bazaar, or marketplace, which they observed to be well stocked with a great variety of fruits and provisions, exposed for sale mostly by females, and progressed along a wide and regular but filthy street towards the citadel, where walls of brick and earth, about 20 feet high, and of immense thickness, enclosed a quadrilateral area of three-quarters of a mile. Within this enclosure are the viceroy's palace and very spacious barracks. The naval arsenal is situated on the banks of a deep creek. Captain White saw 150 gallies, of most beautiful construction, mounting from 4 to 16 small brass guns, hauled up under sheds in this naval depot. On the western side of the city was a canal, just finished, 23 miles in length, 80 feet wide, and 12 feet deep, which had been cut through immense forests and morasses, and



completed in the short space of six weeks. It connects the Donnai with the great river of Cambodia; 26,000 men were employed night and day, by turns, in this stupendous undertaking; and 7000 lives sacrificed by fatigue and consequent disease. Close to the city, and near the bank of the river, was a long range of rice magazines, which is a royal monopoly, and can only be exported by special permission, on pain of death. A number of temples, similar to Chinese pagodas, and dedicated to Boudh and his subordinate deities, are scattered over the city. The streets generally intersect each other at right angles, and some of them are described as very spacious; some of the houses are of brick covered with tiles, but the greater part are of wood thatched with palm-leaves or rice-straw. Captain White informs us, on the authority of a missionary, confirmed by that of the viceroy, that Saigon contains 180,000 inhabitants, of whom about 10,000 are Chinese.

*Lowaik, &c.*] When Haginaar, Wusthof, and Hamilton wrote, *Lowaik* was the capital of Cambodia. This city is situated 300 miles up the river; not on the river itself, but on a branch of it called *Sistor*, which, 36 miles below, rejoins the main stream. It is 40 leagues S. of the frontiers of Laos, and 60 leagues E. of the gulf of Siam. All the houses are built contiguous, and the whole inclosed with double rows of trees and walks between. The inhabitants were estimated at 30,000 souls, and were composed of Japanese, Portuguese, Cochin-Chinese, Malays, and Cambodians. According to Van Wusthof, there is a city on the great river which he passed by on his voyage from *Lowaik* to *Winkjan*, called *Huysoun*, noted for the beauty of its silk manufactures; and beyond it is *Munkok*, a large commercial city on the frontiers of Laos, being the fee or mart where the *Lanjans* and Cambodians meet to exchange their several commodities.

#### IV. SIAMPA.

Siampa is, strictly speaking, included in the S.W. division of the Cochin-Chinese empire, called *Donnai*, extending from the 9th to the 12th parallel. The district of Siampa commences at the N.E. point of the small gulf of Saigon, in 10° 30' N. lat., and terminates in 12° 13' N. lat. where it joins the division of *Chang*, or the S.W. extremity of Cochin-China proper; having Cambodia on the N.W., and Cochin-China on the N.E. This region extends along the shore, above 140 miles from S.W. to N.E., and about 60 from S.E. to N.W.: the inland boundary being the great chain of mountains which, running N.E. and S.W., separate Cochin-China and Siampa from Cambodia. The whole of it is a mountainous region, naturally divided into three districts: namely, the N.E., which is a desert region made up of mountains, which advance in some places to the sea, and form its boundary towards *Chang*,—the central division, which is tolerably well-cultivated and peopled,—and the S.W. division, which is a wild, jungly district, occupied by small irratric tribes. When seen from sea, it has a much more elevated appearance than Cambodia, and presents the appearance of a fine and well-cultivated country, but which, on a closer inspection, vanishes, leaving, in its room, immense tracts of pale and yellowish sand, the smooth surfaces of which are interrupted by ledges of dark rocks, rising to a considerable height. The coast is furnished with a number of good bays and harbours. The interior of the country is almost unknown, as it is never visited by Europeans for the purpose of trade. The only accounts we have are from the missionaries in Tonquin and Cochin-China—persons who never saw the country, but describe it merely from the reports of Chinese traders who

frequent the coast, and from such of the natives as they casually happened to see. The only European account is derived from the relation of the captain of a French frigate, the *Galathee*, who put into Tiger Bay on the coast, to procure refreshments from the natives for himself and crew, in 1720. According to this account, inserted in the *Neptune Orientale* of D. Apres, Siampa contains few places of importance, nor were they acquainted with the names of any, except the capital, *Feneri*. On the sides of the rivers, near the coast, are many villages. The people consist of two races, the *Loys* and the *Moys*. The former are a distinct people from those of Cochin-China and Cambodia. The *Moys* are the mountaineers, and the same with the *Ki-Moys*, who inhabit the mountains on the W. of Tongking and Cochin-China. The *Loys*, after a long war, carried on against them by the Cochin-Chinese, were finally obliged to submit to the latter, and pay tribute. Respecting religion, all kinds of it are professed in Siampa; but it is probable that here, as elsewhere, Boodhism is the prevalent system. The southern part is said to produce cotton, indigo, and bad silk; and the only exportable articles are gold, purer than that of China, and calamba-wood, which they give the Chinese traders in exchange for tea, ordinary silk, chinaware, and provisions.

*City of Hué.*<sup>3</sup>] The works and buildings of Saigon, considerable as they are, dwindle into nothing when compared with those at Hué, the capital, and the constant residence of the king. The following account of this city which is situated about 372 miles S.S.E. of Backinh, and 470 E.N.E. of Siam, is furnished by Mr Crawford:—"The new city, which is of a quadrangular form, is completely insulated, having the river (of Hue) on two sides of it, and a spacious canal of from 30 to 40 yards broad on the other two. The circumference of the walls, or of the city, which is the same thing, is upwards of five miles. The form of the fortification is nearly an equilateral quadrangle, each face measuring 1180 toises. The late king himself was the engineer who formed the plan, under the instructions and advice, however, of the French officers in his service, but whose personal assistance he had lost, before he commenced the undertaking, in the year 1805. This singular man proves to have been no mean proficient in this branch of European military science; for the works, as far as we could judge, are planned and constructed on technical rules, and the materials and workmanship are not inferior to the design. The fortress has a regular and beautiful glacis, extending from the river or canal to the ditch; a covert way all round; and a ditch, which is 30 yards broad, with from four to five feet water in it, all through. The rampart is built of hard earth, cased on the outside with bricks. Each angle is flanked by four bastions, intended to mount thirty-six guns a-piece, some in embrasures, and some in *barbette*. To each face there are also four arched gateways of solid masonry, to which the approach across the ditch is by handsome arched stone bridges. The area inside is laid out into regular and spacious streets, at right angles to each other. A handsome and broad canal forms a communication between the river and the fortress, and within is distributed by various branches, so as to communicate with the palace, the arsenal, the granaries, and other public edifices. By this channel the taxes and tributes are brought from the provinces, and conducted at once to the very doors of

<sup>3</sup> By an unaccountable oversight, this description of the capital of Cochin-China was omitted in Cochin-China Proper. Its insertion here occasions a little irregularity in our order; but it is hoped that this explanation will save the reader from any mistake.



the palace or magazines. The palace is situated within a strong citadel, consisting of two distinct walls, or ramparts. Within this we were not invited; but the roof of the palace itself was distinguishable by its yellow colour; and one handsome temple, consecrated to the royal ancestors of the king, was also noticed. This last, which has no priests attached to it, was the only place of worship within the new city. In the whole of this extensive fortification, there is scarcely any thing slovenly, barbarous, or incomplete in design. Perhaps the only exceptions are the Chinese umbrella-shaped towers over the gates, and the embrasures of one or two of the bastions finished by his present majesty, and in which he has taken it into his head to invert the rule of science and common sense, by making the embrasures to slope inwards, instead of outwards. The banks of the river and canal forming the base of the glacis, are not only regularly sloped down every where, but wherever the work is completed—for it is still unfinished in a few situations—they are cased from the foundation with a face of solid masonry. The canal within the walls is executed in the same perfect and workmanlike manner; and the bridges which are thrown over it, have not only neat stone balustrades, but are paved all over with marble brought from Tonquin. The first object in the interior to which our curiosity was particularly pointed, was the public granaries. These form ranges of enormous length in regular order, and are full of corn, being said to contain many years' consumption for the city. It has been the practice of the late and present king, to add two or three ranges of granaries every year to the number. The pernicious custom of hoarding grain against years of scarcity, and the unavoidable effect of which is to aggravate, or even to create, the evil it is intended to obviate, seems to be a received and popular maxim of Cochin-Chinese government. It has its use in maintaining the tyranny of a despotic government. The barracks were the next object pointed out to us—and here we found the troops drawn out. These buildings are excellent, and, in point of arrangement and cleanliness, would do no discredit to the best organised army in Europe. They are extensive, and surround the whole of the outer part of the citadel. We were informed, that from twelve to thirteen thousand troops were constantly stationed at the capital. The most extraordinary spectacle was still to be exhibited—the arsenal. A violent fall of rain, and night coming on, prevented us from inspecting the whole of this; but what we did see, was more than sufficient to excite our surprise and gratify our curiosity. The iron cannon were first pointed out to us, consisting of an extraordinary assemblage of old ship-guns of various European nations—French, English, Dutch, and Portuguese. These were objects of little curiosity compared with the brass ordnance, the balls, and shells, all manufactured in Cochin-China, by native workmen, from materials supplied by Tonquin, and after French models. The ordnance consisted of cannon, howitzers, and mortars. The carriages were all constructed, finished, and painted, as substantially and neatly as if they had been manufactured at Woolwich, or Fort-William, and the field-carriages, especially, were singularly neat and handsome. The cannon are of various calibres, from four to sixty-eight pounders, with a large proportion of eighteen pounders. Among them were nine remarkable guns cast by the late king; these carry each a ball weighing seventy Chinese catties, or, in other words, are ninety-three pounders; they are as handsomely modelled and as well founded as any of the rest, and placed upon highly-ornamented carriages." The city has an imposing appearance when viewed from the outside of the

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, but the interior is gloomy and disappointing; few of the private houses being any thing better than a rude frame-work of wattled canes. The river Hué flows through the city, and dividing into several branches, winds its way through so many quarters as to render the use of boats necessary for carrying up the general communication. The Roman Catholic missionaries have several numerous schools in this city, in which the French and Italian languages are taught.

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[*authorities.*] Choisy, *Voyage à Siam* in 1645. 12mo.—Cox's *Journal*, 1821.—*An Account of the American Baptist Mission to the Birmese* ; by Ann H. Judson, 8vo. 1825.—Finlayson's *Mission to Siam* and 1826.—Trant's *Two Years in Ava*.—Crawford's *Journal of an Embassy to Ava* in 1827. Lond. 1829. 4to.—White's *Journal*.



## MALACCA.

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*Situation and Extent.*] THE territory of Malacca, supposed by some geographers to be the *Golden Chersonesus*, forms a long peninsula at the southern extremity of India beyond the Ganges, connected on the N. with the British province of Tenasserim by the isthmus of Kraw, which is here about 97 miles in breadth, and on all other sides washed by the Indian ocean. In length it may be estimated at 775 miles, and in average breadth at 125 miles. It may be described as stretching from Point Romania the southern extremity, in  $1^{\circ} 22'$  N. lat., to opposite the northernmost point of the island of Junk Ceylon in  $8^{\circ} 27'$ , this island forming the northernmost extremity of the E. side of the straits of Malacca, where the peninsula unites with the isthmus of Kraw.

*Historical Notice.*] The peninsula of Malacca is by the natives called *Tanah Malaya*, or 'the land of the Malays'; and from its appearing to be wholly inhabited by that race, has generally been considered as their original country. It is now sufficiently proved, however, that the ancestors of the present possessors of the coast of this peninsula were adventurers from Sumatra, who, in the 12th century, migrated to the S.E. extremity of the peninsula, where they founded Singapoor, and who gradually drove the indigenous inhabitants back before them into the mountains. Up to A.D. 1276, the Malayan princes were pagans: sultan Mahommed Shah, who at that era ascended the throne in this country, was the first prince that adopted the Arabian religion. His influence appears to have extended over the neighbouring islands of Lingen and Bentang,—together with Johore, Patany, Queda, and Pera, on the coasts,—and Campar and Aru in Sumatra,—all of which acquired the appellation of *Malaya*. During part of the 15th century a large proportion of Malacca appears to have been in subjection to the Siamese sovereigns. In 1511, the Portuguese, under Alphonso d'Albuquerque, conquered sultan Mahommed Shah the 12th Malayan prince. In 1821, the Siamese, having conquered Queda, claimed this country as far south as the 7th parallel. At this date the most important subdivisions and Malay principalities were: *Perak, Salengore*, a Buggese colony, *Malacca, Rumbo, Johore*, including Patrang and *Pakanja, Tringano, Callantan*, and *Patany*, all mostly named from the different small rivers on which these capitals stand, and extending along the sea-coast on both sides. The inland parts to the N. are inhabited by the *Patany* people, who seem a mixture of Siamese and Malays, and occupy independent *dusions* or 'villages.' Among the forests are a race of people not exceeding 4 feet 8 inches in average stature. The *Menanabowers* are in little distinguishable from the Malays of Johore.

*Physical Features.*] A range of extremely bleak quartz and granite mountains intersects the peninsula throughout its whole length. It attains

its greatest elevation towards the northern extremity, and appears to be a continuation of the chain which commences at the frontier of the Chinese Yunnan. From both sides of this chain innumerable small streams descend to either coast; but they are almost all choked up at their mouths with sand-banks and mud-bars. The principal of them are: the *Tunelong*, the *Praya*, and the *Perak* on the W., and the *Pekango*, *Callantan*, and *Rindango*, on the E. The interior of the country is little known in consequence of the extreme difficulty of penetrating any distance into its thick forests and pestilent marshes. The sea-coast is well-covered with wood, and exhibits a great variety of verdure. Many small islands belong to this peninsula, especially at the southernmost point, where they seem to be a prolongation of the mainland, being only separated by narrow straits. On the eastern side, the sea is more open.

*Soil and Productions.*] The soil is not remarkable for its fertility; and grain not being raised in sufficient quantity for the supply of the inhabitants is imported from Bengal and Sumatra. Legumes and fruits are abundant and of excellent quality; and the sugar-cane and indigo-plant have been introduced. Pepper is a valuable production, but is inferior in quality to that of Java. Ambergris and pearls have been procured on the coast; and in the interior, iron, gold, and tin. The great article of export is opium; tin is also sent in considerable quantities to China. Besides these articles the Malay peninsula exports bees' wax, edible-nests,<sup>1</sup> cutch, dammer, fish-maws, rice, rattans, shark-fins, betel-nut, canes, dragon's blood, ivory, gold-dust, sago, aquilla-wood, sapan-wood, and hides.—The zoology is pretty varied. Tigers, leopards, apes, opossums, the

<sup>1</sup> These nests are constructed by a kind of swallows which frequent the coasts in these seas at certain seasons. Writers and naturalists are by no means agreed concerning the substance of which they are formed. Kempfer supposes it to be *mollusca*, or sea worms. De Poivre calls it the spawn of fish. Dalrymple says, that it is seaweeds; while Linnaeus supposes it to be that species of animal substance which is frequently found on the beach, and is known by the name of sea-blubber. The author of the account of the embassy to China, believes that the nests are formed of the remnants of the food of the swallows, which consists of insects; and he affirms that this bird is occupied in building two whole months. The nests adhere to each other, and to the rock on which they are built. They are of the size of a goose's egg, and of a semicircular form. When dressed, they dissolve into a kind of jelly, of which the flavour is said to be peculiarly delicious. They are distinguished into two kinds: of which the one is white,—the other black,—the former being by far the most valuable. "The white sort," says Marsden, "sells in China at the rate of 1000 or 1500 Spanish dollars the *pekul*: the black is usually disposed of at Batavia, for about 20 dollars the same weight, where it is chiefly converted into glue, of which it makes a very superior kind. The difference between the two, has, by some, been supposed to be owing to the mixture of the feathers of the birds, with the viscous substance of which the nests are formed; and this they deduce from the experiment of steeping the black nests for a short time in hot water, when they are said to become, in a great degree, white. Among the natives I have heard a few assert that they are the work of a different species of bird. It was suggested to me, that the white might probably be the recent nests in which they were taken; and the black such as had been used for a number of years successively. This opinion appearing plausible, I was particular in my inquiries as to that point, and learned what seemed much to corroborate it. When the natives prepare to take the nests, they enter the caves with torches, and forming ladders, according to the usual mode, of a single bamboo notched, they ascend and pull down the nests, which adhere, in numbers together, firm to the side and top of the rock. They informed me, that the more frequently and regularly the cave is stripped, the greater proportion of white nests they are sure to find, and that on this experience they often make a practice of beating down and destroying the old nests, in larger quantities than they trouble themselves to carry away, in order that they may find white nests the next season in their room. The birds, during the building time, are seen in large flocks on the beach collecting in their bills the foam which is thrown up by the surf, of which there is little doubt but they construct their nests, after it has undergone, perhaps, a preparation, from a commixture with their saliva, or other secretion with which nature has provided them for that purpose."



*Trichecus dugong*, and rhinoceroses, are found in the forest; buffaloes are the principal cattle, and elephants of a highly esteemed breed are found adjacent to the Siamese territories.

*Population.*] Among the aboriginal natives are the diminutive tribe of negroes already alluded to. By the Malays they are named *Samang*. They are exceedingly barbarous and miserable, especially those of them who inhabit the mountain Javai in Queda. Another more civilized race of the same people have their station further south within the territories of Perak.—The *Malays* are called *Khek* by the Siamese, and *Masu* by the Birmese. They are below the middle stature, but in general well-made. Their complexion is tawny; their hair long, black, and shining; their eyes large; and their noses flat,—a formation supposed to proceed more from art than from nature. Though their territory is nearer the line than any other part of the continent of which it is a part, and is consequently, at least as warm as any other of its regions, yet they are little infected with that sloth which a warm climate has often been supposed to generate. The free Malays are an intelligent, active, industrious body of men, engaged like the Chinese in trade and foreign commerce. Many of their prowes are very fine vessels, and navigated with considerable skill. In the pursuit of plunder the Malays exhibit a striking contrast to the mild and timid Bengalese. No undertaking appears too hazardous to their courage, and few crimes are too dreadful for their ferocity to achieve. Even the skill and courage of Europeans are sometimes overmatched in conflict with this people. A band of Malays, not exceeding 25 or 30 have been known to board an European vessel of 30 or 40 guns, attack the crew with their daggers, and seize the vessel. Their courage and their ferocity are so well-known in the East, that European ships will seldom employ above two or three of them among its crew.

Their political constitution is formed upon a rude species of feudality, the supreme power residing in a rajah or king, who assumes the title of sultan, and has under him a number of *dattoos*, or nobles, each with their respective retainers. The power, however, of the sultan over his nobles, and of the nobles over their subordinate vassals, unless when supported by personal energy and consequent popularity, is both limited and very precarious. Under this turbulent system, a warlike and enterprising habit is formed, which pervades every part of the character, and influences the general conduct of every Malay. No one who is not a slave ever moves from his house without being armed; his *creese* or dagger is continually at his side; and its point is always poisoned. It is equally dangerous to offend or punish a Malay. Such a nation might be expected to be truly formidable to its more effeminate neighbours; but the same causes which have produced the superior prowess of the Malays, prevent it from becoming dangerous to other nations. The chiefs, indeed, are nominally subject to a superior; but he is seldom able to command their obedience. They are generally more ready to controvert his authority, than to advance the schemes of his ambition. Thus the nation is seldom united; and that courage, which, if properly directed, might become formidable to Eastern Asia, is exhausted in the petty struggles of contiguous tribes, and in piratical depredations.

*Malay Language.*] It is somewhat singular that a nation thus incessantly engaged in feats of arms, should have a language which is esteemed as being more polished and harmonious than any other eastern dialect. It abounds in liquids and vowels, and has been termed the Italian of the East.

It is understood in almost every part of Southern Asia. It is said to want inflexion, whether to express relative number, gender, time, or mood. Juxtaposition is every thing in it. It is written in the Arabic character, modified by increasing the number of diacritical points, and has received from that language so many terms, that Thunberg supposed it to be a dialect of the Arabic. It is said, by others, to be derived from the Sanscrit; and to have received the Arabic terms, only in consequence of the introduction of the Mahommedan faith. The Malayan literature consists chiefly of transcripts and versions of the koran, commentaries on Mahommedan law, and historic tales in verse and prose. The great sources of all the Malay poetic legends are the Javanese and the Arabic languages. The college of Malacca has been removed to Singapore, and united to the Malay college founded there by Sir Stamford Raffles.

*Religion.*] The religion professed by the Malayan princes prior to their conversion to Mahommedanism, was probably some modification of that of the Hindoos. The modern Malays are of the Soonee sect; but do not possess much of the bigotry so common among Western Mahommedans. The Chinese at Malacca regularly celebrate the anniversary festivals of their own religion.

*British Settlement of Malacca.*] The city of Malacca, situated near the southern extremity of the peninsula, was founded in the 13th century. In 1511, it was captured by the Portuguese, who retained it till 1640, when it was captured by the Dutch. In 1795, it was seized by England, but restored at the peace of Amiens. In 1807, it was again taken by a British detachment. At the peace of 1815, it was once more returned to the Dutch; but on the 9th of April, 1825, it was finally ceded to Britain, with other territories, in exchange for the British settlements on the island of Sumatra. The British territory attached to Malacca extends about 40 miles along the shore, by 30 of extreme breadth inland; but it does not contain an area of above 800 square miles. On the N. it is bounded by Salengore at Cape Rochado, on the S. by Johore at the river Muar, and on the E. by the Rumbo country. The principal rivers are the *Muar*, and the *Lingtuah*. The surface is not fertile, but the tin mines are productive, as 4000 *peculs* have been procured in one year from them. A recent report announced the discovery of a very rich gold mine at Bukit Taong, within the British territories. The trade is principally with Singapore. According to a census taken in 1828, the whole territory of Malacca contained only 33,806 persons. When acquired by our government in 1825, the revenue amounted to only 20,000 dollars, but it has since greatly increased. It has been proposed to erect our more eastern possessions in India into a distinct presidency, the capital of which shall be fixed at Malacca.

*Principality of Quedah.*] The principality of Quedah, by the Siamese called *Cherei*, is situated on the W. coast, immediately opposite to Prince of Wales's Island. It extends along the coast about 150 miles, commencing from the river Traang, which is its northern boundary and is from 25 to 30 miles in breadth. The coast is here low, and covered with forests. There is sufficient water in the Quedah river at spring-tides to admit a vessel of 300 tons over the mudflat at its mouth. Prior to the Siamese invasion, this country was populous, and exported large quantities of rice, cattle, fruit, and poultry, to Penang. About the beginning of this century, the sultan of Quedah ceded a district of coast to Britain, now called *Wellesley* province, which in 1824 contained 14,000 souls. In

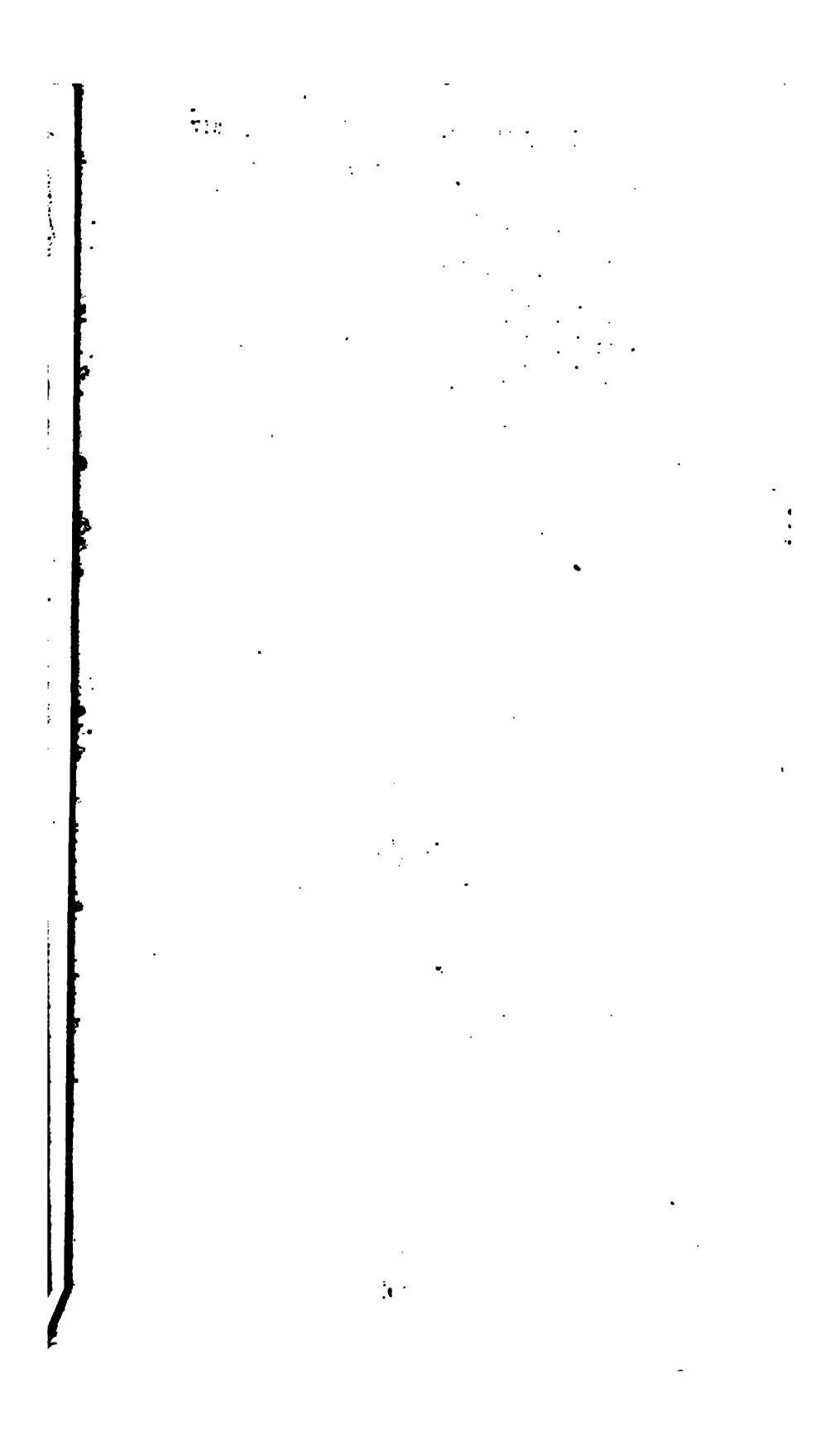


November, 1821, the Quedah was invaded by a large fleet of Siamese prows, and subdued with little difficulty, the king seeking refuge at Penang, where he still remains under British protection, with an allowance of 500 dollars monthly.

*Johore.*] This principality comprehends the whole eastern extremity of the Malay peninsula, from the river Muar on the W. to Kamamang on the E. It also includes the numerous islands at the mouth of the straits of Malacca, between the 2d parallel of N. and the 1st of S. latitude, besides all the islands in the sea of China lying between the 104th and 109th degrees of E. longitude. These extensive dominions, however, are virtually partitioned into three sections: viz. 1st, the islands to the S. of the straits which are under the protection of the Dutch; 2d, those to the N., and the country on the W. coast of the peninsula and its extremity in the possession of the English; and the continental portion on the E. coast, forming the independent but petty state of *Pahang*. The three Johore principalities of *Pahang*, *Tringanoo*, and *Callantan*, contain a population of 135,000 souls, exclusive of Chinese. The mineral produce of these states is tin and gold. The tin-mines of *Pahang*, wrought by the Malays, produce 1000 peculs of that metal and two peculs of gold annually. In *Tringanoo* the produce of tin is 7000 peculs annually, and a proportionate quantity of gold. *Callantan* produces in tin 3000 peculs, and in pepper 12,000 peculs annually. Independent of the Chinese engaged in other branches of industry, above 15,000 of that persevering race are employed in the Johore states in working the gold mines; and the produce of their united industry is calculated at 420,000 Spanish dollars annually.

*BINTANG.*] This island, belonging to the Dutch, lies off the S.E. extremity of the peninsula. It is about 35 miles in length by 18 in breadth. The chief town is *Rhio*, formerly a port of considerable trade.

*PRINCE OF WALES'S ISLAND.*] This island, named also *Pulo Penang*, or 'Betel-nut island,' is situated off the W. coast of the peninsula, having its N.E. point in 5° 25' N. lat. and 100° 19' E. long. It is an irregular quadrangle, and computed to contain about 160 square miles. In 1785, this island was granted to captain Light, of a country ship, by the king of Quedah, as a marriage-portion with his daughter. Captain Light transferred it to the East India company, and was appointed its first governor in 1786. This island is entirely composed of granite. The soil is various, but generally very good. The forests produce excellent ship-building timber. Much of the N., and nearly the whole of the S. and E. parts, are under cultivation. The principal productions are pepper, nutmegs, betel-nuts, cocoa-nuts, coffee, sugar, rice, ginger, yams, mangosteens, three varieties of pine-apples, guavas, oranges, citrons, and pomegranates. Pepper is the staple article of produce, and its cultivation is almost exclusively in the hands of the Chinese. The nutmeg may be reckoned next. It is upwards of 20 years since the trees were first planted here, and there are now 150,000 on the island, of which one-third are in a condition to bear fruit. Each tree is calculated to yield 1000 nuts annually, which sell for five Spanish dollars, and the mace for about the same sum. The clove is also cultivated with great success. The *urceola elastica*, or American caoutchouc, is found in great plenty here. Almost all the country-ships bound to the eastward, particularly those for China, touch here. The harbour is formed by a strait about two miles across, which separates the N. side of the island from the Quedah shore. It is capacious, and affords good anchorage. In 1822 the total imports were valued at 2,662,558





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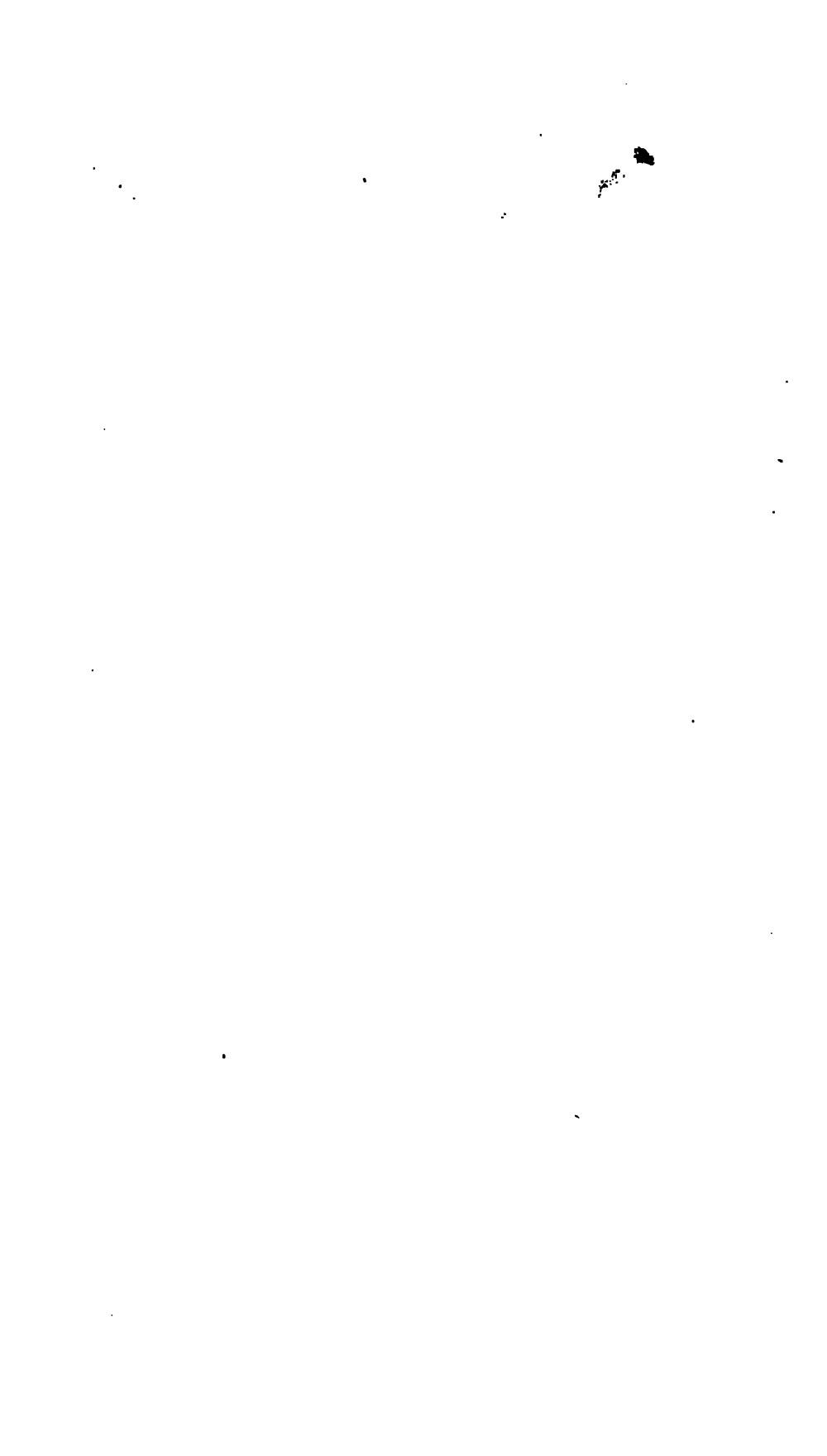




























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